



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 or 7 pm 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 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

Our New Toll Free Number:
1-866-886-3946

We no longer have a fax number.

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, April 6, 2025

Fifth Sunday of the Great Fast: Our Venerable Mother, Mary of Egypt; Octoechos Tone 5; The Repose of Our Holy Father Methodius, Teacher of the Slavs; Our Holy Father Eutychius, Archbishop of Constantinople. Day 35 of the Great Fast.

Next Sunday, April 13 our parish is having a Special General Meeting to vote whether to host St. Mary's Catholic Church within our church building or not. All parishioners are encouraged to come and vote at this meeting after the Liturgy

On the next page are commonly asked questions about this for you to read before the meeting.

If you have any other question about this proposal please Email the parish office before noon on Wednesday at office@ehcucp.ca, or call/text Fr. Bo at 780-340-3726, or email him at fr.nahachewsky@eeparchy.com



Our Holy Week & Easter Schedule is on page 98 of this bulletin

Just kidding, its somewhere in here but the bulletin is not quite that long.



Also you can find an explanation of Holy Week and it's services too.

Paska Baking and Bowling with our Youth was a HUGE Success!



More photos inside!

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.

For reasons of food safety and liability our policy regarding food in the hall is A> No outside food is permitted, B> All food is to be consumed in the hall, C> No leftovers are given out, D> No take-out food.

Parish Pastoral Council:

Parish Priest – Fr. Bo Nahachewsky
Deacon - Dcn. John Lukey
President – Mark Helmak
Past President – Peter Fedorak
1st Vice-President – Mark Ramsankar
2nd Vice-President – Deacon John Lukey
Secretary – _____
Treasurer – Dale Kluk
Archivist – Diana Horyn
Cultural – Ken Kozak
Fundraising – Terry Yackimec
Hall Rental – Lisa Borosuk & Gladys Woitas
Ladies' Club – Dianne Kluk
Knights of Columbus – Darrell Uchach
Men's Club President – Marc Chiasson
Youth Coordinator – Emmette Lysak
Maintenance – Larry Waye
Membership – Lorna Chiasson
Social – Edd Horyn
Spiritual – Debbie Lukey

Baptism, Chrismation & Eucharist:

- Contact Fr. Bo a month in advance

Weddings:

- Contact Fr. Bo a year in advance

Funerals:

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

Confessions:

- Sundays from 9 till 9:30 with Fr. Bo
- First Sundays of the month with Fr. Myron before and during the Liturgy
- or anytime, just call Fr. Bo to arrange it.

Next Sunday, April 13, our parish is having a Special General Meeting to vote upon hosting St. Mary's Eritrean Ge'ez Catholic Church within our church building, or not.

Here are some of the commonly asked questions that we have been looking into about hosting St. Mary's:

Who exactly are they?

Their official name is "Assumption of Mary, Eritrean Catholic Geez Rite Community". But apparently everyone calls them "St. Mary's" for short.

Is St. Mary's Parish really Catholic?

Yes. 100%. Just like we are. Like us, they pray for and follow the Pope Francis of Rome. They have the same Catholic faith.

Are they Roman Catholic? or Ukrainian Catholic?

No, they are "Eritrean Ge'ez" Catholic. This question will take some time to explain, so I will do it in another section of this bulletin, because I want you to keep reading this one first as it will help prepare you for next week's meeting.

Which bishop do they answer to?

They answer to the Roman Catholic Archbishop of Edmonton for all normal matters, but also follow the liturgical traditions of their Church's synod in Eritrea.

Does our Bishop David support this arrangement?

Yes, Bishop David is supportive of this endeavour but he also does not wish to force this upon our parish. This is why we are bringing it to a vote next Sunday, April the 13th.

In fact it is through him that we were asked if we would consider this in the first place.

When and Where did their parish start here in Edmonton?

This community started in late 2008 at Sacred Heart Parish here in Edmonton. This is the First People's Church just behind St. Josaphat's Cathedral where the Pope visited in 2022.

Why are they being asked to move out of their current place?

Sacred Heart Parish is growing. (What an awesome problem! Glory to God!) At this time they have 5 Masses every Sunday and they need more space to work with the First Nations People to which they have been assigned. Because of this St. Mary's...

Donations Collected at Holy Cross

March 30, Sunday Collection: \$2,185.⁰⁰

Week of March 30 E-Transfer Donations: \$540.⁰⁰

March 30, Candles: \$45.⁰⁰

March Building fund total: \$70.⁰⁰

February Expenses: \$23,830.⁰⁰

(Includes Utilities, Wages, Eparchy, & Maintenance)

February's Sunday Offerings: \$7,647.³⁰

More Questions about hosting St. Mary's continued:

...Eritrean community has been asked to seek and find another church to pray in.

Isn't there another church that can take them in?

Well, the Roman Catholic Churches have all been asked to consider hosting them, but almost all of them are huge parishes already. As giant parishes they too have many services each weekend and no vacant time slots to allow the Eritrean's to pray on the Lord's day. The few who might have the time to do so, do not have the physical space to accommodate their community.

How big is St. Mary's Parish?

On an average Sunday they have between 150 to 200 people who come for their Mass (yes, they call it Mass, unlike us who call our Eucharistic service the Divine Liturgy). On big feasts they can have up to... 1000 people come and pray with them. In the past year they have had over 80 baptisms.

In comparison, we have a fewer parishioners averaging about 130 to 170 people on a Sunday. On big feasts we seldom have over 200. And last year we had 3 baptisms. So they are a younger bigger parish.

On a regular week how many hours do we expect them to be here?

Our current expectations are for 4 hours on a Sunday, and about 2 hours on some Saturdays for weddings, baptisms, First Communion classes and the like. So... 6 hours a week for a normal week.



DURING THEIR MASS (LITURGY)

Our parish's Church can only handle 438 people due to fire regulations, what will they do on bigger feasts when they have more people than that?

They will need to have more than one service. They can not exceed the building's fire regulations (nor can we).

Are they going to use our Kitchen and Hall?

No. At this time they are only looking for a place to pray and teach the faith in. Therefore they will use just the new half of the building which includes the Entrance, Church, Hallways, Coat Room, Bathrooms, Games Room and Board Room.

They are not requesting access to the Hall nor the Kitchen areas at this time. Perhaps in the future they will, but this is not what we are voting for next Sunday. If that request does come the parish council would have to figure out how to do so.

Can we lock the other doors to the hall so that they can not get into the "older" half of the building?

Honestly we have looked into it, and it is possible, but at this time we are not planning to add locks to the doors between the hallway and the hall. We will have our people "supervising", and they have people ushering who are aware of the rules and who plan to keep people from wandering. We need to trust them and ourselves a little. If it does become a problem, then maybe we shall consider it, but honestly both groups need to develop trust.

Will feast days such as Christmas and Easter become super busy days having two parishes trying to celebrate at the same time?

Most of the time this will not be a problem. They celebrate feasts on the Julian Calendar and we celebrate them on the Gregorian Calendar. So most feasts will not be on the same day (Julian is 13 days later than Gregorian).

On the rare occasion that feasts will fall on the same days (like this year for Easter which is not the norm) we do not use our own parish for even a 1/4 of the full day. That leaves the building empty for 3/4 of daylight hours. Plenty of time to share, even if both parishes have more than one service.

And as written above, our parish gets the first dibs of setting our schedule, then they will use the parish when we are not using it. We will book what we want and need, but we will also try to be nice about it.

With so many people, will they overtake our parish? Will "the tail wag the dog" so to say?

No. Our parish is our parish. They are guests, potentially long term guests, but guests none the less. We are allowing them to "rent" the church during the times it would normally sit empty, and they will not make any changes to the building besides putting up a shelf or two so that they can store their liturgical items.

More Questions about hosting St. Mary's continued:

How long will they be here in our parish? (Assuming a positive vote at next week's meeting.)

At first we are making a 6 month contract, with a review happening after 3 months. We will certainly attempt to deal with any possible conflicts immediately to resolve them as soon and as easily as possible.

