



# 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\*:

- 9 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:** Dcn. John Lukey

johndebbielukey@yahoo.ca

**Pastoral Care (visiting shut-ins):**

Debbie Lukey

780-478-4337

**Church Website:**

**EHCUCP.CA**

**Facebook:** facebook.com/ehcup

**Church Email:** office@ehcup.ca

**Pastoral**

**Emergencies:** 780-340-3726

**Church:** 780-478-5260

**Hall:** 780-478-4275

**Toll Free:** 1-866-886-3946

**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, March 22, 2026

**Fifth Sunday of the Great Fast: Our Venerable Mother, Mary of Egypt; Tone 8; The Holy Hieromartyr Basil, Presbyter of Ancyra.**

**This week is an enormous one for both the Liturgical Calendar and our Parish's Calendar.**

**Today:** we celebrate the **Last of the Sundays of the Great Fast**, but we also have our parish's **Annual General Meeting** in which we not only review the past year, but also set the tone for the current year by electing new Parish Pastoral Council members.

**Monday & Tuesday:** We continue preparing for our massive **Easter Bake Sale**, but we also continue with, and conclude some of our parish's programming.

**Wednesday:** is the **Major Feast of the Annunciation of Our Most Holy Lady, the Mother of God and Ever-Virgin Mary** [Holy Day of obligation] This is the day we commemorate how the Archangel Gabriel told Mary about God's desire to enter into the world through her, and her humble agreement. There will be a **9 am Festal Divine Liturgy** to which all the faithful are encouraged to attend if possible.

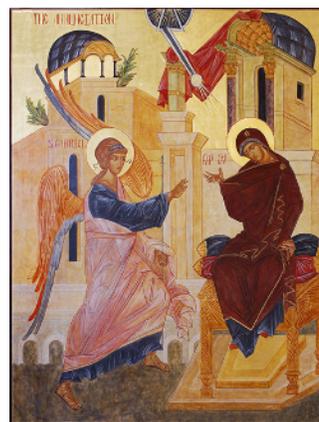
**Thursday & Friday:** we **conclude the season of Lent** and stand on the verge of Holy Week. Plus these are the most intense days of **preparing** for our very important and massive **Easter Bake Sale**. **Pie Baking** will happen on Thursday and those who are **donating baking** are asked to bring their items between 3-7pm on Friday.

**Saturday:** **Holy Week begins** with the celebration of Christ raising his friend **Lazarus from the dead**. This event starts off a series of events that culminate in the crucifixion and the resurrection of our Lord. AND as you all know, our **great Easter Bake Sale Fundraiser** which we have been preparing for for weeks on end is happening between 9 and noon. We expect **hundreds of people** to come and buy Easter Foods for their baskets raising important funds that keep our parish running.

Then.... we begin the most profound week of the year.

**What's the big deal about the feast of the Annunciation of Our Most Holy Lady, the Mother of God and Ever-Virgin Mary?**

read all about it on page 5.



**Absolutely Enormous News from our Holy Cross' Men's Club.**

Many thanks to all the Men who have been part of this great group.

**read all about it on page 4.**

**Hall Rentals:**

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

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

**Membership:**

email: membership@ehcucp

**Funeral Dinners:**

Call Cynthia: 587-879-4069

*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 – Mariya Mahalyas  
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 Wayne  
Membership – Lorna Chiasson  
Social – Edd Horyn  
Spiritual – Debbie Lukey

**Baptism, Chrismation & Eucharist:**

- Contact Fr. Bo a month or more in advance

**Weddings:**

- Contact Fr. Bo a year in advance if possible

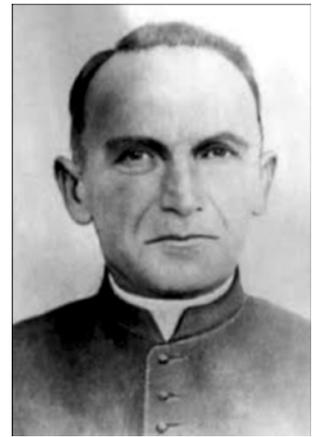
**Funerals:**

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

**Confessions:**

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

**This Wednesday in addition to the Feast of the Annunciation we also celebrate our Blessed Saint Omelian Kovch.**



Omelian Kovch (1884–1944) was prisoner Number 2399 in Barrack 14 at the German concentration camp Majdanek on the outskirts of the Polish city of Lublin during the Second World War. The front line was approaching, and his fate was uncertain.

Kovch's path to the camp was arduous and eventful. He was born in the picturesque Carpathian Mountain village of Kosmach in southern Galicia, then part of the Austro-Hungarian Empire. His father was a Ukrainian Greek Catholic priest, and his mother the daughter of a parish priest (men who desire to enter the priesthood of the Ukrainian Greek Catholic Church may get married prior to being ordained). After secondary school studies in Lviv, Kovch was in Rome as a seminarian in the Greek Catholic College of Saints Sergius and Bacchus and a student at the Universita Urbaniana of the Congregation for the Propagation of Faith. He married Anna-Maria Dobrianska in 1910, and they eventually had six children.

In 1912, Father Omelian volunteered to serve Greek Catholics in the multi-confessional and mountainous lands of northwestern Bosnia and Herzegovina. He became a chaplain in 1919 in the Ukrainian Galician Army during the failed struggle for Ukrainian independence after the First World War. Father Omelian was then appointed in 1922 to the parish of Peremyshliany, a Galician town now under Polish rule and populated with Jews, Poles, as well as Ukrainians, where he established a vibrant ministry. (Distinguished natives of the town include the former Polish Foreign Minister Adam Daniel Rotfeld and the psychoanalyst Wilhelm Reich.) The Polish police searched his home repeatedly during the interwar period — reportedly some forty times — and he was arrested and held for questioning for longer or shorter periods.

The Soviets occupied Peremyshliany in 1939 during the outbreak of the Second World War, instituting a wave of arrests and repression. Father Omelian and two of his daughters were being arrested just as the Nazi attack on the USSR started on 22 June 1941. The German bombing of Peremyshliany disrupted the arrest, enabling Father Omelian to escape and now face a fresh new horror.

The persecution of Jews began immediately after the German occupation of Peremyshliany. One day the Germans firebombed the synagogue, closed the doors, and surrounded the building with soldiers. Jewish community representatives ran...

Continued on the next page.

**Donations from Sunday, March 15:**

Collection	\$2270.00
Candles	\$52.25
E-transfers	\$100.00
Flowers for Easter	\$10.00
Easter Mission	\$20.00
Aid to Ukraine	\$20.00
“Sacrifice Supper”	\$20.00

## Omelian Kovch continued

...to the Kovch house for help. Father Omelian immediately ran to the synagogue and, in perfect German, ordered the police to desist. The Germans were so shocked that they dispersed. Father Kovch rushed to the doors of the synagogue and began pulling the victims from the flames.

