



# Exaltation of the Holy Cross

## Ukrainian Catholic Parish

Українська Католицька Парафія Воздвиження Чесного Хреста

### Sundays:

- 9:30 am Rosary
- 10 am Divine Liturgy

### Wednesdays:

- 9 am Divine Liturgy

### Most Major Feasts\*:

- 10 am Divine Liturgy

(\* It's always best to check the calendar in this bulletin for upcoming special events & feasts.)

### Pastor: Fr. Bo Nahachewsky

780-340-3726 (call or text)  
fr.nahachewsky@eeparchy.com

### Deacon François Provençal

fprovence23@outlook.com

### Deacon John Lukey

johndebbielukey@yahoo.ca

### Church Website:

**EHCUCP.CA**

Facebook: facebook.com/ehcucp

Church Email: office@ehcucp.ca

### Pastoral

Emergencies: 780-340-3726  
 Church: 780-478-5260  
 Hall: 780-478-4275  
 Fax: 780-476-6485  
 Eparchy: 780-424-5496

### Church Address:

9003 - 153 Avenue NW  
Edmonton, AB

### Church Mailing Address:

Londonderry P.O. Box 70029  
Edmonton, AB T5C 3R6

More info on the next page.

## Sunday, February 11, 2024

Sunday of Forgiveness (Cheesefare). Octoechos Tone 4. Martyr Blaise, Bishop of Sebastia (313-24).



Join us for coffee after today's Liturgy!



## Lent begins tonight!

Before we get all concerned with what to eat and what not to, let us fast first from:

- Anger
- Un-forgiveness
- Sloth
- Gossip
- Un-kindness
- Pride
- Greed
- Lying
- Insincerity
- and all other sin.



On Monday, February 12 at 10:30 am we will be having

## a funeral Liturgy for our departed Brother + Al Tymko.

May God grant the family much peace, and the Servant of God + Al eternal rest with the saints. Vichnaya Pamyat.



BINGO! BINGO!- Under the "N" for "NEED". Yes, we desperately **need** at least two more volunteers for tomorrow's bingo (Monday, Feb.12th). You are encouraged to join the bingo volunteers to help with this monthly parish fundraiser. Each month our bingo profits go to help pay for utility expenses. Please contact Darlene Sledz (780-476-8797) for more details and questions of how you can become involved.

#### Hall Rentals:

call Lisa at: 780-222-9155  
or email: hallrental@ehcucp

**Perohy Off Sales:** 780-478-4275

#### Membership:

email: membership@ehcucp

#### Funeral Dinners:

Call Cheryl: 780-456-2828

*Reminder: To receive member rates for funerals/memorials the deceased person must have been a fully paid up member of Holy Cross Parish for the past 22 consecutive months. Deceased children of fully paid up members are also entitled to member rates however child must be a dependant or under the age of 18.*

#### Parish Pastoral Council:

Parish Priest – Fr. Bo Nahachewsky  
Deacon - Dcn. François Provençal  
President – Mark Helmak  
Past President – Peter Fedorak  
1st Vice-President – Mark Ramsankar  
2nd Vice-President – John Lukey  
Secretary – Gwen Uchach  
Treasurer – Peter Fedorak  
Archivist – Diana Horyn  
Cultural – Mariyka Bodnar  
Fundraising – Edd Horyn  
Hall Rental – Lisa Borosuk & Gladys Woitas  
Ladies' Club – Heather Gauthier  
Knights of Columbus – Darrell Uchach  
Men's Club President – Marc Chiasson  
Youth Coordinator – Emmette Lysak  
Maintenance – Larry Wayne  
Membership – J'lyn Ramsankar  
Social – Vacant  
Spiritual – Elizabeth Podloski

#### Baptism, Chrismation & Eucharist:

- Contact Fr. Bo, at least a month in advance if possible

#### Weddings:

- Contact Fr. Bo, at least a year in advance if possible

#### Funerals:

- Contact Fr. Bo, as soon as you are able.

#### Confessions:

- Sundays from 9 till 9:30 with Fr. Bo
- Sundays with Fr. Myron: See Calendar
- or anytime, just call Fr. Bo to arrange it.

# What is the Liturgy of the Presanctified Gifts?



In Byzantine Churches the celebration of the Divine Liturgy is considered too festive for weekdays of the Great Fast (Lent). Yet the Church recognizes the intense need for the faithful to receive the Eucharist during this penitential time. In order to make it available, the church celebrates Presanctified Liturgies on Wednesday and Friday evenings. Presanctified Liturgies are basically evening prayers (Vespers - the evening service) with the distribution of Eucharist. The Eucharist is consecrated during Divine Liturgy on the preceding Sunday, is kept in the Tabernacle, and then is brought out for the people to receive.

**This year we will have Presanctified Liturgies on Wednesdays in our parish. Normally these will take place at 7pm.**

**On Fridays at 9 am we will have an Akathist Service, and on Fridays preceding an "All Souls Saturday" we will add the prayers for all of our Deceased.**

## Last week in the bulletin I was asked about celebrating Liturgies for funerals during Lent.

Great question! **I don't know the proper answer to this.** This year on the first day of Lent we will be having a funeral for a parishioner of ours: + Al Tymko. For this particular funeral I am giving a dispensation to those who are mourning + Al's passing, and with this I will celebrate a Divine Liturgy. The reason for this is that it is the most pastoral way I can think of handling it. Honestly I can't remember having a funeral during the great fast before. **I will ask our Eparchy's Liturgical Director what is the proper way to conduct a funeral on an A-Liturgical day is, and get back to you with an answer.**

You, the people, have the dispensation from me for this service, but you still can decide to fast for the lunch on this day if you wish.

### Well, here is his answer:

Dear Fr. Bo,

Here's my thoughts (not organized enough for a bulletin entry, but you can edit them into that if you want):

The funeral of a Ukrainian Catholic according to our liturgical books is not a divine liturgy, but a separate service, loosely based on matins. If you look at the funeral in the trebnyk/book of needs, that's what you'll find: Psalm 90, litany for the deceased, tropars, psalm 118, canon, etc. etc. In Ukraine, this is still the normal funeral – no Divine Liturgy.