Assuming all goes well, the parish council could/ would extend the agreement, perhaps for years to come, till they are ready to build their own parish.

They have been saving up for years and hope to be able to purchase land within a few years. After that it would likely take them several more years till they can save up enough to build. They do wish to become independent like us and other parishes.

Didn't our parish once "rent" space from Newman Theological College in St. Albert when our parish was starting?

Yes. Most churches start like this. We borrowed or rented space from others till we could build this big beautiful parish home. If it wasn't for the kindness of Newman College our parish would not be as it is now. This is the case for most parishes. We all need to start somewhere.

In our eparchy we have a newer Ukrainian Catholic parish in Fort McMurray which borrows space from a Roman Catholic Church. In the Eparchy of New Westminster Roman Catholics are borrowing space from a Ukrainian Catholic Church. In Calgary a different Eritrean Community worships in our Assumption parish, and the Melkites in Calgary have just moved out of our St. Stephen's Parish. This is not an uncommon relationship. In fact most of the time it benefits both communities.

What about our events? Will we be able to use our own building?

If we have any events our events take priority over their requests, so long as we book them in advance. Coordinating things will be easy if both groups treat each other with respect and consideration. They understand this completely. They do not wish

to inconvenience us, in fact quite the opposite, they will try to be inconspicuous, helpful and grateful for our sharing our space with them.

What about the parking lot?

We are building in an hour of time for one parish to leave before the other parish arrives for their services, so this should not be a problem.

Cleaning?

They will clean up the building as nicely as they can, just like we do when we leave the building. The agreement is that we leave the building as nice as it was when we come (or better).

Who will do the scheduling?

Our church already has an online calendar shared by the parish pastoral council to keep track of events and prevent double bookings of our facilities. Fr. Bo will be the primary person who will schedule their services with them, but the office will also be able to in case Fr. Bo is unavailable.

Will they be supervised?

Yes, for the first several months Fr. Bo will be in the building with them each time they come. He will be there more to help than to supervise however. He will open up, help them with their needs, to see that things are returned to where they were and cleaned as nicely as when they came, and then to lock up. In addition to Fr. Bo a couple people have stepped forward to say they can occasionally help do the same.

One day, when they need less help and when they have gained our trust, we do want to give them keys. How long with this take? We don't know, but likely it wouldn't be at least for the first several months.

What kind of remuneration will we get financially?

Our parish council's "Eritrean Committee" which includes our parish treasurer has set the rental rate at \$75 per hour. We believe this will cover all the associated costs incurred by our parish and even help with deferred costs. If in the future we need to adjust this to prevent losses in our parish we can.

Can we make money off of them?

Our goal is not to make money off of them, but to help them. Yes, we...



CLERGY GIVING THE HOMILY AT THEIR PARISH

More Questions about hosting St. Mary's continued:

... will likely gain some extra income which we will squirrel away so that we can maintain the building in the future. They will help us pay the bills, but we won't abuse them.

Will they wear out our church floors, chairs, building?

They, like us, do need to walk on floors and sit on chairs. So yes, this additional but normal use is naturally going to cause some more wear and tear. However with the income from the hourly rental rate we believe that this will be financially covered.

Will we have to pay more taxes if we have more income?

No, this church is a charitable organization therefore we do not pay taxes on our income like people do.

What about Liability Insurance?

They will have to have appropriate insurance like all parishes. The Eparchy will be advising us how much and what kind of insurance is necessary. Likewise the Roman Catholic Archdiocese will also ensure that adequate coverage is achieved. This is fairly standard for rentals of our church or hall.

Will our insurance rates go up if they share the building with us?

Not likely, but if it does increase directly because of their being here then the rental rate would need to be adjusted to cover this. They are not trying to abuse us.

Who will pay for the candles that they burn, and the incense, the bread and wine, and all that liturgical stuff?

We will both contribute accordingly as per our use. If we can not reach a simple solution, then perhaps each of our parishes will have their own candles and other expendable liturgical items. In regards to the liturgical bread; they use is a different kind than we do, so we will not need to worry about baking more than what we normally do.

What are some of the benefits our parish can expect from this arrangement?

Besides the income from regular rentals, we expect that, after the first several months, on occasion our church hall will be rented for events. We would rent our hall like any normal rental, which does benefit the parish a bit.

However, we are not ready for this yet. At this time our people-power is low due to us doing as much as we can with the people that we have. So, if we do rent out the hall one day, we will have to find and train people to keep it up to our standards.

Who would we find? Likely their parish volunteers mixed in with ours. Likewise, our events can have our volunteers mixed with theirs. Both parishes can help each other with people-power. Think yard work, maintenance, cooking and more. And, if I may speak frankly, this is one of our parish's greatest needs, because our parish's average age is... not getting younger.

Also, parish programs such as faith and bible study, youth events, fundraisers, socials and beyond would be able to be done together if we choose. Our Youth Group for example often has only one youth who comes. This does not make it a very socially satisfying experience for them. But if we join up with their youth then we would have many youth playing, praying...



"PEACE AND LOVE" ERITREAN CATHOLIC CHOIR

The End of... More Questions about hosting St. Mary's

...and learning together, as they have WAY more than one active teen.

Likewise we can learn about our faith together from our perspective and from theirs. We share the same faith and can greatly benefit from collaboration.

Another lovely thing is that we will grow closer to each other as people. We will gain new friends, tell new stories, play new games, share different foods, laugh together at new jokes, and give Glory to God together.

Finally, we will be able to hold our heads up, knowing that we as the Church are following God's commands to love Him and one another. Remember this from the words of Jesus in the Gospel of Matthew: (Mt 25:34-40)

'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'

"Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?'"

"The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.'

Do you have other questions about this potential arrangement?

Please ask them if possible before next Sunday so that we can address any of your concerns or curiosities before the vote.

Email the parish office before noon on Wednesday at office@ehcucp.ca, or call/text Fr. Bo at 780-340-3726, or email him at fr.nahachewsky@eeparchy.com



FR. TESFAZGHI, ST. MARY'S PASTOR

Holy Cross BLESSED BREAKFAST

Sunday, April 27, 2025

(After 10:00 am Liturgy)

Adults \$20.00 (After April 20 \$25.00)

Children (6 - 12 yrs) \$10.00

Children (under 6) FREE

No returns on tickets.

You can get your tickets for our Blessed Breakfast after any Sunday Liturgy right here in the parish.

Don't wait, get yours now.

There will be a raffle at the Blessed Breakfast for two AMAZING Baskets of fabulous items.

This Raffle is being put together by Holy Cross' Men's Club.



This is just a few of the many people who baked Paschas, ate Pizza and/or knocked down bowling pins at our Youth Pascha and Bowling day yesterday.



Thank you to all the youth and young adults who came, the parents, grandparents and others who brought them.

And a even bigger THANK YOU to all who helped this event be so successful.

Thank you super much to Michael H, our youth who dreamed up the bowling and lead the bottle drive that paid for the youth to come.

Great job Michael.

To Joyce & Judy M who lead the charge.

To, in no particular order: Kenny K, Marusia K, Len K, Fred M, Diane & Peter B, Darlene S, Elizabeth L, Diana H, Trina H, Dianne K, Sherry H, Emmett L, and everyone else.

Forgive me if I missed any of your name(s).

Thank you everyone. Great job!





Holy Cross Ladies Club

Easter Bake Sale

Saturday, April 12, 2025
9:00 am - Noon

We would like to encourage all parishioners to bring their donations of home-baked goods or items On Friday, April 11, 2025 between 3:00 pm - 7:00 pm.

We thank you for your contributions which in turn helps to make a successful Bake Sale!

Items that sell well are: Paskas, Babkas, breads, chiffon cakes, buns, pies, pompushky, perishky, doughnuts, cinnamon buns and egg noodles.

However, ALL home goods will be greatly accepted.

Thank you in Advance!