As Jews were ghettoized and being deported to death camps, many began turning to Father Omelian with a request that he baptizes them in the hope that this would increase their chances for survival. Father Omelian was at first reluctant, but in these dire circumstances, he did not refuse insistent requests and conducted mass baptisms of hundreds of Jews. Most of the newly baptized in the end suffered the fate of other Jews.

On 30 December 1942, Father Kovch was arrested, and the Gestapo took him to Lviv, where he was tortured in the notorious prison on Lonskoho Street. The head of the Ukrainian Greek Catholic Church, Metropolitan Sheptytsky, family members, and friends strived mightily to free Father Omelian. The Nazis were ready to release him under the condition he promises not to protect and baptize any more Jews. He declined.

Father Omelian was sent to Majdanek, and efforts continued to release him. He was able to get a few letters out that have been preserved. He writes: "I understand that you are making efforts for my liberation. But I ask you to do nothing. Yesterday they killed 50 people. If I am not here, who will help them endure these sufferings?"

Approximately eighty thousand people were killed in the camp over 34 months, including about 59,000

Jews. Father Omelian wrote: "I thank God for his benevolence to me. Besides heaven, this is the only place where I would want to be. Here we are all equal: Poles, Jews, Ukrainians, Russians, Latvians, Estonians. Of those present, I am the only priest. I cannot even imagine what would be here without me. Here I see God who is the same without regard to the religious difference that exist among us."

Bearing witness at Konzentrationslager (KL) Lublin, known as Majdanek, Father Omelian declared, "They die in different ways, and I help them cross this bridge into eternity. Is this not a blessing? Is this not the most splendid crown that God could place on my head? Precisely so. I thank God a thousand times each day that He sent me here. I ask nothing more of Him. Do not be troubled, and do not lose faith on my part. Instead, rejoice with me. Pray for those who created this concentration camp and this system. They are the only ones that need prayers...May God have mercy upon them."

Father Omelian Kovch died on 25 March 1944, three months before the liberation of the Majdanek camp on 23 July 1944.

On 9 January 1999, the Jewish Council of Ukraine proclaimed him a "Righteous of Ukraine."

His beatification took place on 27 July 2001 in Lviv, during the Byzantine-rite liturgy conducted by Pope John Paul II.

On 24 April 2009, the Synod of Bishops of the Ukrainian Greek Catholic Church solemnly proclaimed Blessed Priest-martyr Omelian Kovch "Patron of Priests" of the Ukrainian Greek Catholic Church.

<https://ukrainianjewishencounter.org/en/omelian-kovch-1884-1944/>



Enjoy a week-long summer intensive course exploring the rich choral tradition of Eastern Christian Churches at Newman Theological College. From July 6-12, 2026, participants will study sacred repertoire, receive individual voice and/or conducting lessons, and sing in evening choir rehearsals in preparation for a concluding concert. If you are a conductor, singer, or teacher, who wishes to deepen their musical skills and experience the beauty of Eastern Christian choral music, apply at [www.newman.edu](http://www.newman.edu). Participants can either audit the course or take it for credit. Volunteer singers are welcome to join evening rehearsals free of charge and they can apply at the same link. Information can be found at: <https://tinyurl.com/4bsrnvwX>

Additional questions can be sent to: [melanie.turgeon@newman.edu](mailto:melanie.turgeon@newman.edu)

**HOLY CROSS PARISH  
BLESSED BREAKFAST**



SUNDAY, APRIL 12/26  
AFTER DIVINE LITURGY  
ADULTS 13+ \$25.00  
YOUTH 7 - 12 \$15.00  
6 AND UNDER FREE  
NO REFUNDS

**Tickets are NOW on Sale  
for our famous  
Blessed  
Breakfast  
Get yours today!**



## **The End of an Era: The Holy Cross Men's Club has Disbanded.**

The Men's Club held their monthly meeting on March 16, 2026. Ten men attended. During the meeting a motion was made to disband the Men's Club due to a lack of new members, and the aging of current members. The motion was passed.

Holy Cross Men's Club held their first meeting on March 11, 1984. The club reported to Holy Cross Council. Over the years, the Men's Club has undertaken some huge tasks, such as; after selling the first Church they moved some church items to the temporary location at Dickensfield Junior High School and other items to various homes for storage. Thanks to the Men's Club, the transition was a success. Two years later they again undertook the task of moving all the items to the new church site (the hall), where Divine Liturgies were held until the actual Church was built. At the new site the Men's Club undertook the responsibilities of landscaping, parking lot and rectory maintenance. The Men's Club also undertook projects of building the storage shed and expanding the kitchen. For years the Men's Club also looked after the Grey Cup Raffles, on behalf of the parish.

The first record of Men's Club meetings that could be found was a meeting held January 27, 1986. Of the 15 men that attended that meeting, two of the men were in attendance at the last meeting on March 16, 2026. There was a time when they had up to 40 active members, but as time passed by so did some of the members.

The main source of income for the Men's Club has been profit from the bar.

With the disbandment of the Men's Club, they will be closing their bank account and transferring all funds to the parish account. The bar will now be run under Parish Council and all monies will be deposited to the parish account.

A list of all functions that the Men's Club were involved in will be forwarded to the Parish Council (i.e. setup/takedown of Christmas manger, Christmas lights, Easter grave, gathering of pussy willows, etc). These events will be coordinated by parish council and done with the help of volunteers.

**Thank you Men's Club members for your many years of dedicated service.**



## The Feast of the Annunciation of our Most Holy Lady, the Mother of God

The Feast of the Annunciation of our Most Holy Lady, the Mother of God, celebrated on March 25, holds a place of profound significance in the life of the Ukrainian Catholic Church. It commemorates the moment when the Archangel Gabriel was sent by God to the Virgin Mary to announce that she would conceive and bear a Son, Jesus Christ, the Son of God. This event, recorded in the Gospel according to Luke (1:26–38), marks the beginning of the mystery of the Incarnation—God becoming man—and thus stands at the very heart of Christian salvation.

In the Byzantine tradition, the Annunciation is one of the twelve Great Feasts of the liturgical year. Its importance is reflected not only in its theological depth but also in the richness of its liturgical celebration. The feast falls exactly nine months before the Nativity of Christ, emphasizing the real and human process of Christ's conception and birth. Even when it coincides with Great Lent—a time of fasting and repentance—the Annunciation remains a day of joy and celebration, often marked by a relaxation of the fasting rules. This highlights the Church's understanding that the joy of the Incarnation cannot be overshadowed, even by the solemnity of Lent.