(we call this the Parastas)

People seem to have started celebrating a Divine Liturgy for funerals in Canada under Latin influence...though I don't know exactly how this happened. There IS a very ancient tradition, East and West, of remembering the deceased at the Divine Liturgy, and in the Byzantine rite this goes as far as to have a Divine Liturgy with tropars and readings all focused on the deceased – but this is not intended to be a funeral service, though that's what most people experience as a funeral in our Church in Canada today. You might celebrate such a 'memorial DL' on the 40th day after death, or perhaps...

continued on next page...

...in the early morning before a funeral (that's what happened for Fr. Roman Galadza – 8am DL (maybe 100 people in attendance), then coffee and muffins, then 11am funeral (with 500+ people). If I die, and you are in charge, please do this. 😊

(+ Fr. Roman Galadza is/was a super well respected Liturgist in Canada and the God-Father of Deacon Cyril, who passed away this summer.)

So a funeral in lent is, properly speaking, the same as any funeral – the non-Eucharist service in the trebnyk (the book the priest uses for all services). This is really what we should celebrate at ALL funerals, and what, going forward, I would strongly recommend you to observe AT LEAST during weekdays of Lent. If people insist on the Divine Liturgy at a funeral during Lent, you can then gently insist that move the funeral take place on Saturday (that, after all, is part of why the Church has 'soul Saturdays' – our ancestors in the faith knew that they couldn't have a Divine Liturgy for the deceased during weekdays of Lent).

There are good reasons to get back to the non-Eucharistic funeral service, inside and outside of Lent:

- It follows our liturgical tradition more precisely.
- An increasing number of people at funerals are not prepared to receive the Eucharist, and an increasing number do not approach.
- The DL says relatively little about the deceased – most of the prayers are general. As a Christian, I have to focus on the fact that the Eucharist is offered for the deceased, while listening to a lot of prayers that seem to ignore him/her.
- The funeral service, on the other hand, is filled with specific psalms, prayers, petitions, hymns for the deceased – there is no doubt for the worshipper, well-churched or not, what the service is about.
- The funeral service does not run up against the prohibition on Divine Liturgies in our Church during weekdays of Lent.
- Practical points:
  - The funeral service can be intelligently abbreviated in ways that the Divine Liturgy cannot. Divine Liturgy will always be an hour or more; the funeral service is only longer than an hour if

the last-kiss takes a long time, and could be shortened if circumstances warrant.

- A shorter service can give more time for preaching – essential if we want to meet people with the good news of Jesus at this moment of pain.
- After a funeral DL, mourners need to wait for the priest to consume Holy Communion, un-vest, etc. That pause is almost completely eliminated with the funeral service from the trebnyk – all the priest needs to do is remove his felon, blow out a few candles, and jump in the front car of the procession.

I could give more reasons, but I won't 😊

Last things:

1. We don't fast from the Eucharist during Lent, we fast from it's celebration: you could in principle have Presanctified Liturgy every day. In Constantinople, the oldest custom was indeed a daily Presanctified during Lenten weekdays, and this custom is coming back both among some Orthodox and in the bigger churches in Ukraine. Since you proposed fasting from the Eucharist next Monday at the funeral, I'd suggest letting your people know that, unless they aren't prepared to receive, the best thing to do is to approach.
2. I think you can dispense your parishioners from fasting, but I'm not sure you can dispense them from departing from the liturgical tradition: that's your responsibility as the pastor. Perhaps if you face this situation again, you should approach the Bishop, and ask his permission to depart from the liturgical norms. Then you can say something like: "I have received permission from the Bishop to celebrate a DL despite this being contrary to our tradition, and I am giving you a dispensation from fasting at the meal after the funeral."
3. I have spoken with Bishop David about Presanctified and aliturgical days *many* times, and he wants to see them both make a comeback.
4. Presanctified for a funeral? Thinking aloud, I suppose it is a possibility. We can talk more if you are interested.

Deacon Cyril

**Thank you for the great question, and thank you Deacon Cyril for the great answer.**



# Restoration of the Liturgical Practice of the KISS OF PEACE in the Divine Liturgy

Today is "Forgiveness Sunday" and I am re- re- introducing the practice of the Kiss of peace. During the Covid-19 pandemic we were instructed to stop this for the fear of spreading the virus. Now that the pandemic is for the most part over, we are to return to "normal".

As today is Forgiveness Sunday, I think there is no better time than now to turn to one another as is our tradition and seek reconciliation before approaching the Holy Eucharist.

Below is the explanation of the tradition from Bishop David that he promulgated in 2014.



## Full Version:

### INTRODUCTION AND HISTORY

The Kiss of Peace is an expression of reconciliation and unity between the people present at a liturgical assembly.

It originates with the widespread custom, in the ancient Western Mediterranean world, of people greeting each other with a kiss on the cheek. This was the custom in ancient Judea and was also practiced by Christians.

### Scriptural references

It is clearly the custom referred to by Jesus when he defends the sinful woman at the house of Simon the Pharisee: "You gave me no kiss, but from the time I came in she has not stopped kissing my feet (Luke 7: 45).

The Apostle Paul instructs the Churches on three separate occasions: "Greet one another with a holy kiss" (Romans 16: 16, 1 Corinthians 16: 20, 2 Corinthians 13: 12). Similarly, Saint Paul tells the Thessalonians, "Greet all the brothers and sisters with a holy kiss" (1 Thessalonians 5: 26). The chief apostle Peter likewise closes his first epistle with the instruction, "Greet one another with a kiss of love" (1 Peter 5: 14).

### Early Church

Two early reports concerning the Eucharistic celebration in the early Church confirm that the Kiss of Peace was an integral element of Christian liturgy. Justin Martyr (100-165) clearly echoes the Apostle's instructions: "Having ended the prayers, we...

## Short Version:

### The WHAT, WHY and HOW of the KISS OF PEACE in the Divine Liturgy

#### What?

The Kiss of Peace was an important part of the early Christian liturgy, before East-West distinctions, as a public expression of reconciliation, mutual love for one another, and unity in the Body of Christ between people sharing a common faith.

For unknown reasons, the practice was abandoned in both the East and West in the latter half of the 14th century.

#### WHY?

Mutual love and forgiveness are prerequisites to receiving the Eucharist worthily.

At the Last Supper, Jesus said: "This is My commandment, that you love one another as I have loved you; abide in My love."

With the Kiss of Peace, we profess that we share the faith and take our Lord's commandment seriously.