*****Note: Please list all ingredients such as raisins, nuts, peanut butter, etc., which could affect people with allergies*****



Holy Week & Easter Schedule 2025:

Sunday, April 13 - Palm Sunday

- 10 am Festal Divine Liturgy with the blessing of Pussy Willows
- Special Meeting to follow

Wednesday, April 16 - Holy Wednesday

- 7 pm Presanctified Liturgy with Anointing (English)

Thursday, April 17 - Holy Thursday

- 7 pm Matins of the Passion (12 Gospel Readings) (English)

Friday, April 18 - Good Friday

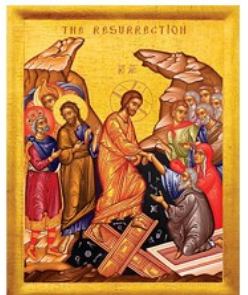
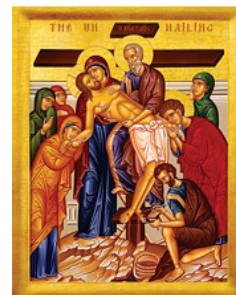
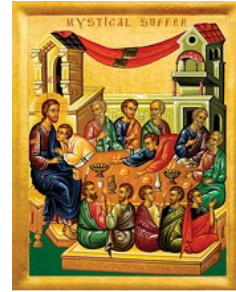
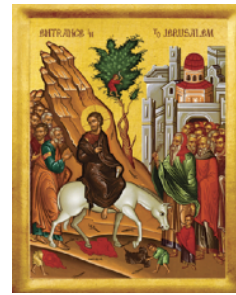
- 10 am Vespers "Shroud" Service - "Plaschanytsia" (English)

Saturday, April 19 - Holy Saturday

- 2 pm Vespers, Divine Liturgy of St. Basil (the Vigil Service),
- followed by blessing of Baskets (English)

Sunday, April 20 - PASCHA! EASTER!

- 8 am Resurrectional Matins (English),
- followed by Festal Divine Liturgy (80-20%-ish English/Ukrainian),
- followed by the Blessing of Baskets! (English)



Holy Cross kitchen volunteers **Food Handling Certificates** are up for renewal. Please sign up with Dianne Kluk by April 30th to update your certificates. There will be an academic session and it will be completed within that day. Anyone from Ladies Club, Men's Club, and K of C who are involved in the kitchen please see Dianne (or call 780 242-1534) to get your name on the list.

Our Eparchy has a **Safer Environments Policy** that helps each of us worship, minister to, and be ministered to in a safe and confident way. The information collected and the procedures that are in place are there to keep everyone, including you, and especially those most vulnerable as safe as possible. Fr. Bo has begun to send out emails, and continues to do so, to a number of volunteers to update and complete our parish files. So if you get an email, or if you volunteer or work with vulnerable people such as children, youth, the disabled, seniors, or with money or keys, please help us by getting your name, forms and training up to date. Thanks.

“Bishop’s Prayer Breakfast”

As part of the Jubilee Year as proclaimed by Pope Francis, Pilgrims of Hope, the 11th Annual **“Bishop’s Prayer Breakfast”** will take place 7:30 – 9:00 am, Wednesday, June 4, at Saint Josaphat’s Cathedral Hall – Verkhovyna (9637 – 108 Avenue), Edmonton.

Tickets are \$25.00 per person. \$200 for a table of 8 persons. For tickets and more information, contact the Chancery Office at (780) 424-5496; chancery@edmontoneparchy.com.

The Rites and the Churches of the Catholic Church

The Catholic Church is comprised of 24 Catholic Churches, who are part of one of 6 different Rites. 1 Rite is known as Western, 1 is known as Eastern, and 4 are known as Oriental. A Rite is a group of Churches who have the same basic traditions, due to the fact that they developed within different culture(s).

Within the **Latin Rite**, which basically began in Western Europe there is only one Church:

- **The Roman Catholic Church.**

In the Oriental **Alexandrian Rite**, which developed first in Egypt and quickly spread southward in Africa has three Churches:

- **The Coptic Catholic Church,**
- **The Eritrean Catholic Church, and**
- **The Ethiopian Catholic Church.**

The Oriental **Antiochean Rite**, also known as the **West Syrian Rite**, developed first in Antioch and spread primarily Eastward as far as southern India has three Churches:

- **The Maronite Catholic Church,**
- **The Syriac Catholic Church, and**
- **The Syro-Malankara Catholic Church.**

The Oriental **Armenian Rite** is found primarily in the Armenian area, has it's Cathedral in Lebanon I believe. There is only one Church:

- **The Armenian Catholic Church**

The Eastern **Byzantine Rite**, which is commonly called the Greek Catholic Churches developed in Greece and spread through Eastern Europe and Asia. This Rite of the Church has fourteen Churches including:

- **The Albanian Catholic Church,**
- **The Belarusian Catholic Church,**
- **The Bulgarian Catholic Church,**
- **The Croatian, Serbian, Montenegrin Catholic Church,**
- **The Macedonian Catholic Church,**
- **The Greek Catholic Church,**
- **The Hungarian Catholic Church,**
- **The Italo-Albanian Catholic Church,**
- **The Melkite Catholic Church,**
- **The Romanian Catholic Church,**
- **The Ruthenian Catholic Church,**
- **The Russian Catholic Church,**
- **The Slovak Catholic Church, and**
- **The the Ukrainian Catholic Church**

WHERE THE CATHOLIC CHURCHES ARE LOCATED



The Oriental **Chaldean Rite**, also known as the **East Syrian Rite**, has developed in the Persian side of the Syrian Empire and also spread East as far as southern India. It has two Churches:

- **The Chaldean Catholic Church, and**
- **The Syro-Malabar Catholic Church.**

About the Eritrean Church in particular

Eritreans and Ethiopians share many elements of a common history and culture, including the Christian faith and how it is expressed culturally. The vast majority of Christians in both countries share in the ancient traditions of the church as first developed in Alexandria, Egypt, and nurtured over the centuries in Abyssinia by monks and scribes and emperors. Employing the Ge'ez language, steeped in the traditions of the early church, and faithful to indigenous narratives as bulwarks against the influence of European Christianity, Eritrean and Ethiopian Christians are, for the most part, members of the Oriental Orthodox family of churches, which also includes the Armenian Apostolic, Coptic and Syriac Orthodox churches.

continued on next page...

About the Eritrean Church in particular continued...

Catholics are few, but they make up a disproportionately influential community in both countries. Until a year ago, they formed one church, centred in the Ethiopian capital of Addis Ababa with jurisdictions in Eritrea and Ethiopia celebrating the sacraments in both the Ge'ez and Latin rites. However, in January of 2015, the bishop of Rome, Pope Francis, erected a new Catholic Eastern church centred in the Eritrean capital of Asmara.

The Eritrean Catholic Church is now a *sui iuris* (meaning "of its own right") metropolitan church and is subject directly to the Holy See. The seat of the metropolitan archbishop is Asmara and includes the Eparchies of Barentu, Keren and Seghenity, all of which utilize the ancient Ge'ez rites and traditions, although a few communities continue to use the Latin rite.

Metropolitan Archbishop Mengheseab Tesfamariam, M.C.C.J., leads an estimated 160,000 Eritrean Catholics, and includes a large number of men and women religious who administrate schools, child care facilities and other social service initiatives.

On this day we commemorate the Sunday of Mary of Egypt who has a fascinating and profound story, and also the passing of Saint Methodius, Equal of the Apostles, Archbishop of Moravia, Enlightener of the Slavs who's life is closely tied to his brother Cyril.

The Equals of the Apostles and Teachers of the Slavs, Cyril and Methodius

from OCA.org

Saints Cyril and Methodius, Equals of the Apostles, and Enlighteners of the Slavs came from an illustrious and pious family living in the Greek city of Thessalonica. Saint Methodius was the oldest of seven brothers, Saint Constantine [Cyril was his monastic name] was the youngest. At first Saint Methodius was in the military and was governor in one of the Slavic principalities dependent on the Byzantine Empire, probably Bulgaria, which made it possible for him to learn the Slavic language. After living there for about ten years, Saint Methodius later received monastic tonsure at one of the monasteries on Mount Olympus (Asia Minor).