At the centre of the feast is the figure of the Virgin Mary, whom the Church honours as the Theotokos, meaning “God-bearer” or “Mother of God.” This title, affirmed at the Council of Ephesus in 431, safeguards the truth that the one she bore is truly God and truly man. The

Annunciation reveals Mary not as a passive instrument, but as an active participant in God's plan of salvation. When Gabriel greets her with the words, “Rejoice, full of grace, the Lord is with you,” he reveals her unique role and the special grace she has received from God.

Mary's response to the angel is central to the meaning of the feast. Troubled at first, she listens and questions, asking, “How can this be, since I do not know man?” Gabriel explains that the Holy Spirit will come upon her, and the power of the Most High will overshadow her. In faith and humility, Mary gives her consent: “Behold the handmaid of the Lord; let it be done to me according to your word.” This moment, often called her “fiat” (Latin for “let it be done”), is seen as the turning point of human history. Through her free assent, Mary becomes the doorway through which the Son of God enters the world.

The Fathers of the Church often contrast Mary with Eve. Where Eve's disobedience led to the fall of humanity, Mary's obedience opens the way to redemption. In this sense, the Annunciation is not only about the beginning of Christ's earthly life, but also about the restoration of humanity's relationship with God. Mary represents all of humanity in her “yes” to God, demonstrating what it means to trust fully in His will.

Liturgically, the feast is rich in hymnography and symbolism. The troparion (main hymn) of the feast proclaims: “Today is the beginning of our salvation, and the revelation of the eternal mystery. The Son of God becomes the Son of the Virgin, and Gabriel announces the good tidings of grace.” This hymn...

continued on the following page.

## Annunciation continued...

...captures the essence of the feast: it is both the beginning of salvation and the unveiling of a mystery hidden from all ages. The kontakion further emphasizes the cosmic significance of the event, portraying Mary as the living temple in whom God dwells.

Iconography also plays an essential role in expressing the theology of the Annunciation. The traditional icon depicts the Archangel Gabriel approaching Mary, who is often shown seated or standing, sometimes holding a spindle, symbolizing her role in weaving the Word of God. A beam descending from heaven represents the action of the Holy Spirit. The setting is often stylized, with architectural elements that suggest both a house and a temple, indicating that Mary herself becomes the dwelling place of God.

In the Ukrainian Catholic tradition, the Annunciation has also been associated with themes of renewal and hope. Celebrated in early spring, it coincides with the awakening of nature, symbolizing new life and the fulfillment of God's promises. Folk customs in Ukrainian culture have often reflected this connection, with traditions that emphasize blessing, growth, and the anticipation of harvest. While these customs are secondary to the liturgical celebration, they reflect the deep integration of faith into daily life.

Spiritually, the feast invites the faithful to reflect on their own response to God's call. Mary's example challenges believers to listen attentively, to trust in God even when His plans seem beyond understanding, and to respond with humility and obedience. The Annunciation is not only a historical event but also a living reality, as God continues to call each person to participate in His work of salvation.

Moreover, the feast highlights the mystery of God's humility. The infinite God chooses to enter the world not with power and majesty, but through the quiet consent of a young woman in Nazareth. This reveals a God who respects human freedom and works through cooperation rather than coercion. It also affirms the dignity of the human person, showing that even the smallest and most hidden life can become the place where God's glory is revealed.

In conclusion, the Feast of the Annunciation is a celebration of both divine initiative and human response. It marks the moment when eternity enters time, when the Word becomes flesh, and when salvation begins to unfold in a visible and tangible way. For the Ukrainian Catholic Church, it is a day of profound joy, hope, and theological depth—a reminder that God is with us, and that through faith and obedience, we too can become bearers of His presence in the world.

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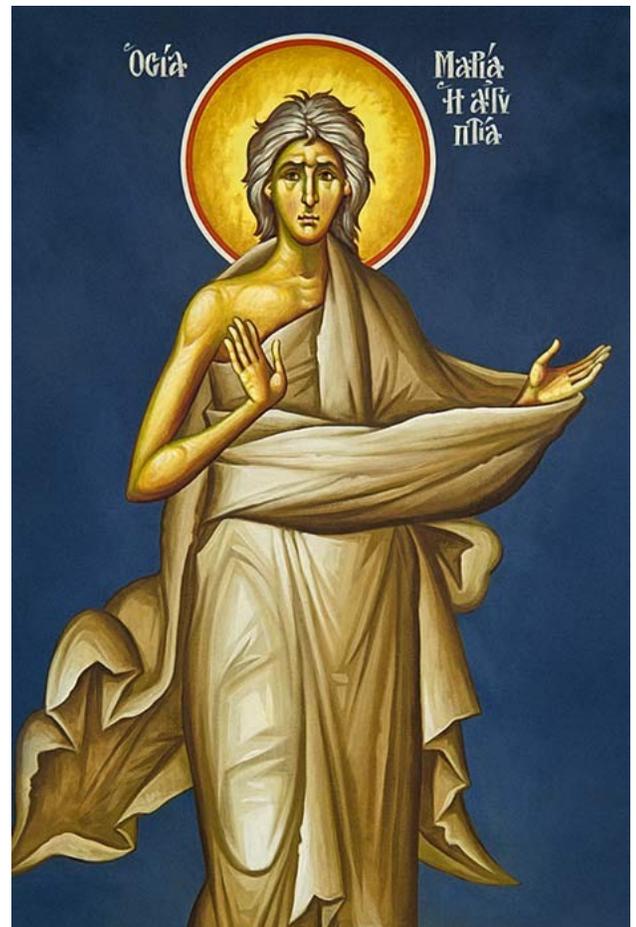
## Sunday of St. Mary of Egypt.

On the Fifth Sunday of Lent the Church commemorates our Righteous Mother Mary of Egypt. The feast day of Saint Mary of Egypt is April 1, however, she is also commemorated on this Sunday due to her recognition by the Church as a model of repentance.

### Life of the Saint

Our holy mother Mary was born in Egypt. She had left her parents at the age of twelve to go to Alexandria, where she spent the next seventeen years in debauchery and the greatest profligacy. Living on charity and linen-weaving, she nevertheless offered her body to any man, not being forced to it by dire necessity as were so many poor women, but as though she were consumed by the fire of a desire that nothing was able to appease.