#### HOW?

The Kiss of Peace can be shared by:

- kissing the other person's right shoulder or cheek (move to your left), then the other person's left shoulder or cheek (move to the right);
- shaking hands;

or, if either of these expressions create discomfort,

- a reverent bow toward those in the pews around us.

Let us exchange the Kiss of Peace with each another and thus reinforce hospitality in our parishes by publicly professing love for one another and mutual forgiveness. In this way, let us spread the Good News of the Gospel.

# Restoration of the Liturgical Practice of the KISS OF PEACE...

... salute one another with a kiss.” Hippolytus of Rome (170-235) gives a more detailed treatment: “After the catechumens have finished praying, they do not give the kiss of peace, for their kiss is not yet pure. But the faithful shall greet one another with a kiss, men with men, and women with women. Men must not greet women with a kiss.”

The Kiss of Peace continued to be part of Christian worship, although its exact location in the service differed according to local custom. In the Roman Rite this exchange takes place at a later point in the Mass because of the understanding that it is a means of preparation for the reception of Holy Communion. In the Byzantine tradition the Kiss of Peace seems to have always been exchanged right before the Anaphora. Its position here is due to a very early interpretation that relates it to the preparation for bringing an offering to the altar, so that one may “first be reconciled to [one’s] brother or sister” in accordance with Mathew 5: 23-24.

Scholars who study the historical development of the Divine Liturgy make some important observations regarding the Kiss of Peace. For example, early sources show clearly that it was originally exchanged not merely among the bishops and priests as today, but among the deacons and lay people as well.

Also, the Kiss of Peace was likely only exchanged between neighbouring worshippers, as opposed to everybody in the congregation exchanging with everybody else in the congregation – such a rule meaning that the rite could have been accomplished with a minimum of time and confusion.

## Byzantine practice

These same scholars tell us that by the time of Philotheos, Patriarch of Constantinople (latter half of the 14<sup>th</sup> century) the Kiss of Peace was no longer exchanged among the people in the congregation, but nobody seems to know why, although there is some suggestion that the exchange had become irreverent and disruptive. The practice seems to have died out in the West around the same time.

It is interesting to note that, while today in the Byzantine Rite the Kiss of Peace is usually given on the shoulders, no less a luminary than Saint John Chrysostom (late 4<sup>th</sup> century) mentions that it was at one time exchanged on the lips. By the end of the 11<sup>th</sup> century it had become the practice during Great Lent to kiss only on the shoulders, not on the lips.

That the Kiss of Peace was an element of the liturgy also in the lands of Rus’-Ukraine is evidenced by various Slavic manuscripts of rubrics, and some of these even as late as the 17<sup>th</sup> century include the rubric “і цілються в уста” (“and they kiss on the lips”) (although by this time it was likely a directive only for the clergy).

Even today this giving and receiving of the Kiss of Peace by everyone in the congregation (clergy and laity alike) remains in the rubrics of the ritual of forgiveness at the beginning of Great Lent during Forgiveness Vespers and at the exchange of the Paschal Kiss (also between clergy and laity alike) during Resurrection Matins.

In the Latin Rite, the “offering of peace to one another” (note the terminology) was restored in 1969 following the directives of the Second Vatican Council. This initiative specified that the exchange was to be carried out according to the customs and mentality of the people, as determined by local bishops’ conferences.

## General Directives

1. In accordance with the Byzantine tradition, the liturgical rite is referred to as *The Kiss of Peace*.
2. In essence, the Kiss of Peace is not a mere salutation or greeting, but rather a public profession of love for one another and a sign of mutual forgiveness, which precedes the Symbol of Faith (The Nicene Creed). Mutual love for one another and unity in the true faith are essential prerequisites for the celebration of the Eucharist.
3. The Kiss of Peace shall be introduced in all parishes throughout the Eparchy of Edmonton as a regular Sunday and Feast Day practice beginning on Forgiveness Sunday, March 2, 2014.
4. The introduction of the Kiss of Peace is to be preceded with appropriate catechesis through Sunday homilies, announcements and bulletins.
5. The Eparchial Liturgical Commission, under the direction of the bishop, can serve as...  
...a resource for the parishes in the restoration and pastoral application of the Kiss of Peace.

## Praxis

6. In the Divine Liturgy, after the Great Entrance and the Litany for the Gifts, the priest faces the people and blesses, saying: **Peace be with all**. The



# Restoration of the Liturgical Practice of the KISS OF PEACE...

choir responds: **And with your spirit.** The priest remains standing at the Royal Doors, facing the people.

7. The deacon, standing at his usual place before the iconostasis, turns to the faithful (if no deacon, then the priest, facing the people) continues: **Let us love one another so that we may be of one mind in confessing.** The choir responds: **The Father, the Son, and the Holy Spirit, the Trinity, one in being and undivided.**

8. The priest may at this point take a few moments to say a few words about the Kiss of Peace, to facilitate its introduction. The following are a few examples:

- a. In the Gospel of Matthew, in the Sermon on the Mount, Jesus proclaims the following. He says: "When you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift" (Matthew 5: 23-24). Our gift of bread and wine has been presented and placed upon the altar, but before we continue with that prayer of the Church which will transform them into the Body and Blood of Christ, our Lord is asking us to be reconciled with one another. Let us reverently exchange the Kiss of Peace as a sign of our willingness to forgive one another, to be forgiven if we have offended anyone, and to be at peace.
- b. There are two important requirements for celebrating the Eucharist in a worthy manner pleasing to God. The first requirement is that we love one another. At the Last Supper, Jesus gave us a new commandment. He said: "This is My commandment, that you love one another as I have loved you; abide in My love." The second requirement is that we share the same Faith. With the Kiss of Peace, we profess that we take our Lord's commandment seriously. We strive to love one another with the love of Christ. With the Symbol of Faith, which immediately follows, we profess that we share the same Faith in the one true God, and that we seek to worship the Trinity in spirit and truth.
- c. Peter once came up to Jesus and said to Him, "Lord, if my brother (or sister) sins against me, how often should I forgive? As many as seven times?" Jesus said to him, "Not seven times, but, I tell you, seventy times seven" (Matthew 18: 21-22). With the Kiss of Peace, we profess our willingness and desire to forgive, no matter how many times we have been offended or hurt by our brother or sister.

d. What often prevents us from living an authentic Christian life and robs us of our Christian joy is the poison of unforgiveness, resentment and bitterness. Forgiveness is not a feeling, but a conscious choice that we make. Let the Kiss of Peace today be a sign of our willful decision to forgive those who have hurt us, to let go of the debt that they may have incurred against us, and to let go of any bitter feelings of resentment, so that the Lord may restore our souls to freedom, peace and joy!