Saint Constantine distinguished himself by his great aptitude, and he studied with the emperor Michael under the finest teachers in Constantinople, including Saint Photius, the future Patriarch of Constantinople (February 6).

Saint Constantine studied all the sciences of his time, and also knew several languages. He also studied the works of Saint Gregory the Theologian. Because of his keen mind and penetrating intellect, Saint Constantine was called "Philosopher" (wise). Upon the completion of his education, Saint Constantine was ordained to the holy priesthood and was appointed curator of the patriarchal library at the church of Hagia Sophia. He soon left the capital and went secretly to a monastery.

Discovered there, he returned to Constantinople, where he was appointed as instructor in philosophy. The young Constantine's wisdom and faith were so

great that he won a debate with Ananias, the leader of the heretical iconoclasts. After this victory Constantine was sent by the emperor to discuss the Holy Trinity with the Saracens, and again he gained the victory. When he returned, Saint Constantine went to his brother Saint Methodius on Olympus, spending his time in unceasing prayer and reading the works of the holy Fathers.

The emperor soon summoned both of the holy brothers from the monastery and sent them to preach the Gospel to the Khazars. Along the way they stayed in the city of Korsun, making preparations for their missionary activity. There the holy brothers miraculously discovered the relics of the hieromartyr Clement, Pope of Rome (November 25).

There in Korsun Saint Constantine found a Gospel and Psalter written in Russian letters [i.e. Slavonic], and a man speaking the Slavic tongue, and he learned from this man how to read and speak this language. After this, the holy brothers went to the Khazars, where they won a debate with Jews and Moslems by preaching the Gospel. On the way home, the brothers again visited Korsun and, taking up the relics of Saint Clement, they returned to Constantinople. Saint Constantine remained in the capital, but Saint Methodius was made igumen of the small Polychronion monastery near Mount Olympus, where he lived a life of asceticism as before.

Soon messengers came to the emperor from the Moravian prince Rostislav, who was under pressure from German bishops, with a request to send teachers to Moravia who would be able to preach in the Slavic tongue. The emperor summoned Saint Constantine and said to him, "You must go there, but it would be better if no one knows about this."

Saint Constantine prepared for the new task with fasting and prayer. With the help of his brother Saint Methodius and the disciples Gorazd, Clement, Savva, Naum and Angelyar, he devised a Slavonic alphabet and translated the books which were necessary for the celebration of the divine services: the Gospel,...

...Epistles, Psalter, and collected services, into the Slavic tongue. This occurred in the year 863.

After completing the translation, the holy brothers went to Moravia, where they were received with great honor, and they began to teach the services in the Slavic language. This aroused the malice of the German bishops, who celebrated divine services in the Moravian churches in Latin. They rose up against the holy brothers, convinced that divine services must be done in one of three languages: Hebrew, Greek or Latin.

Saint Constantine said, "You only recognize three languages in which God may be glorified. But David sang, 'Praise the Lord, all nations, praise the Lord all peoples (Ps 116/117:1).' And the Gospel of Saint Matthew (28:18) says, 'Go and teach all nations....'" The German bishops were humiliated, but they became bitter and complained to Rome.

The holy brothers were summoned to Rome for a decision on this matter. Taking with them the relics of Saint Clement, Saints Constantine and Methodius set off to Rome. Knowing that the holy brothers were bringing these relics with them, Pope Adrian met them along the way with his clergy. The holy brothers were greeted with honor, the Pope gave permission to have divine services in the Slavonic language, and he ordered the books translated by the brothers to be placed in the Latin churches, and to serve the Liturgy in the Slavonic language.

At Rome Saint Constantine fell ill, and the Lord revealed to him his approaching death. He was tonsured into the monastic schema with the name of Cyril. On February 14, 869, fifty days after receiving the schema, Saint Cyril died at the age of forty-two.

Saint Cyril commanded his brother Saint Methodius to continue with their task of enlightening the Slavic peoples with the light of the true Faith. Saint Methodius entreated the Pope to send the body of his brother for burial in their native land, but the Pope ordered the relics of Saint Cyril to be placed in the church of Saint Clement, where miracles began to occur from them.

After the death of Saint Cyril, the Pope sent Saint Methodius to Pannonia, after consecrating him as Archbishop of Moravia and Pannonia, on the ancient throne of Saint Andronicus (July 30). In Pannonia Saint Methodius and his disciples continued to distribute service books written in the Slavonic language. This again aroused the wrath of the German bishops. They arrested and tried Saint Methodius, who was sent in chains to Swabia, where he endured many sufferings for two and a half years.

After being set free by order of Pope John VIII of Rome, and restored to his archdiocese, Saint Methodius continued to preach the Gospel among

the Slavs. He baptized the Czech prince Borivoi and his wife Ludmilla (September 16), and also one of the Polish princes. The German bishops began to persecute the saint for a third time, because he did not accept the erroneous teaching about the procession of the Holy Spirit from both the Father and the Son. Saint Methodius was summoned to Rome, but he justified himself before the Pope, and preserved the Orthodox teaching in its purity, and was sent again to the capital of Moravia, Velehrad.

Here in the remaining years of his life Saint Methodius, assisted by two of his former pupils, translated the entire Old Testament into Slavonic, except for the Book of Maccabbees, and even the Nomocanon (Rule of the Holy Fathers) and Paterikon (book of the Holy Fathers).

Sensing the nearness of death, Saint Methodius designated one of his students, Gorazd, as a worthy successor to himself. The holy bishop predicted the day of his death and died on April 6, 885 when he was about sixty years old. The saint's burial service was chanted in three languages, Slavonic, Greek, and Latin. He was buried in the cathedral church of Velehrad.



Curious about our faith?

Throw your questions into our Question Box, and Fr. Bo will try to answer it in a future bulletin.



This week's question:

Did it change that now we don't need to go to Confession before receiving the Eucharist?

Yes and No.

While not mandatory for every reception of communion, confession is strongly encouraged, especially for those who have committed "mortal"¹ sins, to ensure an as worthy as possible reception of the Holy Eucharist.

We are all called to prepare ourselves by fasting, and by examining and ensuring our conscience is in a good state before receiving the Body and Blood of Christ.

Fasting from food and drink (with the exception of water²) at very least an hour before receiving communion, or from midnight, or from sundown the evening before.

Going to the sacrament of Reconciliation is encouraged whenever there is a "significant"¹ sin on our conscience. Receiving the Eucharist is an act of communion with God. If we are willingly and knowingly not living according to Christ's teachings, but still pretending that we are fully united to Him... it is a bit of a slap in the face to our Lord. Yes, receiving the Eucharist is for our healing and forgiveness but can also be for condemnation if done unworthily.

Having said this, nobody is ever worthy to receive the Eucharist. The Eucharist is not a reward for the good, but a medicine for the broken. We all need the Eucharist to give us grace which helps us to stop sinning.

Can one examine their own conscience without going to Confession? Of course. We are encouraged to examine our conscience daily, especially before going to bed. However we also recognize that sometimes we are not able to do this completely on our own. I think the best way to look at it is like this:

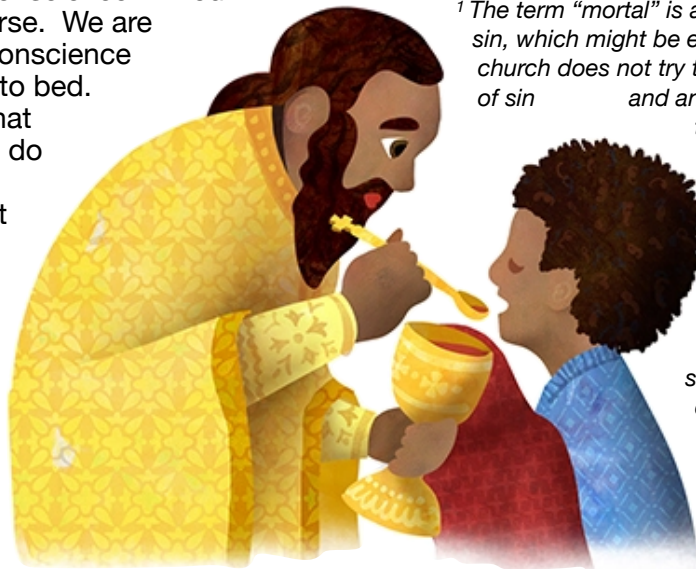
We all should take care of our bodies. This means eating right (even vegetables apparently), exercise, sleep, hygiene and the like. If we do a good job of this we generally can be healthy. However sometimes things

come up such as a sickness, injury or disease. Maybe we can take care of it ourselves, but often we need professional help from a nurse, doctor or even a specialist. They can help us in ways that we often can not even see, for example they can measure our blood pressure, cholesterol levels or white blood cell count. These things are often not something we can do by ourselves. Even doctors go to other doctors to help them be healthy.