One day, seeing a crowd of Lybians and Egyptians moving towards the port, she followed them and set sail with them for Jerusalem, offering her body to pay her fare. When they arrived in the Holy City, she followed the crowd that was thronging towards the Church of the Resurrection, it being the day of the Exaltation of the Cross. But, when she reached the threshold of the church, an invisible force prevented her entering in spite of repeated efforts on her part, although the other pilgrims were able to go in without hindrance. Left alone in a corner of the narthex, she began to realize that it was...



## Sunday Commemorating St. Mary of Egypt

... the impurity of her life that was preventing her approaching the holy Wood. She burst into tears and smote her breast and, seeing an icon of the Mother of God, made this prayer to her: "O Sovereign Lady, who didst bear God in the flesh, I know that I should not dare to look upon thine icon, thou who are pure in soul and body, because, debauched as I am, I must fill thee with disgust. But, as the God born of thee became man in order to call sinners to repentance, come to my aid! Allow me to go into the church and prostrate before His Cross. And, as soon as I have seen the Cross, I promise that I will renounce the world and all pleasures, and follow the path of salvation that thou wilt show me."

She felt herself suddenly freed from the power that had held her and was able to enter the church. There she fervently venerated the Holy Cross and then, returning to the icon of the Mother of God, declared herself ready to follow the path that the Virgin would show her. A voice replied to her from on high: "If you cross the Jordan, you will find rest."

Leaving the church, she bought three loaves with the alms a pilgrim had given her, discovered which road led to the Jordan and arrived one evening at the Church of Saint John the Baptist. After having washed in the river, she received Communion, ate half of one of the loaves and went to sleep on the riverbank. The next morning, she crossed the river and lived from that time on in the desert, remaining there for forty-seven years without ever encountering either another human being.

During the first seventeen years, her clothes soon having fallen into rags, burning with heat by day and shivering with cold by night, she fed on herbs and wild roots. But more than the physical trials, she had to face violent assaults from the passions and the memory of her sins and, throwing herself on the ground, she implored the Mother of God to come to her aid. Protected by God, who desires nothing but that the sinner should turn to Him and live, she uprooted all the passions from her heart by means of this extraordinary asceticism, and was able to turn the fire of carnal desire into a flame of divine love that made it possible for her to endure the implacable desert with joy, as though she were not in the flesh.

After all these years, a holy elder called Zosimas (April 4), who, following the tradition instituted by Saint Euthymios, had gone into the desert across the Jordan for the period of the Great Fast, saw one day a human form with a body blackened by the sun and with hair white as bleached linen to its shoulders. He ran after this apparition that fled before him, begging it to give him its blessing and some saving words. When he came within ear-shot, Mary, calling by name him whom she had never seen, revealed to him that she was a woman and asked him to throw her his cloak that she might cover her nakedness.

At the urging of the monk, who at last met a God-bearing being who had attained the perfection of monastic life, the Saint recounted to him with tears the story of her life and conversion. Then, having finished her account, she begged him to come the following year to the bank of the Jordan with Holy Communion.

When the day arrived, Zosimas saw Mary appearing on the further bank of the river. She made the sign of the Cross and crossed the Jordan, walking on the water. Having received Holy Communion weeping, she said: "Lord, now lettest Thou Thy servant depart in peace according to Thy word; for mine eyes have seen Thy salvation" (Luke 2:29). She then took leave of Zosimas, asking him to meet her the following year in the place where they had first met.

When the year was past, Zosimas, going to the agreed spot, found the Saint's body stretched on the ground, her arms crossed and her face turned towards the East. His tearful emotion prevented him from noticing at once an inscription traced on the ground by the Saint, which read: "Abba Zosimas, bury here the body of the humble Mary; give what is of dust to dust, after having prayed for me. I died on the first day of April, the very night of the Passion of our Lord and Savior Jesus Christ, after having partaken in the Holy Eucharist." Consoled in his grief by having learned the Saint's name, Zosimas was amazed to discover that she had, in several hours, covered a distance of more than twenty days' march.

After having vainly tried to break up the earth with a stick, he suddenly saw a lion approaching Mary's...



## St. Mary of Egypt continued

...body and licking her feet. On the orders of the Elder, the beast dug a hole with its claws, in which Zosimas devoutly placed the Saint's body.

On his return to the monastery, he recounted the marvels that God had wrought for those who turn away from sin and move towards Him with all their hearts. From the hardened sinner that she had been, Mary has, for a great many souls crushed under the burden of sin, become a source of hope and a model of conversion. This is why the Holy Fathers have

placed the celebration of her memory at the end of the Great Fast as an encouragement for all who have neglected their salvation, proclaiming that repentance can bring them back to God even at the eleventh hour.

**Kontakion:** *Having escaped the gloom of sin, O blest Mary, and shining brightly with the light of repentance, thou didst present thy heart to Christ, O glorious one, bringing Him His Holy and all-immaculate Mother as a greatly merciful and most bold intercessor. Hence, thou hast found the pardon of thy sins and with the Angels rejoicest for evermore.*

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## During Great Lent, the Eparchy of Edmonton conducts its annual collection for “Aid to the Missionary Church in Canada.”

The purpose of this collection is to support the needs of the Church in Canada. Three charitable institutions are the recipients of the collection: the Ukrainian Catholic Church in Alberta, Catholic Missions in Canada, and the Canadian Conference of Catholic Bishops.

The Ukrainian Catholic Church in Alberta responds to the call of Christ to “make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you” (Matthew 28: 19-20). The Eparchy of Edmonton supports local priests in their travel, health care, pension, and clergy substitution, thus ensuring that they can respond to the pastoral needs of the faithful, especially the celebration of the Divine Liturgy and funerals in rural Alberta. Visit [www.edmontoneparchy.com](http://www.edmontoneparchy.com) to see how the Church is working for you.

Catholic Missions in Canada supports over 600 missionaries – priests, deacons, sisters, brothers and lay ministers –

throughout 27 eparchies and dioceses right here in Canada, including the Ukrainian Catholic Church. Catholic Missions supports the local churches in our call to proclaim the Gospel among First Nations communities, missionary support, religious education programs, building and repairs, lay pastoral leadership programs, and the education of seminarians. To learn more about the work of Catholic Missions in Canada, visit ([www.cmic.info](http://www.cmic.info)) and sign up for a free subscription to its quarterly magazine by calling toll-free 1-866-937-2642.

Each year, the Canadian Conference of Catholic Bishops is asked to speak out, give leadership, and provide guidelines for the faithful on a wide variety of topics in our daily lives. For our bishops to do so, they must have the benefit of research and expert advice. Research and gathering information require staff, time and money. Through the yearly bishops’ collection, an appeal is made to all Catholics to be generous towards the work of their bishops. To learn more about the Canadian Conference of Catholic Bishops, visit [www.cccb.ca](http://www.cccb.ca).