9. The priest should also explain and demonstrate to the faithful how the Kiss of Peace is exchanged.

10. The one who initiates the greeting says, **Christ is among us;** while the one who receives the greeting responds, **He is and will be!** At certain times of the year, this exchange is replaced by the appropriate festal greeting, for example, "Christ is Risen!", "Indeed He is Risen!"

11. The Kiss of Peace among the laity may be offered in the following ways:

- a. By kissing the **right shoulder** or cheek of the other person first, then kissing the **left shoulder** or cheek of the other person;
- b. By shaking hands; or
- c. By a reverent bow toward our neighbour.

12. The priest's good instruction and his personal example will be of utmost importance in upholding the rite of the "Kiss of Peace" as a sacred liturgical act of love and reconciliation and not merely a casual or even frivolous expression of salutation.

13. May the restoration of the Kiss of Peace truly be a public profession of love for one another and a sign of mutual forgiveness, a means of furthering our efforts at proclaiming the Good News of the Gospel message, and a gesture of hospitality in our parishes.

Upon the recommendation of the Eparchial Liturgical Commission,

Promulgated February 1, 2014

Most Rev. David Motiuk  
Eparchy of Edmonton

**If you have any questions about this, please feel free to talk to me.**

**Fr. Bo**



# Paskas for Pascha

## Beautiful Ladies bake Beautiful Breads



So far a total of 281 Paskas have been made. Soon they will begin making Babkas.

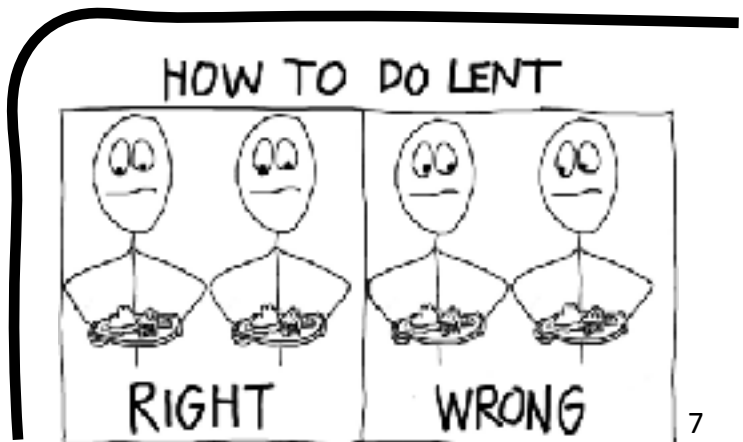
If you wish to participate ask anyone to introduce you to Lasha.

## Our Easter Bake Sale will take place on Lazarus Saturday which is March 23. Details to come.



### Time to clean and reorganize:

Diana and Rose Marie took on the task of getting the decoration materials in the balcony area organized and properly stored . Thank you, ladies!



**Holy Cross**  
Ukrainian Catholic Parish's

# Lenten Mission

**with Fr. Rendy Yakimec,  
February 26 & 27, 2024.**

Confessions at 6 pm,  
Service and Mission at 7 pm



## **Some News from our Basilian Fathers**

From February 5th to 9th, the Basilian Order of Saint Josaphat, commonly known as the Basilian Fathers, convened for their Provincial Chapter in the vibrant city of Vancouver. This significant gathering marked the election of a new Provincial Superior and Council, signalling a pivotal moment for the community.



We're delighted to introduce the newly elected leaders:

- Rev. Damian Dutka, osbm: Provincial Superior
- Rev. Gabriel Haber, osbm: Consultor
- Rev. Thomas Kobak, osbm: Consultor

As these dedicated individuals step into their roles, we extend our heartfelt prayers for the guidance and blessings of the Holy Spirit upon them and the entire Provincial Council. May their leadership be filled with wisdom, compassion, and a steadfast commitment to serving their community.



February 16 - February 19

& March 8 - March 11

## Icon Writing Workshops.

The first one is only 1 weekend away.

We will be using the "Games Room" so that we do not interrupt the normal functioning of the parish.

If you are interested in the March Icon Workshop, please send an email to Fr. Bo.

[fr.nahachewsky@eeparchy.com](mailto:fr.nahachewsky@eeparchy.com)



## A Good Question asked on ByzForum

I've recently discovered the Prayer of St. Ephrem and I think it's beautiful! I'd like to make it a part of my devotions but I have a small problem. How do you make a proper prostration?

As a Latin I really have no experience in this. So, How do you make a proper prostration? Are there different ways of doing it or just one way? Do you recite the prayer as you are doing it or do you recite verses between prostrations?

Any help would be greatly appreciated!

### The Reply:

As no one has taken a crack at your inquiry, I'll try...

There are different ways of doing the prostration indicated. One is to what I'll call a full prostration: kneel down and then touch your forehead on the floor in front of you and then rise back to your feet. At my parish, some parishioners come out of their pews and do this during the prayer of St. Ephrem. If you can picture this, then you can see how it is impossible to do within a pew.

The reverence or partial prostration (my terms) consists of touching the floor with your right hand, typically making the sign of the cross before and/or after. This is what I usually do at home.

The third possibility would be a "bow." Bending at the waist until your back is horizontal to the floor and again making the sign of the cross as part of the motion.

The prostration should be done between the verses of the prayer and not while saying the prayer.

Some folks will get rather upset if they would know that you are during the "wrong" type of prostration. While there is usually a proscribed way of doing such things, what is right can vary from church to church, so I'd suggest you do what you feel comfortable with and that will help you in your prayer life.

**The Prayer of St. Ephrem can be found on the last page of this bulletin.**

## PEWS and PROSTRATIONS

### WARNING!

Attempted Prostrations in a pew may result in severe head and ego injury.