Confession is kinda like taking care of your soul via a professional; namely a priest. They are trained to see and notice things that often we can not see in ourselves. Even priests go to other priests to confess their sins. We might know how to struggle with some sins, but might be completely unaware of others.

We should strive to do our best on our own, but use the resources we have available to us as best as we can, so that when we do have the opportunity to meet with our Lord, we do so as best as we can. Still not perfect, but trying hard to be good.

Lets prepare ourselves as best as we can. The Church insists that at minimum we should to go to Confession once a year. Normally this would be before the celebration of the Passion, Death and Resurrection of Christ (Easter). Then having prepared ourselves we should come forward and receive Him in the Eucharist, even though we recognize our own imperfections.



¹ The term "mortal" is a Roman Catholic term for a more serious sin, which might be enough to condemn us. Our eastern church does not try to define the differences between one kind of sin and another. True some sins are more serious than others, but all sins separate us from God even the "small" ones.

^{**} Not just water is excepted. Eating and drinking is allowed if fasting would physically hurt you. For example diabetics are not to fast if it will negatively affect their blood sugars. Same goes with those who are elderly, sick, labouring very strenuously, pregnant, etc...

Regular Meetings and Events:

- **Every Sunday at 9:30 am:** the Rosary
- **Every Sunday at 10 am:** Divine Liturgy, alternating English one week, and Bilingual English and Ukrainian the next week.
- **Every Sunday at 10 am:** Sunday School, for children up to grades 2. They begin and end their sessions during the Liturgy.
- **Last Sunday of each month at 10 am:** Children's Liturgy, on this last Sunday of the month we try to make the Divine Liturgy more welcoming for our children and youth. They get a special homily with Marilyn the Catechetical Puppet and children also are encouraged to participate in the service by singing, serving at the altar, reading the epistle, helping with the collection and/or other ways.
- **Every Sunday* at 11:15 (+/-) am:** Coffee Hour (* unless otherwise stated in this bulletin, and during the summer months)
- **Every Monday at 10 am:** Monday Morning's Bible Study Group in the Board Room.
- **Almost Every Monday Evening:** Some sort of Parish Meeting, including but not limited to: Ladies' Club (typically the 1st Monday at 7), Knights of Columbus (typically the 2nd Monday at 7:30), Men's Club (typically the 3rd Monday at 7), and Parish Pastoral Council (typically the last Monday at 7). Check this Bulletin below to confirm the date of the next meeting for your group(s)
- **Most Tuesdays:** Fr. Bo comes to the Church and tries to paint icons in the afternoon. Always phone or text if you would like to come and see me, incase I have other appointments to go to.
- **Normally but not during Lent and Holy Week:**
Every Wednesday* at 9 am: Divine Liturgy, (* unless otherwise stated in this bulletin)
- **Most Wednesdays:** Fr. Bo stays at the Church and tries to do office work including the bulletin and various meetings with individuals. Always phone or text if you would like to come and see me, incase I have other appointments to go to.
- **Wednesdays:** Fr. Bo tries to start the bulletin, so if you wish to put something into that week's bulletin, please try to have it in by this day. (Yes, most of the time he is still working on it on Saturday... but he wants to get it done mid week.)
- **Every Second Wednesday* at 6 pm:** Bible Study, Everyone Welcome (* unless otherwise stated in this bulletin, and September through June)
- **Every Second Wednesday* at 6 pm:** Youth Ministry, 2 groups grades 3-6, and grades 7-12 (*

unless otherwise stated in this bulletin, and during the summer months)

- **Every Second Wednesday* at 7:30 pm:** Young Adult Ministry (YAM), Those who are 18 to 49-ish are welcome to join us (* unless otherwise stated in this bulletin, and during the summer months)
- **Every Thursday:** is Fr. Bo's Day off... at least in theory. Please call him if you really need to, but don't if you don't.
- **Every Wednesday of the Great Fast (Lent) at 5:30 pm:** Presanctified Liturgy.
- **Every Friday of the Great Fast (Lent) at 10 am:** Akathist to the Mother of God.

Upcoming Meetings & Events:

- **Monday, April 7, at 7 pm:** Ladies' Club Meeting
- **Thursday, April 10:** Bingo
- **Thursday, April 10, 7-9 pm:** Lenten Series part 3: Eucharistic Miracles around the World at Dormition of the Mother of God Parish.
- **Friday, April 11:** Baking from everyone is accepted.
- **Saturday, April 12:** Our famous Easter Bake Sale!
- **Saturday - Saturday, April 12 - 19:** Holy Week. See schedule on page 1.
- **Sunday, April 20:** Pascha - Easter
- **Sunday, April 27:** Blessed Breakfast (with Raffles)
- **Monday, April 28:** Bingo
- **May 2-4:** Pilgrimage to Bishop Velechkovsky Shrine in Winnipeg with Bishop David. Learn more about it on the bulletin board in the Entrance of the Church or at the Eparchial Website.
- **Tuesday, May 20 at 6 pm:** - Men's Club Meeting
- **Tuesday - Friday, May 20-23:** Clergy Retreat
- **Saturday May 24:** Fr. Bo does Iconography with "Ridna Shkola"
- **Thursday, May 24:** Probable St. Matthew's School Graduation Liturgy and Dinner
- **Sunday, June 29 - Friday, July 4:** Week 1 of Camp Oselia & Camp St. Basil: Summer 2025. For Children 8-14 year old, at Camp St. Basil's, Pigeon Lake. Registration opens May 1st! To join the email list, contact oselia.stbasil@eeparchy.com."
- **Sunday, July 6 - Friday, July 11:** Week 2 of Camp Oselia & Camp St. Basil: Summer 2025. For Children 8-14 year old, at Camp St. Basil's, Pigeon Lake. Registration opens May 1st! To join the email list, contact oselia.stbasil@eeparchy.com."

- **August 4 to 9, 2025: The Eparchial Altar Boy Camp** at Camp St. Basils for boys ages 7 years and older. Please mark your calendars! The overnight camp is not only for boys who currently serve, but for those who are interested in learning about the many jobs involved in serving. The camp provides an opportunity for the boys to further develop their knowledge of serving and their Ukrainian Catholic Faith while interacting with others from the Eparchy. The camp also includes sports, crafts, other activities and great food. Registration information will be available in the coming weeks. Parent volunteers are needed to assist at the camp, so please consider giving your time. For further information contact Ken Stelmach at kenstelmach@hotmail.com.