**Please use your envelopes to give to this important collection during the next couple weeks. Thank you.**

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## Grief as a Journey

Grief as a Journey is an 11-week grief support group for those searching for guidance and understanding 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 offer and receive support and encouragement as we journey together through mourning.

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

**When?** Tuesdays, April 14 – June 23, 6:00 - 8:00 pm

**Where?** Edmonton Eparchy Pastoral Centre, 9645 – 108 Ave

**Cost:** \$20.00 to cover materials

**Register:** 780-424-5496; [mariana.slavych@eeparchy.com](mailto:mariana.slavych@eeparchy.com)

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## St. Macrina Store

Celebrate Easter with Faith & Tradition: Looking for meaningful Easter gifts rooted in our Eastern Catholic tradition? At St. Macrina Store, you’ll find beautiful and faith-filled items for the whole family:

- Easter rushnyky (embroidered cloths for baskets)
- Stickers for decorating pysanky and eggs
- Prayer books, children’s Bibles & Easter activity books
- Icons, candles, rosaries, and more

Whether you’re preparing your Easter basket, searching for a special gift, or nurturing your child’s faith, our shelves are filled with treasures that reflect the true meaning of the season.

Visit us at: Pastoral & Administration Offices  
9645 - 108 Avenue NW, Edmonton, AB

Store Hours: Monday to Friday, 8:30 AM – 4:30 PM

# Our “Bible Timeline” Study Has Concluded. Here’s a Summary:

Over the past nearly two years, our parish has taken part in *The Bible Timeline* a video series by Jeff Cavins, a program designed to help us understand the overarching story of Scripture and how all its parts fit together. This study guided us through a clear, chronological narrative of salvation history.

The study focused on the key “periods” of the Bible, beginning with **Creation**, where God brings the world into being and establishes His covenantal relationship with humanity. We then moved into the **Patriarchs** (Abraham, Isaac, and Jacob), where God begins to form a chosen people and makes foundational promises that will unfold throughout history.

From there, we explored the **Exodus**, where God delivers His people from slavery in Egypt through Moses, giving them the Law and establishing them as a nation. The journey continued into the **Desert Wanderings** and the eventual entry into the **Promised Land**, highlighting both God’s faithfulness and the people’s struggles to trust Him.

The period of the **Judges** revealed a cycle of sin, repentance, and deliverance, which eventually led to the establishment of the **Kingdom of Israel** under Saul, David, and Solomon. During this time, God’s covenant with King David pointed forward to the coming of a lasting kingdom fulfilled in Christ.

Following the division of the kingdom and the decline of the people’s faithfulness, we studied the **Exile**, when God’s people were taken into captivity. Even in this time of hardship, God remained faithful, preparing the way for restoration. The **Return** from exile showed the rebuilding of Jerusalem and a renewed hope in God’s promises.

All these periods ultimately lead to the central event of salvation history: the coming of **Jesus Christ**, the fulfillment of God’s promises and the establishment of the Church. Through His life, death, and resurrection, we see the completion of the story that began in the Old Testament.

Throughout the study, we learned to read the Bible within its historical context with greater clarity and confidence by focusing on the “big picture” and understanding how each part contributes to God’s plan of salvation. We gained a deeper appreciation for Scripture, seeing it not just as history, but as a living story that continues in our lives today.

We also had brilliant conversations about all sorts of things from Sacraments in our Church to what our particular parish needs. We dived deep into early church history which was very interesting and informative. We learned about the Oriental Orthodox

(such as the Coptic Church and Ethiopian Tewahedo Church) and the early Eastern Orthodox church before the Great Schism as well as the early church councils. We had so many insightful conversations.

We are thankful to all who joined us for this meaningful journey. If you were unable to attend, we hope this summary inspires you to dive more deeply into God’s Word.



## And now we announce our **NEW UPCOMING BIBLE STUDY!**

Please join us after Pascha (Easter) as we meet in person every other Thursday starting April 9th at 6 pm. And you can also look forward to bi-weekly summaries coming into the bulletin.

All are welcome to join; and we start fresh every other Thursday so if you miss a week or are thinking about coming later you will not feel left out. The new Bible study will take a “Lexio Divina” format which is:

**Reading :** Slowly read a short passage of Scripture.

**Meditation:** Reflect on the words or phrases that stand out.

**Prayer:** Respond to God in prayer from the heart.

**Contemplation:** Rest quietly in God’s presence.

This practice helps deepen our relationship with God by allowing His Word to speak to us personally and transform our hearts. We will also have a brief period with:

- The teachings of the Eastern Catholic Catechism
- The richness of Early Church History
- The wisdom of the Church Fathers
- The living Tradition of the Church

**BONUS:** We will also include a children’s program running simultaneously so that families with young kids can come without worrying about a babysitter.



*Holy Cross Ladies Club*

# **Easter Bake Sale**

*Saturday, March 28, 2026*

*9:00 am - Noon*

**We would like to encourage all parishioners to bring their donations of home-baked goods or items  
On Friday, March 27, 2026 between 3:00 pm - 7:00 pm.**