RIGHT

WRONG



# Our Lenten Service and Lenten Event Schedule:

**Sundays:** No Change - 10 am Liturgy as usual.

**Wednesdays:** at 7 pm Presanctified Liturgy (no 9 am service)

**Fridays:** at 10 am Akathist Service (with Soroko-oosteh on days before an All Souls Saturday)

**Lenten Mission with Fr. Rendy Yakimec,** February 26 & 27. Confessions at 6 pm, Service and Mission at 7 pm

**Pysanka Workshop** - All Welcome on Sunday, February 25 at 1 pm.

**Confessions with Fr. Myron:** Sunday, March 3 (First Sunday) and maybe another day too.

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## (Not Regularly Scheduled) Upcoming Events

- **Saturday, Feb 10<sup>th</sup>** - Ukrainian Bilingual Program's 50<sup>th</sup> Anniversary Celebration
- **Monday, Feb. 12<sup>th</sup>** - First Day of the Great Fast
- **Monday, Feb. 12<sup>th</sup>** - Funeral for +Al Tymko at 10:30
- **Monday, Feb. 12<sup>th</sup>** - Ladies' Club Meeting at 7 pm
- **Monday, Feb. 12<sup>th</sup>** - Knights of Columbus Meeting at 7:30 pm
- **Monday, Feb. 12<sup>th</sup>** - Parish Bingo Fundraiser
- **Monday, Feb. 12<sup>th</sup>** - Dr. Michelle Hladunewich of Canada Ukraine Surgical Aid Program (CUSAP) will speak at 7:00 p.m. at St. Josaphat Parish Hall
- **Tuesday, February 13** - Parish Mission Statement Night at 7 pm
- **February 14 - 15** - Parish Casino Fundraiser
- **Feb 16 - 19** - Icon Workshop
- **Monday, February 19** - Men's Club Meeting at 7 pm
- **Tuesday, Feb. 20<sup>th</sup>** - Bingo
- **Sunday, Feb. 25<sup>th</sup>** - Pysanka Workshop at 1 pm
- **Monday and Tuesday, Feb. 26<sup>th</sup> & 27<sup>th</sup>** - Parish Mission with Fr. Rendy. 6pm Confessions, 7 pm Mission

↓ Note this date change for the PPC meeting:

- **Thursday, February 29<sup>th</sup>** - PPC Meeting at 7 pm
- **Monday, March 4** - Ladies' Club AGM
- **March 8 - 11** - Icon Workshop
- **Tuesday, March 14** - Camp Oselia AGM at 7pm at Cathedral Hall
- **Sunday, March 17<sup>th</sup> or April 14<sup>th</sup>** - Parish Annual General Meeting
- **Saturday, March 23** - Easter Bake Sale
- **Saturday, March 23 till Saturday, March 30** - Holy Week
- **Sunday, March 31<sup>st</sup>** - Easter Sunday
- **Sunday, March 17<sup>th</sup> or April 14<sup>th</sup>** - Parish Annual General Meeting
- **Sunday, April 7<sup>th</sup>** - Parish's Easter "Blessed Breakfast"
- **Saturday, April 20<sup>th</sup>** - Eparchial Fundraiser for Camp Oselia.
- **May 4 & 5** - Possibly our First Solemn Communion Weekend

Fr. Bo is not the most organized person. If I am missing or have something wrong in this list of events... or the calendar... or anywhere in this bulletin... please do drop me a line. And if you did send something and I didn't get it in, please don't be mad, just send it to me again.

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Q. Did Eve never have a date with Adam?  
A. No, it was an apple.

Actually maybe it was a date.  
The bible just says that it was fruit,  
but not what kind of fruit it was.

## Parish News & Beyond:

- **There will be a funeral for the Servant of God + Al (Alex) Tymko, on Monday, February the 12<sup>th</sup> at 10:30 am.** May God grant him rest among the saints, Vichnaya Pamyat.
- **Choir: Mrs. Tymko is requesting as many of you as possible to help sing at the funeral (see above).** If you can make it please do.
- **Lenten Mission with Fr. Rendy,** Monday & Tuesday Feb, 26 & 27 here at our parish. Confessions at 6pm. Mission starts at 7pm.
- Hey Everyone: **Parish Mission Statement Night:** Tuesday February 13 at 7 pm. What is the purpose of our parish? Let's get together and talk about it. If we don't know our purpose then how can we figure out what we should be doing?
- Holy Cross needs **volunteers to be part of the executive** for the upcoming 2024/2025 council year. There are a number of active openings on Council based on retirements and we really need your expertise to help us out. Please contact Mark Helmak ASAP 780 473 2972 as the Annual General meeting is slated for Sunday March 17th . The Agenda and meeting booklet is slated to be handed out on March 10th or earlier. We are in need of a Treasurer and other positions - if you need more information, please see Edd Horyn after Liturgy as he has further details about the position descriptions. You can make a difference in the future of Holy Cross as we move towards the 50th anniversary of the Parish!
- The next **Men's Club meeting** will be on February 19 @ 7 PM. New members are always welcome to join just attend a meeting.
- **February 12 - Ladies Club Meeting** 7:00pm. Any one that needs to add to the agenda please contact Heather Gauthier at 780-982-4189 by Feb 7th.
- Our Eparchy is continuing to raise **funds for people in Ukraine** through CNEWA. If you wish to help you can donate through our parish, which will pass the donation to the Eparchy.
- Join us as we pray the **Rosary** before Divine Liturgy on Sundays. The Schedule is on the Bulletin Board as usual.
- **Any 50<sup>th</sup> Anniversaries?** Let us know so that we can congratulate you and give you a plaque. (and put you in the bulletin). Call Diana Horyn at 780-455-9926 if it's your anniversary or if you know if a parishioner here is having one.
- We are **recording our Liturgies** for those who are not able to come in person to church. Please note that the **recorded Liturgies** are not intended to be an option for those who simply want to stay at home.
- Fr. Bo is thinking of doing "**Children's Liturgies**" once a month to engage our youngest people in our Sunday

Prayer. This is likely to start on the last Sunday of each month starting in February. Your input is welcome.

- **Eparchial Children's Daycamp** at Holy Eucharist Parish during Spring Break: for grades 1 - 6 (Grades 7-12 please volunteer as counsellors, no charge) **DESCRIPTION:** We will pray, sing, make crafts, make new friends and spend time with old friends. The theme for the week will focus on Holy Week and Pascha (Easter). **DATES & TIMES:** March 25, 26, and 27 9:00 am – 3:00 pm. **LOCATION:** Holy Eucharist parish, 6425-120 Ave , Edmonton **COST:** \$35 per child. Cost covers snacks and all other materials. **CONTACT:** [youth@eeparchy.com](mailto:youth@eeparchy.com) to register, or for more information.
- **BINGO !! BINGO !!** Here is some important information that should be of interest to ALL parishioners. Through the funds generated by our monthly bingos, our parish was able to pay our church insurance for the current year. That insurance bill was approximately \$29,000 dollars!! No, this not a misprint. How fortunate we were that the funds needed for this expenditure came from the bingo account. Now, that was the good news.