Parish, Eparchial & Community News / Announcements:

- We are seeking good and passionate people who would like to **help our parish's Children's programs**. Please talk to Dianne Kluk or Fr. Bo if you are one of these people we are looking for.
- **Are you good with Social Media? Websites? Vlogging? Video editing?** If so, consider helping the parish spread the good news. Please come and talk to Fr. Bo if you can help.
- **Memberships** are always being accepted. Renew or get yours now. Only \$40 and it gives you many perks!
- **We now can take donations via E-Transfer!** You can set this up on your online banking using our parish email which is office@ehcucp.ca . A detailed example can be picked up at the parish office if you would like.
- Our **Sunday School** is awesome! All kids up to the age of First Solemn Communion are welcome. You will get the blessing to go from Fr. Bo at the start of the Liturgy. Don't be shy, join us!
- Boys and Girls who have already done their First Solemn Communion are invited to become **Altar Servers!** Just say hi to Fr. Bo or Deacon John before Liturgy and we will train you on the job.
- 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.
- **Coffee Hour Volunteers** are awesome and loved. If you would like to help with this important ministry please see Diana Horyn. (If you don't know who this is ask Fr. Bo or anyone... most of us can point her out to you.) Also, for existing **Coffee Hour Volunteers**, we want to bring to your attention the new schedule which is posted on the bulletin board near the office.
- Do you have an upcoming **50, 60, 70 or even 75 year wedding anniversary** coming up? If so, wow congratulations! Let us know so that we can celebrate this big

event with you by singing "Mnohaya Lita" and by presenting you with a commemorative plaque. There is a sheet near the office door where you can let us know about it.

- **Ongoing Food Bank Collection:** Let us not forget those who are hungry! We are always called to think about those who are less fortunate. A box for nonperishable food donations is always in the entrance of the Church.
- **Kid's Cottage is always in need of diapers** of all sizes. If you can consider picking up a pack (or a few) and then you can bring them to the church. We will collect them here and periodically deliver the diapers for them to use. Thank you.
- 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.
- If you are trying to get a hold of Fr. Bo, consider using text or a phone call before using email to contact him. He normally replies to his texts quickly, but emails... these he only answers once a week.
- Fr. Bo is also quite an absent minded guy. This is because of his attention span due to having ADHD. If

Please join us if you have experienced the loss of a loved one.

Grief as a Journey,

is an 11 week grief support group for those searching for support in their grief over the loss of a loved one. Using video presentations and group discussion, we will build community, gain a better understanding of what we are experiencing, and give and receive support and encouragement, while journeying together through mourning.

Dates and times: Tuesdays, April 8 – June 17, 6 to 8 PM

Location: Edmonton Eparchy Pastoral Center, 9645–108 Ave. Edmonton

Cost: \$20 to cover materials.

Register: 780–424–5496, or bernadette.mandrusiak@eeparchy.com

Our Journey to Pascha and Beyond

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Holy Week I

LAZARUS SATURDAY:

Lazarus Saturday is a paschal celebration. It is the only time in the entire Church Year that the resurrectional service of Sunday is celebrated on another day. At the liturgy of Lazarus Saturday, the Church glorifies Christ as **"the Resurrection and the Life"** who, by raising Lazarus, has confirmed the universal resurrection of mankind even before his own suffering and death.

By raising Lazarus from the dead before Thy passion, Thou didst confirm the universal resurrection, O

Christ God! Like the children with the branches of victory, we cry out to Thee, O Vanquisher of Death: Hosanna in the highest! Blessed is he that comes in the name of the Lord! (Troparion).

At the Divine Liturgy of Lazarus Saturday the baptismal verse from Galatians: **As many as have been baptized into Christ have put on Christ (Gal 3:27)** replaces the Thrice-holy Hymn thus indicating the resurrectional character of the celebration, and the fact that Lazarus Saturday was once among the few great baptismal days in the Church Year. Because of the

resurrection of Lazarus from the dead, Christ was hailed by the masses as the long-expected Messiah-King of Israel. Thus, in fulfillment of the prophecies of the Old Testament, he entered Jerusalem, the City of the King, riding on the colt of an ass (Zech 9:9; Jn 12:12). The crowds greeted him with branches in their hands and called out to him with shouts of praise: Hosanna! Blessed is he who comes in the name of the Lord! The Son of David! The King of Israel! Because of this glorification by the people, the priests and scribes were finally driven "to destroy him, to put him to death" (Lk 19:47; Jn 11:53, 12:10).



LAZARUS SATURDAY



THE TRIUMPHAL ENTRY INTO JERUSALEM AKA: PALM (FLOWERY) SUNDAY

PALM SUNDAY:

The feast of Christ's triumphal Entry into Jerusalem, **Palm Sunday**, is one of the twelve major feasts of the Church. The services of this Sunday follow directly from those of Lazarus Saturday. The church building continues to be Vested in resurrectional splendour, filled with hymns which continually repeat the **Hosanna** offered to Christ as the Messiah-King who comes in the name of God the Father for the salvation of the world.

The liturgical hymns, all continue from the previous day to glorify Christ's triumphal manifestation "six days before the Passover" when he will give himself at the Supper and on the Cross for the life of the world.

At the vigil of the feast of Palm Sunday the prophecies of the Old Testament about the Messiah-King are read together with the Gospel accounts of the entry of Christ into Jerusalem. At Matins branches are blessed which the people carry throughout the celebration as the sign of their own glorification of Jesus as Saviour and

King. These branches are usually palms, or, in the Slavic churches, pussy willows which came to be customary because of their availability and their early blossoming in the springtime.

As the people carry their branches and sing their songs to the Lord on Palm Sunday, they are judged together with the Jerusalem crowd. For it was the very same voices which cried Hosanna to Christ, which, a few days later, cried Crucify him! Thus in the liturgy of the Church the lives of men continue to be judged as they hail Christ with the "branches of

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Holy Week 2

LITURGY OF THE PRESANCTIFIED GIFTS:

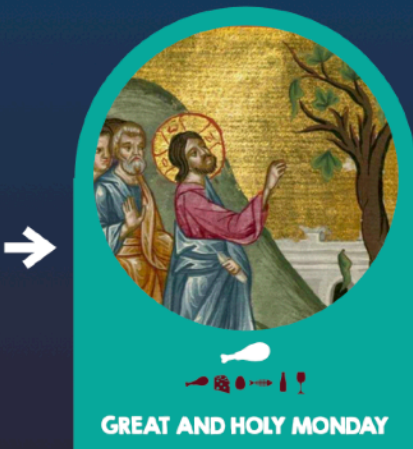
Like on Wednesdays and Fridays of the Great Fast, during Holy Week there is a Eucharistic Fast. In order that the people have an opportunity to receive the Eucharist the Liturgy of the Presanctified Gifts is celebrated on Monday, Tuesday and Wednesday this week.

FASTING NOTE:

Holy Week's fasting prescriptions are even more intense than the Lenten fasting prescriptions. Those who can should limit their intake so as to be hungry for Christ.

HOLY WEDNESDAY'S ANOINTING:

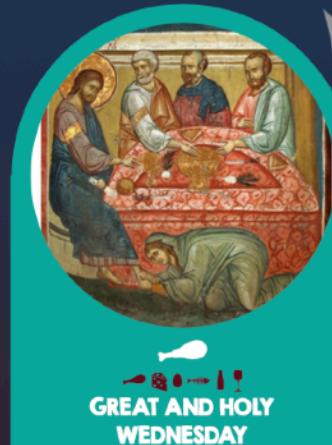
On the evening of Great and Holy Wednesday, the clergy offer to all who come the Sacrament of the Anointing of the Sick. This sacrament is not just for the dying, but all who suffer from some sort of mental, physical, spiritual or emotional health issues.



GREAT AND HOLY MONDAY



GREAT AND HOLY TUESDAY



GREAT AND HOLY WEDNESDAY

HOLY WEEK:

The last week of Christ's life is officially called Passion Week. In popular terminology it is called Holy Week. Each day is designated in the service books as "great and holy." There are special services every day of the week which are fulfilled in churches. Earthly life ceases for the faithful as they "go up with the Lord to Jerusalem" (*Matins of Great and Holy Monday*).

Each day of Holy Week has its own particular theme. The theme of Monday is that of the sterile fig tree which yields no fruit and is condemned. Tuesday the accent is on the vigilance of the wise virgins who, unlike their foolish sisters, were ready when the Lord came to them. Wednesday the focus is on the fallen woman who repents. Great emphasis

is made in the liturgical services to compare the woman, a sinful harlot who is saved, to Judas, a chosen apostle who is lost. The one gives her wealth to Christ and kisses his feet; the other betrays Christ for money with a kiss.