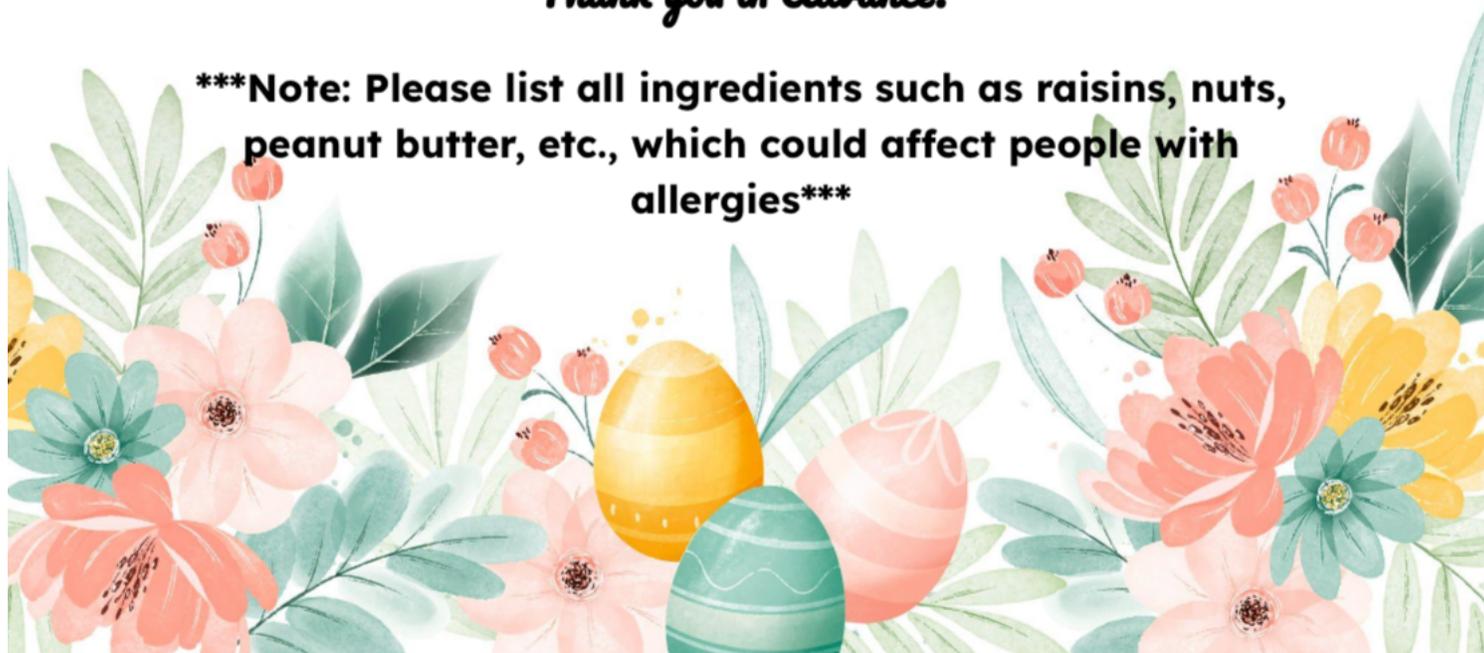
**We thank you for your contributions which in turn helps to make a successful Bake Sale!**

**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\*\*\***



# This Year's Holy Week & Easter Schedule (2026)

## Sunday, March 29 - Palm Sunday

- 10 am Festal Divine Liturgy with the blessing of Pussy Willows (English)

## Wednesday, April 1 - Holy Wednesday

- 6 pm Presanctified Liturgy with Anointing (English)

## Thursday, April 2 - Holy Thursday

- 6 pm Matins of the Passion (12 Gospel Readings) (English)
- Fr. Myron is available for confessions.

## Friday, April 3 - Good Friday

- 3 pm Vespers "Shroud" Service - "Plaschanytsia" (English)

## Saturday, April 4 - Holy Saturday

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

## Sunday, April 5 - PASCHA! EASTER!

- 8 am Resurrectional Matins (English with "Christ is Risen" done Bilingually),
- followed by Festal Divine Liturgy (Bilingual),
- followed by the Blessing of Baskets! (Bilingual)

**Note: No services have been planned for Bright Week.**

## Lay Leadership Program 2026

### General Information

The Eparchy of Edmonton's Lay Leadership Program is a two-year program created to prepare individuals for ministry within the parish context. It includes independent online learning as well as in-person educational components. Participants will complete six cycles (six 5-week courses) online each year for two years. Upon completion, they receive a Certificate in Catholic Studies (CCS) from Newman Theological College, one for each year.

In Year I, Eastern Christian Traditions I will introduce participants to the rich tradition of the Eastern Church. In Year II, Eastern Christian Traditions II will allow participants to choose a stream of study based on their area of future ministry, either catechesis or pastoral care. Each Certificate consists of six courses (one course per cycle), which will be taken online. Each course has ten lessons, spanning five weeks and will require approximately four hours of work per week (two hours per lesson).

Lay Leadership participants will also attend three additional in-person sessions during the year. These sessions will provide additional content, interaction with the instructor and other lay formation participants, and time for prayer and reflection.

For more information about Eastern Christian Traditions I, visit <https://www.newman.edu/CCS/EASI>.

For more information about Eastern Christian Traditions II Catechesis, visit <https://www.newman.edu/CertificateCoursesCCS/CCSGeneralInformation/CertificateinDiaconateandLayFormation-Catechesis>

For more information about Eastern Christian Traditions II Pastoral Care, visit [https://www.newman.edu/CertificateCourses\(CCS\)/CCSGeneralInformation/CertificateinDiaconateandLayFormation-PastoralCare](https://www.newman.edu/CertificateCourses(CCS)/CCSGeneralInformation/CertificateinDiaconateandLayFormation-PastoralCare)

To register for each course and to view specific course outlines, visit the CCS Course Schedule & Registration page <https://www.newman.edu/ccsregistration>. For help with how to register at Newman College, please contact Lauri Friesen at 780 392 2450. For other inquiries, contact the Ukrainian Catholic Eparchy of Edmonton at 780 424 5496 or [andrea.leader@eeparchy.com](mailto:andrea.leader@eeparchy.com).

### Year I Eastern Christian Tradition I

Cycle 3 - CCS-047 The Theology of Eastern Christianity Part II Feb. 4 – Mar 8, 2026 \$95

Cycle 4 - CCS-048 Worship and Spirituality of Eastern Catholic Churches Part I Mar. 16 – Apr. 20, 2026 \$95

Cycle 5 - CCS-090 Worship and Spirituality of Eastern Catholic Churches Part II Apr. 27 – June 1, 2026 \$95

Cycle 6 - CCS-050 The Holy Sacramental Mysteries: An Introduction June 8 – July 13, 2026 \$95

### Year II Eastern Christian Tradition II Catechesis

Cycle 3 - CCS-031 Echoes: Parish Based Training for Handing on the Faith Feb. 4 – Mar 8, 2026 no fee

Cycle 4 - CCS-007 "On Good Soil" Mar. 16 – Apr. 20, 2026 no fee

Cycle 5 - CCS-032 Catechesis: Human Development and Growth Apr. 27 – June 1, 2026 no fee

Cycle 6 - CCS-049 Praying with Icons June 8 – July 13, 2026 \$95

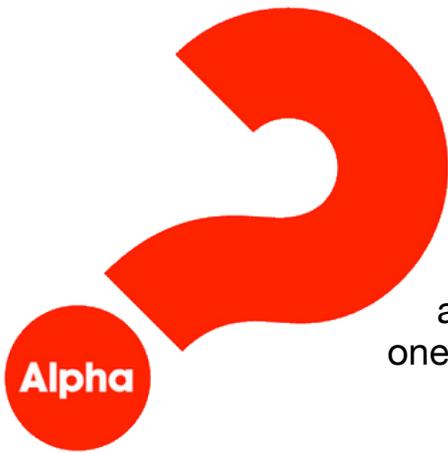
### Year II Eastern Christian Tradition II Pastoral Care

Cycle 3 - CCS-018 The Practice of Pastoral Care Feb. 4 – Mar 8, 2026 no fee

Cycle 4 - CCS-060 Celebrating Mercy Mar. 16 – Apr. 20, 2026 no fee

Cycle 5 - CCS-044 Bioethics Apr. 27 – June 1, 2026 no fee

Cycle 6 - CCS-049 Praying with Icons June 8 – July 13, 2026 \$95



Our last Alpha will be on March 24th at 6 pm. We are inviting all Holy Cross parishioners to come and see what Alpha is about. Many good friendships were made during our 6 months of learning what the true meaning of life is through our Lord Jesus Christ. We will be having a Potluck.....so bring your favourite potluck dish, sit and break bread with us, and listen to the Good News God intends for each and every one of us. Hope to see you on Tuesday.