The team of volunteers needed to host our monthly bingos is in dire need of new volunteers willing to step up and support this reliable fundraiser. We need a team of at least fifteen reliable volunteers to meet our twice- a- month schedule. Currently, we have eleven committed volunteers on a steady basis. For the past several months, we have had to bring in non-members of the parish to fulfill our positions. These positions have to be filled in order avoid a bingo club penalty. This requires our volunteer chairperson to make extra phone calls to meet the required number of workers needed. One is never sure of the results and this can become very stressful.

So, what is required? The bingo shift is only about five hours long and the bonus is a free lunch and you can win a door prize !! We are encouraging parishioners who can join the bingo team to please call our volunteer chairperson, Darlene @ 780-478-8797.

The purpose of this bulletin article is to make all parishioners aware of how important it is to support a successful fundraiser that contributes to the overall financial health of our parish. God Bless our volunteers.

Edd ( Fundraising Chair)



# Kid's Bulletin Page

Kids: you are important and we love you. This page is for you.

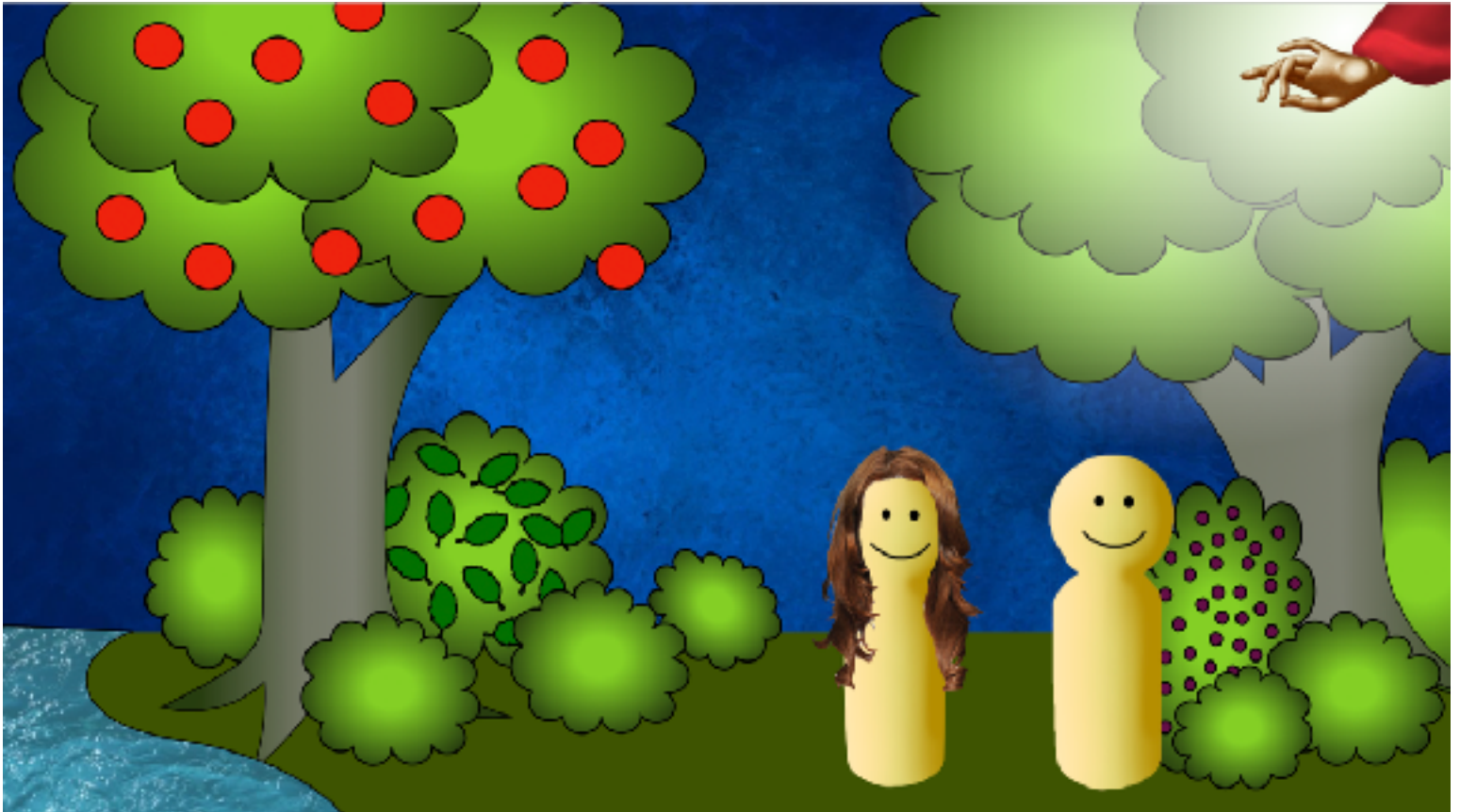
**God made Adam and Eve and put them in a beautiful garden.**