On each of these three days the Gospel is read at the Hours, as well as at the Vespers when the Liturgy of the Presanctified Gifts is served. The Old Testament readings are from Exodus, Job, and the Prophets. The Gospel is also read at the Matins services which are traditionally called the "Bridegroom" services because the general theme of each of these days is the end of the world and the judgment of Christ. It is common practice to serve the Bridegroom services at night.

Behold, the bridegroom comes in the middle of the night and blessed

is the servant whom he shall find watching, and unworthy the servant whom he shall find heedless. Take care then, O my soul, and be not weighed down by sleep that you will not be given over unto death and be excluded from the Kingdom. But rise up and call out: Holy, Holy, Holy art Thou O God, by the Theotokos have mercy on us (Troparion of the First Three Days).

During the first three days of Holy Week, the Church prescribes that the entire Four Gospels be read at the Hours up to the point in each where the passion of Christ begins. Although this is not usually possible in parish churches, an attempt is sometimes made to read at least one complete Gospel, privately or in common, before Holy Thursday.

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Holy Week 3



HOLY THURSDAY

HOLY THURSDAY:

The vigil on the eve of Holy Thursday is dedicated exclusively to the Passover Supper which Christ celebrated with his twelve apostles. The main theme of the day is the meal itself at which Christ commanded that the Passover of the New Covenant be eaten in remembrance of himself, of his body broken and his blood shed for the remission of sins. In addition, Judas' betrayal and Christ's washing of his disciples' feet is also central to the liturgical commemoration of the day.

In some churches it is the custom to re-enact the foot washing in a special ceremony at the Divine Liturgy.

The Divine Liturgy of Saint Basil is served on Holy Thursday in connection with Vespers. The long gospel of the Last Supper is read following the readings from Exodus, Job, Isaiah and the first letter of the Apostle Paul to the Corinthians (1 Cor 11).

The liturgical celebration of the Lord's Supper on Holy Thursday is not merely the annual remembrance of the institution of the sacrament of Holy Communion. Indeed the very event of

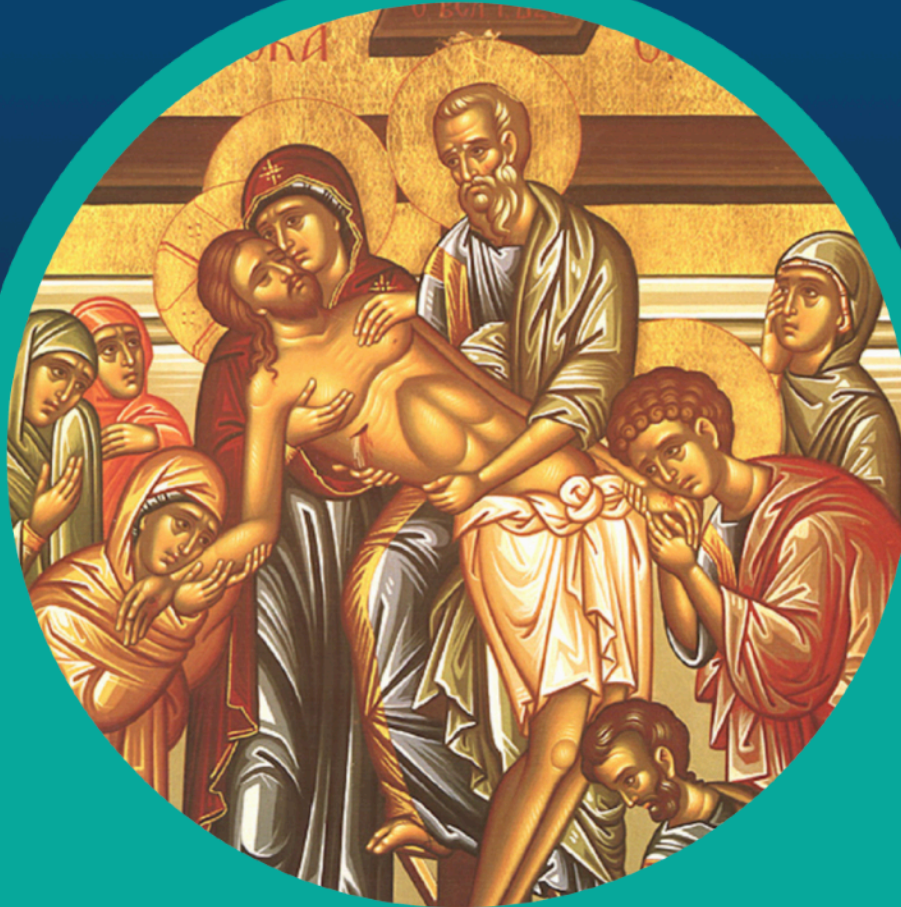
the Passover Meal itself was not merely the last-minute action by the Lord to "institute" the central sacrament of the Christian Faith before his passion and death. On the contrary, the entire mission of Christ, and indeed the very purpose for the creation of the world in the first place, is so that God's beloved creature, made in his own divine image and likeness, could be in the most intimate communion with him for eternity, sitting at table with him, eating and drinking in his unending kingdom.

The local bishop on this day also consecrates the Chrysm that is used in the Mystery of Chrismation.

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Holy Week 4



GOOD FRIDAY

HOLY FRIDAY:

Matins of Holy Friday are generally celebrated on Thursday night. The main feature of this service is the reading of **twelve selections from the Gospels**, all of which are accounts of the passion of Christ. The first of these twelve readings is *Jn 13:31-18:1*. It is Christ's long discourse with his apostles that ends with the so-called high priestly prayer. The final gospel tells of the sealing of the tomb and the setting of the watch (*Mt 27:62-66*).

The twelve Gospel readings of Christ's passion are placed between the various parts of the service. The hymnology is all related to the sufferings of the Saviour and borrows heavily from the Gospels and the prophetic scriptures and psalms. The Lord's beatitudes are added to the service after the sixth gospel reading, and there is special emphasis given to the salvation of the thief who acknowledged Christ's Kingdom.

The Hours of Holy Friday repeat the Gospels of Christ's passion with the

addition at each Hour of readings from Old Testament prophecies concerning men's redemption, and from letters of Saint Paul relative to man's salvation through the sufferings of Christ. The psalms used are also of a special prophetic character, *e.g., Ps 2, 5, 22, 109, 139, et al.*

There is no Divine Liturgy on Good Friday for the same obvious reason that forbids the celebration of the eucharist on the fasting days of lent.

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Holy Week 5



HOLY SATURDAY

HOLY SATURDAY:

The first service belonging to **Holy Saturday**—called in the Church the **Blessed Sabbath**—is the Vespers of Good Friday. It is usually celebrated in the mid-afternoon to commemorate the burial of Jesus.

Before the service begins, a “tomb” is erected in the middle of the church building and is decorated with flowers. Also a special icon which is painted on cloth (in Greek, *epitaphios*; in Slavonic, *plaschanitsa*) depicting the dead Saviour is placed on the altar table. In English this icon is often called the **winding-sheet**.

Vespers begin as usual with hymns about the suffering and death of Christ. After the entrance with the Gospel Book and the singing of **Gladsome Light**, selections from Exodus, Job, and Isaiah 52 are read. An epistle reading from First Corinthians (1:18-31) is added, and the Gospel is read once more with selections from each of the four accounts of Christ’s crucifixion and burial. The prokeimena and alleluia verses are psalm lines, heard often already in the Good Friday services, prophetic in their meaning:

They divided my garments among them and for my raiment they cast lots (Psalm 22:18).

My God, my God, why hast thou forsaken me (Ps 22:1).

Thou hast put me in the depths of the Pit, in the regions dark and deep (Ps 88:6).

After more hymns glorifying the death of Christ, while the choir sings the dismissal song of St Simeon, the priest vests fully in his dark-colored robes and incenses the winding-sheet which still lies upon the altar table. Then, after the Our Father, while the people sing the troparion of the day, the priest circles the altar table with the winding-sheet carried above his head and places it into the tomb for veneration by the faithful.