## Photos from our Pysanka Workshop Last Sunday Afternoon



**May the Lord richly bless Marusia and Len Kachuk for sharing their knowledge, skill and enthusiastic love of Pysanka writing with us. The Dynamic Duo provided a lovely afternoon, patiently teaching the intricacies of our beautiful Lenten tradition. We truly appreciate their time and care in preparing and bringing the eggs, dyes, kystkas, candles, beeswax and everything required for the art and assisting us to take home a special pysanka.**



# Prayer of St. Ephrem the Syrian

During the period Great Lent, the prayer written by St. Ephrem the Syrian is said frequently. It is a prayer on which everyone should carefully meditate. Allow the prayer into your heart and mind, and it will inevitably speak to you. Each of us can relate to this prayer, allowing it to raise many issues in our hearts. It reminds us that God is the Master of our lives, and asks God to free us from the sins of everyday life, like pride and gossip and laziness and greed. In it we ask God to give us humility and love of our neighbour, awareness of our own sins, and disinterest in the sins of others. It asks for the gifts and graces we need to lead a holy life.

This prayer also acts as a warning to us. We need to spiritually be on our guard, avoiding the temptations that each day brings, and making amends for our failings, first by recognizing them, and then bringing them before our Lord God with humility and in repentance. To emphasize the theme of this prayer—

changing our lives –we accompany it with Great Prostration, kneeling and touching the forehead to the floor.

Often we have become lazy, and even faint-hearted, in our prayers, meditations and readings. This season of Great Lent reminds us to be awake, alert, concentrating anew on the Glory that has been revealed to us.

What we should really be doing, during this period of Lent, is seeking to overcome our faults, and learning to be loving Christians! This is a time to look at our own errors, to honour our Lord God in prayer, seeking out humbly our repentance. Let us take advantage of this rich period of time given to us; let us, with great love in our hearts, go to Church more frequently –as the Church offers us more services during this time of the 40 -day fasting period, and Holy Week, eventually leading up to the joyful celebration of our Lord’s Holy Glorious Resurrection. What a blessed time this is for us! Let us now begin humbly, and with love to pray as we continue our journey to Holy Pascha.

## The Prayer:

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

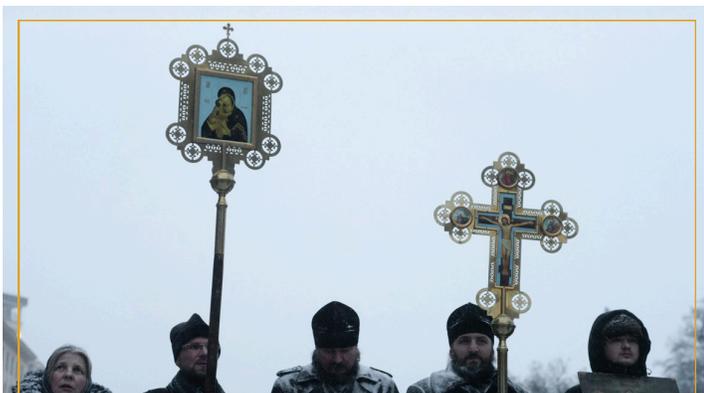
**Instead, grant to me Your servant, the spirit of wholeness of being, humble-mindedness, patience and love. (*prostration*)**

**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 forever and ever. Amen. (*prostration*)**

*Then pray the following:*

**God be merciful to me, a sinner. God cleanse me of my sins and have mercy on me. I have sinned without number. Forgive me, O Lord. (4X)**

*Repeat the prayer of St. Ephrem without the prostrations. Do one prostration at the end.*



EASTERN CHRISTIAN STUDIES:

## TOWARD A PARADIGM CHANGE

**Theological Renewal of Eastern Christianity  
in the Face of Russia’s War in Ukraine**

**Thursday, March 26th**

Vespers 6:00 PM followed by lecture and refreshments

**Yury  
Avvakumov**  
Associate Professor  
at University of  
Notre Dame



St. Nicholas Ukrainian  
Catholic Church, 9507  
Austin O’Brien Rd,  
Edmonton

Register here!



With support from the Eparchy of  
Edmonton, NTC Evangelization  
Fund made possible by the  
support of Drs Peter and Doris Kule



## Parish Announcements

- **Thank you to all the volunteers** who helped with yesterday's funeral for the Handmaid of God + Olga Kordyban. You volunteers are truly the greatest.
- **All people who volunteered to work the day of the Bake Sale, please be there by 8 am** and please use the kitchen entry door. Thank you to all volunteers.
- Parishioners of Holy Cross! Our annual Easter Bake Sale is being held March 28. **We ask all parishioners for the success of our fundraiser to bring in your baking on March 27th between 3 pm until 7 pm. Nothing is too great or too small.** We accept all your beautiful baking, noodles, breads, cakes. If you would like to donate monetarily please see Cheryl Yackimec or to get your monetary donation included in your annual contributions, you can include it with your regular Sunday donations. The ladies club thanks everyone for their generosity to make this event a success.
- Please consider being part of our **Parish Pastoral Council in 2026**. This is the group that works with the clergy to run the parish. If you are interested speak up at today's Annual General Meeting.
- If you did not **get your membership renewed** you can still can through Lorna Chiasson, our Membership Coordinator. Not sure who Lorna is? Ask Fr. Bo or any parish council member.
- **Always Our Parishioners:** Do you know someone who can't come to church due to mobility or whatever? If so, go visit them! And also tell us about them so that we can provide them with appropriate pastoral care such as brining them the Eucharist.
- **Our Question Box:** In our Church's entry there is a "Question Box". If you have a question about our Faith, Church or Traditions, simply write it down and drop it into the box. Fr. Bo will try to answer your question in one of the next bulletins.
- **Are you having a 50th Wedding Anniversary?** If so talk to Diana Horyn 780-255-9926.
- **The Veteran's Food Bank** is seeking the following items: Sugar, Canned Mushrooms, Evaporated Milk, Tomato Soup, Chunky Chili, Pork and Beans. If you can contribute to this food bank, please do.
- We also have a box for the **Regular Food Bank** in the entrance of the Church. They appreciate what they can get (non-expired and non-perishable).