**God told them not to eat of the tree of knowledge.**






















**But the devil told them to do it because it would make them like God.**

**They ate the fruit, and then got in trouble.**

**They had to leave the garden, and they couldn't come back till things were fixed.**



## Next Couple of Weeks at Holy Cross Parish

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p><b>II</b></p> <p><b>Sunday of Forgiveness (Cheesefare).</b> Octoechos Tone 4. Martyr Blaise, Bishop of Sebastia (313-24). Romans 13:11-14:4. Matthew 6:14-21.</p> <p>World Day of the Sick.</p> <p><b>9:30 am Rosary</b></p> <p><b>10 am Divine Liturgy</b></p> <p>Sunday School &amp; Coffee Hour</p> <p><b>2 pm Divine Liturgy at St. Michael's Extended Care</b></p>	<p><b>12</b>  </p> <p>Our Holy Father Meletius, Archbishop of Antioch (379-95). <b>First day of the Great Fast.</b> Abstinence from meat, dairy, and eggs, and foods that contain these ingredients. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 1:1-20: Vespers - Genesis 1:1-13. Proverbs 1:1-20.</p> <p><b>10 am Bible Study</b></p> <p><b>10:30 Funeral for + Al Tymko</b></p> <p><b>7 pm Ladies Club Meeting</b></p> <p><b>7:30 Knights of Columbus Meeting</b></p>	<p><b>13</b> </p> <p>Our Venerable Father Martinian. Great Fast Day 2. Abstinence from meat and foods that contain meat. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 1:19-2:3. Vespers - Genesis 1:14-23. Proverbs 1:20-33.</p> <p><b>Cabbage Roll Bee</b></p> <p>12:30 Ann F. School Visit.</p> <p><b>7 pm Parish Mission Statement Night</b></p>	<p><b>14</b> </p> <p>Our Venerable Father Auxentius (457-74). Venerable Maron the Wonderworker and Hermit. Great Fast Day 3. Feast of St. Cyril transferred to February 17 this year. Abstinence from meat and foods that contain meat. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 2:3-11. Presanctified - Genesis 1:24-2:3. Proverbs 2:1-22.</p> <p>Valentines Day &amp; "Ash Wednesday" for Roman Catholics</p> <p>Fr. Bo is at BCR Volunteering</p> <p>No 9 am Liturgy - see lenten schedule.</p> <p><b>Parish Casino Fundraiser</b></p> <p>In the morning our Parish Office is open</p> <p><b>Presanctified Liturgy at 7 pm</b></p>	<p><b>15</b> </p> <p>The Holy Apostle Onesimus. Great Fast Day 4. Abstinence from meat and foods that contain meat. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 2:11-21. Vespers - Genesis 2:4-19. Proverbs 3:1-19.</p> <p><b>Parish Casino Fundraiser</b></p> <p>8:30 am St. Matthew School Visit</p> <p>Please try to have all information for the bulletin in by this day</p> <p>5:30 pm Fr. Bo has an appointment</p> <p>Thursdays afternoon till Friday morning is Fr. Bo's day off</p>	<p><b>16</b> </p> <p>Holy Martyrs Pamphilus the Priest (c. 309) and Porphyrius and their companions. Great Fast Day 5. Feast of the Forerunner moved to February 25. Abstinence from meat and foods that contain meat. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 3:1-14. Presanctified - Genesis 2:20-3:20. Proverbs 3:19-34.</p> <p><b>9 am Akathist Setup for Icon Workshop</b></p> <p><b>6 pm - 10 pm Iconography Workshop</b></p>	<p><b>17</b> </p> <p>Repose of Our Venerable Father Constantine the Philosopher, in the Monastic Life, Cyril, Teacher of the Slavs (869). First Saturday of the Great Fast: Great Martyr Theodore the Recruit. Holy and Great-Martyr Theodore the Recruit (286-305). Great Fast Day 6. Feast of St. Cyril transferred from February 14. Poyeleos Feast. Hebrews 1:1-12. 2 Timothy 2:1-10. Mark 2:23-3:5. John 15:17-16:2.</p> <p><b>9 am - 10 pm Iconography Workshop</b></p> <p><b>2 pm First Solemn Communion Class</b></p>
<p><b>18</b> </p> <p>First Sunday of the Great Fast: <b>Sunday of Orthodoxy.</b> Octoechos Tone 5. Our Holy Father Leo, Pope of Rome (461). Great Fast Day 7. The Divine Liturgy of St. Basil the Great is celebrated today. Hebrews 11:24-26,32-40. 12:1-2. John 1:43-51.</p> <p><b>9:30 am Rosary</b></p> <p><b>10 am Divine Liturgy</b></p> <p>Sunday School &amp; Coffee Hour</p> <p><b>2 pm Divine Liturgy at St. Michael's Extended Care with ?</b></p> <p><b>11:30 pm - 10 pm Iconography Workshop</b></p>	<p><b>19</b> </p> <p>Holy Apostle Archippus. Great Fast Day 8. Abstinence from meat and foods that contain meat. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 4:2-5:6. Vespers - Genesis 3:21-4:7. Proverbs 3:34-4:22.</p> <p>Family Day</p> <p><b>9 am - 7 pm Iconography Workshop</b></p> <p><b>7 pm Men's Club Meeting</b></p>	<p><b>20</b> </p> <p>Our Venerable Father Leo, Bishop of Catania. Great Fast Day 9. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 5:7-16. Vespers - Genesis 4:8-15. Proverbs 5:1-15.</p> <p><b>Easter Baking</b></p> <p><b>10 am Bylaw committee Meeting</b></p> <p>12:30 Ann F. School Visit.</p>	<p><b>21</b> </p> <p>Our Venerable Father Timothy of Symbola (8th c.). Our Holy Father Eustathius, Archbishop of Great Antioch (338). Great Fast Day 10. Abstinence from meat and foods that contain meat. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 5:16-26. Presanctified - Genesis 4:16-26. Proverbs 5:15-6:3.</p> <p>In the morning our Parish Office is open</p> <p>No 9 am Liturgy - see lenten schedule.</p> <p><b>Presanctified Liturgy at 7 pm</b></p>	<p><b>22</b> </p> <p>The Discovery of the Relics of the Holy Martyrs at Eugenius (345-408). Great Fast Day 11. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 6:1-12. Vespers - Genesis 5:1-24. Proverbs 6:3-20.</p> <p>8:30 am St. Matthew School Visit</p> <p>Please try to have all information for the bulletin in by this day</p> <p>5:30 pm Fr. Bo has an appointment</p> <p>Thursdays afternoon till Friday morning is Fr. Bo's day off</p>	<p><b>23</b> </p> <p>Holy Priest-Martyr Polycarp, Bishop of Smyrna (155-56). Great Fast Day 12. Abstinence from meat and foods that contain meat. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 7:1-14. Presanctified - Genesis 5:32-6:8. Proverbs 6:20-7:1.</p> <p><b>Easter Baking</b></p> <p><b>9 am Akathist with prayers for the deceased</b></p> <p>5:30 pm Fr. Bo has an appointment</p>	<p><b>24</b> </p> <p><b>All Souls Saturday.</b> The First and Second Finding of the Precious Head of the Holy, Glorious Prophet and Forerunner John the Baptist. Great Fast Day 13. All-Night Vigil Feast. 2 Corinthians 4:6-15. Matthew 11:2-15.</p> <p>Retreat at St. Basil's parish (see poster)</p> <p><b>2 pm First Solemn Communion Class</b></p>
<p><b>25</b> </p> <p><b>Second Sunday of the Great Fast: St. Gregory Palamas.</b> Octoechos Tone 6. Our Holy Father Tarasius, Archbishop of Constantinople (806). Great Fast Day 14. The Divine Liturgy of St. Basil the Great is celebrated today. Hebrews 1:10-2:3. Mark 2:1-12.</p>	<p><b>26</b> </p> <p>Our Holy Father Porphyrius, Bishop of Gaza (420). Blessed Edigna. Great Fast Day 15. Abstinence from meat and foods that contain meat. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 8:13-9:7</p>	<p><b>27</b> </p> <p>Our Venerable Father and Confessor Procopius the Decapoltan (716-40). Great Fast Day 16. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 9:9-10:4. Vespers - Genesis 7:1-5. Proverbs 8:32-9:11</p>	<p><b>28</b> </p> <p>Our Venerable Father and Confessor Basil, Ascetical Companion of Procopius (716-40). Great Fast Day 17. Abstinence from meat and foods that contain meat. According to liturgical prescriptions, the Divine</p>	<p><b>29</b> </p> <p>Our Venerable Father Cassian (430-35). Great Fast Day 18. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 11:10-12:2. Vespers - Genesis 7:11-8:3. Proverbs 10:1-22.</p>	<p><b>I</b> </p> <p>Holy Venerable-Martyr Eudocia (98-117). Great Fast Day 19. Abstinence from meat and foods that contain meat. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth</p>	<p><b>2</b> </p> <p><b>All Souls Saturday.</b> Holy Priest-Martyr Theodotus, Bishop of Cyrenia (c. 321). Great Fast Day 20. Hebrews 10:32-38. 1 Thessalonians 4:13-17. Mark 2:14-17. John 5:24-30.</p>