The Next Couple Weeks at Holy Cross

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
6  Fifth Sunday of the Great Fast: Our Venerable Mother, Mary of Egypt; Octoechos Tone 5; †The Repose of Our Holy Father Methodius, Teacher of the Slavs; Our Holy Father Eutychius, Archbishop of Constantinople. Day 35 of the Great Fast. Resurrectional Gospel 2. Polyeleos Feast. Hebrews 9:11-14; Hebrews 7:26-8:2; Mark 10:32-45; John 10:9-16. 9:30 am Rosary 10 am Divine Liturgy (Bilingual)	7  Our Venerable Father George, Bishop of Mitylene. Day 36 of the Great Fast. Abstinence from meat and foods that contain these ingredients. Sixth Hour - Isaiah 48:17-49:4; Vespers - Genesis 27:1-41; Proverbs 19:16-25. During this week the Men's Club will be getting Pussy Willows 10 am Bible Study 7 pm Camp Oselia AGM 7 pm Ladies' Club Meeting	8  The Holy Apostles Herodion, Agabus, Rufus, Asyncretus, Phlegontus, and Hermes. Day 37 of the Great Fast. Sixth Hour - Isaiah 49:6-10; Vespers - Genesis 31:3-16; Proverbs 21:3-21. 9 am Easter Baking 5 pm Blessing of Icons and Akathist at NTC 6 pm Fr. Bo teaches the Final Icon Course at Newman Theological College	9  The Holy Martyr Eupsichius. Day 38 of the Great Fast. Abstinence from meat and foods that contain these ingredients. Sixth Hour - Isaiah 58:1-11; Presanctified - Genesis 43:26-31; 45:1-16; Proverbs 21:23-22:4. No 9 am Liturgy 10:30 Baptismal Prep 5:30 Presanctified Liturgy No Youth	10  The Holy Martyrs Terence, Pompeius and others with them. Day 39 of the Great Fast. Sixth Hour - Isaiah 65:8-16; Vespers - Genesis 46:1-7; Proverbs 23:15-24:5. Fr. Bo's Day off 11 am Writing the Light Class 5:30 pm Appointment	11  The Holy Hieromartyr Antipas, Bishop of Pergamos in Asia. Day 40 of the Great Fast. Abstinence from meat and foods that contain these ingredients. Sixth Hour - Isaiah 66:10-24; Presanctified - Genesis 49:33-50:26; Proverbs 31:8-31. 10 am Akathist Setup for Easter Bake Sale 3-7 pm Accepting Baking for the Sale 5:30 pm Appointment	12  Lazarus Saturday. Hebrews 12:28-13:8; John 11:1-45. Holy Week Begins EASTER BAKE SALE
13  ☩ Palm Sunday: The Lord's Entrance into Jerusalem. Feast of our Lord. Philippians 4:4-9; John 12:1-18. 9:30 am Rosary 10 am Divine Liturgy (English) with the blessing of Pussy Willows Yes Sunday School, and Yes coffee Followed by a Special General Meeting to make a decision about the rental of our Church.	14  Great and Holy Monday; Our Holy Father Martin the Confessor, Pope of Rome; The Newly Revealed Martyrs Anthony, John, and Eustathius. Matins - Matthew 21:18-43; Sixth Hour - Ezekiel 1:1-20; Liturgy of the Presanctified Gifts - Exodus 1:1-20; Job 1:1-12; Matthew 24:3-35. 10 am Bible Study 7:30 pm Knights of Columbus Meeting	15  Great and Holy Tuesday; The Holy Apostles Aristarchus, Pudens, and Trophimus. Matins - Matthew 22:15-23:39; Sixth Hour - Ezekiel 1:21-2:1; Liturgy of the Presanctified Gifts - Exodus 2:5-10; Job 1:13-22; Matthew 24:36-26:2. No 9 am Liturgy 8:30 am Confessions at St. Matthew School 7 pm Presanctified Liturgy with Anointing No Bible Study	16  Great and Holy Wednesday; The Holy Virgins and Martyrs Agapia, Irene, and Chionia. Matins - John 12:17-50; Sixth Hour - Ezekiel 2:3-3:3; Liturgy of the Presanctified Gifts - Exodus 2:11-22; Job 2:1-10; Matthew 26:6-16. No 9 am Liturgy 8:30 am Confessions at St. Matthew School 7 pm Presanctified Liturgy with Anointing No Bible Study	17  Great and Holy Thursday; Our Venerable Father Simeon of Persia; Our Venerable Father Acacius, Bishop of Melitene. Matins - Luke 22:1-39; Vespers with Liturgy - Exodus 19:10-19; Job 38:1-23; 42:1-5; Isaiah 50:4-11; 1 Corinthians 11:23-32; Matthew 26:2-20; John 13:3-17; Matthew 26:21-39; Luke 22:43-45; Matthew 26:40-27:2. 7 pm Matins of the Passion (12 Gospels)	18   Great and Holy Friday. Matins - John 13:31-18:1; John 18:1-28; Matthew 26:57-75; John 18:28-19:15; Matthew 27:32-32 Mark 15:16-32; Matthew 27:33-54; Luke 23:32-49; John 19:25-37; Mark 15:43-47; John 19:38-42; Matthew 27:62-66; First Hour - Zechariah 11:10-13; Galatians 6:14-18; Matthew 27:1-56; Third Hour - Isaiah 50:4-11; Romans 5:6-11; Mark 15:16-41; Sixth Hour - Isaiah 52:13-54:1; Hebrews 2:11-18; Luke 23:32-49; Ninth Hour - Jeremiah 11:18-23; 12:15-9-11,14,15; Hebrews 10:19-31; John 18:28-19:37; Vespers - Exodus 33:11-23; Job 42:12-16; Isaiah 52:13-54:1; 1 Corinthians 1:18-2:2; Matthew 27:1-38; Luke 23:39-43; Matthew 27:39-54; John 19:31-37; Matthew 27:55-61. 10 am Vespers "Shroud" Service (Plaschanytsia) Possible 7 pm Jerusalem Matins (TBD)	19  Great and Holy Saturday. Matins - Ezekiel 37:1-14; 1 Corinthians 5:6-8; Galatians 3:13,14; Matthew 27:62-66; Vespers - Genesis 1:1-13; Isaiah 60:1-16; Exodus 12:1-11; The Book of Jonah; Joshua 5:10-15; Exodus 13:20-15:19; Zephaniah 3:8-15; 1 Kings 17:8-24; Isaiah 61:10-62:5; Genesis 22:1-18; Isaiah 61:1-9; 2 Kings 4:8-37; Isaiah 63:11-64:5; Jeremiah 31:31-34; Daniel 3:1-23 and the Song of the Holy Children (Apocrypha); Liturgy - Romans 6:3-11; Matthew 28:1-20. 2 pm Vespers & Divine Liturgy of St. Basil followed by the blessing of Baskets
20 Pascha: The Feast of the Resurrection of our Lord God and Saviour, Jesus Christ. Acts 1:1-8; John 1:1-17.	21 Bright Monday; The Holy Hieromartyr Januarius and those with him; The Holy Martyr Theodore of Perga. Acts 1:12-17; 21-26; John 1:18-28.	22 Bright Tuesday; Our Venerable Father Theodore of Syceum. Acts 2:14-21; Luke 24:12-35.	23 Bright Wednesday; † The Holy and Glorious Great-Martyr, Victory-bearer and Wonderworker George. All-Night Vigil Feast. Acts 2:22-36; Acts 12:1-11; John 1:35-51; John 15:17-16:2. 9 am Divine Liturgy ? Bible Study?	24 Bright Thursday; The Holy Martyr Sabbas Stratelates. Acts 2:38-43; John 3:1-15. 5:30 Appointment	25 Bright Friday; † The Holy Apostle and Evangelist Mark. Polyeleos Feast. Acts 3:1-8; 1 Peter 5:6-14; John 2:12-22; Mark 6:7-13. 9 am Appointment 5:30 Appointment	26 Bright Saturday; The Holy Hieromartyr Basil, Bishop of Amasia. Acts 3:11-16; John 3:22-33. Prep for the Blessed Breakfast