# Sunday, February 11, 2024

**After “Blessed is the Kingdom”** Sunday School children are blessed to go to the Sunday School room with their teachers.

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**Troparion, Tone 4:** When the disciples of the Lord learned from the angel\* the glorious news of the resurrection\* and cast off the ancestral condemnation,\* they proudly told the apostles:\* “Death has been plundered!\* Christ our God is risen,\* granting to the world great mercy.”

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

**Kontakion, Tone 6:** O Master, Guide to Wisdom\*, Bestower of prudent counsel,\* Instructor of the foolish and Defender of the poor ones;\* make firm my heart and give it understanding.\* Give me a word, O Word of the Father:\* Behold, I shall not stop my lips from crying out to You:\* In Your mercy, have mercy on me who am fallen.

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## **Prokeimenon, Tone 8**

Pray and give praise to the Lord our God.\* Pray and give praise to the Lord our God.

**verse:** In Judea God is known; His name is great in Israel.

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## **Epistle: Romans 13:11-14:4 (NRSV)**

*Brothers and Sisters,* Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

Welcome those who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

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## **Alleluia verses, Tone 6**

It is good to give praise to the Lord, and to sing to Your name, O Most High.

To announce Your mercy in the morning and Your truth every night.

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## **Gospel: Matthew 6:14-21 (NRSV)**

*The Lord said,* For if you forgive others their trespasses, your heavenly Father will also forgive you; but if you do not forgive others, neither will your Father forgive your trespasses. “And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you. “Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

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## **Communion Hymn**

Praise the Lord from the heavens;\* praise Him in the highest.\* Alleluia, alleluia,\* alleluia.

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## **Forgiveness Service:**

**This is to mark the beginning of the Great Fast**  
*(technically done at the “Vespers” service, but since we don’t have one tonight... we are doing it now).*

**Priest:** My brothers and sisters, at this time let us try to remember all of our sins which we have committed throughout the course of our life, and with which we have offended God.

**All:** Lord, we have sinned against You in thought, word and action. We have been wrong and we have done wrong. Forgive us.

**Priest:** Let us try to remember if we harbour any ill-feelings towards God for anything that happened in our life.

**All:** Lord, help us to accept your will in our lives, to try to understand your ways, and not to feel angry with You or blame You for anything that might happen to us or go wrong for us in our lives.

**Priest:** Let us try to remember all of those people who have offended us, hurt us, angered us; all those people against whom, for whatever reason, we bear grudges, feel hatred, and whom we find hard to forgive.

**All:** From the bottom of my heart, I truly and sincerely forgive those who hate me, who have offended or hurt me, and against whom I carry a grudge or nourish ill-feelings.

**Priest:** Let us try to remember all of those people whom we ourselves have hurt or offended, knowingly or unknowingly, in word or in deed; and all those whom we, for whatever reason, hate and who bear grudges against us.



**All:** From the bottom of my heart, I truly and sincerely ask forgiveness and pardon of all those whom I hate, whom I have offended and hurt, and who hold a grudge against me because of this.

**Priest:** My brothers and sisters, if I have sinned against you, hurt you, or offended you in thought, word or action, knowingly or unknowingly, in any possible way, please forgive me, a sinner, and pray to God for me.

**All:** May God Himself forgive you and pardon your sins and transgressions, and we also forgive and pardon you. Father, bless us and forgive us our sins and offences and transgressions, committed voluntarily or perhaps unwittingly, against you.

**Priest:** May the Lord God, through His grace and loving kindness, forgive you. And I also pardon and forgive you.

And now, let us ask forgiveness of one another by saying: ***“Forgive me my brother/sister.”*** And let the other answer: ***“May God forgive you, and I also forgive you.”***

## Prayer of St. Ephrem

O Lord and Master of my life, keep from me the spirit of indifference and discouragement, lust of power, and idle chatter. (prostration)

Instead, grant to me, Your servant, the spirit of wholeness of being, humble-mindedness, patience, and love. (prostration)

O Lord and King, grant me the grace to be aware of my sins and not to judge my brothers and sisters; for You are blessed, now and ever and forever. Amen. (prostration)

## What is the purpose of our parish?

Let's get together and talk about it.

If we don't know our parish's purpose then how do we figure out what we should be doing?

Let's discuss.

## Parish Mission Statement Night:

Tuesday February 13 at 7 pm.

Everyone, please come join us.