- We had about 25 young adults at **Friday's Young Adult (and teen) questions with Fr. Bo** (6 of which were from Holy Cross!). The Young Adults of St. Nicholas Melkite Parish are willing to help us build up our parish's Young Adult group too. We hope to have monthly joint events both at our parish and at theirs. And wow... a lot of excellent questions. It is impressive how seriously our young people reflect on their faith.

## Upcoming Events:

- **Sunday, March 22 after Liturgy: The Parish Annual General Meeting** will take place for all parishioners to discuss and approve parish business and elect members of the Parish Pastoral Council.
- **Tuesday, March 24 at 6 pm:** Join us for our last ALPHA evening with a Potluck
- **Friday, March 27 from 3 pm till 7 pm: Drop off your Easter Baking for the Bake Sale.**
- **Saturday, March 28: Easter Bake Sale**
- **March 28 - April 4: Holy Week**
- **Monday, March 30 at 10:30 am: we have another Bingo fundraiser for the parish.** Thank you to those who volunteer for this important fundraiser.
- **Monday, March 30 at 6 pm: Choir Practice.**
- **Monday, March 30 at 7 pm: PPC Meeting.**
- **Sunday April 5: Pascha! Easter! The Resurrection of Christ!**
- **Sunday April 5 after all other services: Wedding.**
- **Sunday, April 19 at 1 pm: Baptism.**
- Monday, May 4 at 7 pm: Our next Ladies Club Meeting. We welcome anyone who wishes to join our lively group of ladies. Please come see what we are all about.
- **Sunday, May 10 - Sunday, May 17: The National Week for Family and Life** will be celebrated from on the theme, "I am with you always." The Canadian Conference of Catholic Bishops will share further details about forthcoming pastoral resources to help celebrate the Week.
- **May 19-22, 2026, Annual Clergy Retreat,** Retreat Master, Hieromonk Gregory Hrynkiv.
- **Saturday, September 26:** Our next **anticipated Perogy Supper**
- **October 5-8, 2026, Annual Clergy Study Days,** at Providence Renewal Centre.
- **Sunday, March 28, 2027: Pascha (Easter) next**

## The Next Couple Weeks at Holy Cross

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p><b>22</b></p> <p><b>Fifth Sunday of the Great Fast: Our Venerable Mother, Mary of Egypt; Tone 8;</b> The Holy Hieromartyr Basil, Presbyter of Ancyra. Day 35 of the Great Fast. Resurrectional Gospel 8. Hebrews 9:11-14; Galatians 3:23-29; Mark 10:32-45; Luke 7:36-50.</p> <p><b>9:30 am Rosary</b></p> <p><b>10 am Divine Liturgy (Bilingual)</b></p> <p>Yes Sunday School, Yes Coffee.</p> <p><b>Our Annual General Meeting will take place after Liturgy.</b></p> <p><b>Presale of breads only for members who signed up in advance</b></p>	<p><b>23</b></p> <p>The Holy Venerable-Martyr Nikon and his two hundred disciples martyred with him. 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.</p> <p><b>9 am Beets and Horseradish Prep &amp; Packing</b></p> <p><b>12 - 3:30 pm Monday Icon Workshop</b></p>	<p><b>24</b></p> <p>Forefeast of the Annunciation of the Mother of God; Our Venerable Father Zachary; Our Holy Father Artemon, Bishop of Seleucia in Pisidia. Day 37 of the Great Fast. Sixth Hour - Isaiah 49:6-10; Vespers - Genesis 31:3-16; Proverbs 21:3-21; Genesis 28:10-17; Ezekiel 43:27-44:4; Proverbs 9:1-11.</p> <p><b>9 am Easter Baking</b></p> <p><b>6 pm The final ALPHA (potluck)</b></p> <p><b>6:30 pm NTC Icon Class</b></p>	<p><b>25</b></p> <p><b>☩ The Annunciation of Our Most Holy Lady, the Mother of God and Ever-Virgin Mary; Blessed Omelian Kovch, Priest.</b> Day 38 of the Great Fast. Feast of the Theotokos. Abstinence from meat and foods that contain these ingredients. Hebrews 2:11-18; Luke 1:24-38.</p> <p><b>9 am Festal Divine Liturgy</b></p> <p>No 5:30 pm Presanctified due to feast</p> <p><b>6:30 pm Iconography workshop</b></p>	<p><b>26</b></p> <p><b>☩ Synaxis of the Holy Archangel Gabriel.</b> Day 39 of the Great Fast. Leave-taking of the Annunciation. Sixth Hour - Isaiah 65:8-16; Vespers - Genesis 46:1-7; Proverbs 23:15-24:5.</p> <p><b>9 am Pie baking &amp; other bake sale prep</b></p> <p>5:30 pm Appointment</p> <p>Fr. Bo's Day off.</p>	<p><b>27</b></p> <p>Our Holy Mother Matrona of Thessalonica. 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.</p> <p><b>10 am Akathist</b></p> <p><b>Things are being set up for the Bake Sale.</b></p> <p><b>3 pm till 7 pm Bake Sale Baking is to be brought in</b></p> <p>5:30 pm Appointment</p>	<p><b>28</b></p> <p><b>Lazarus Saturday.</b> Hebrews 12:28-13:8; John 11:1-45.</p> <p><b>First Day of Holy Week (yes, it is 8 days long)</b></p> <p><b>8 am Volunteers gather for bake sale</b></p> <p><b>9 am till noon Easter Bake Sale</b></p>
<p><b>29</b></p> <p><b>Palm Sunday: The Lord's Entrance into Jerusalem. Feast of our Lord.</b> Philippians 4:4-9; John 12:1-18.</p> <p><b>9:30 am Rosary</b></p> <p><b>10 am Divine Liturgy (English) with the blessing of willow branches</b></p> <p>Yes Sunday School, Yes Coffee.</p>	<p><b>30</b></p> <p><b>Great Monday;</b> Our Venerable Father John Climacus, Author of The Ladder of Divine Ascent. 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.</p> <p><b>10:30 am Bingo</b></p> <p><b>12 noon Monday Icon Workshop???</b></p> <p><b>6 pm Choir Practice</b></p> <p><b>7 pm PPC Meeting</b></p>	<p><b>31</b></p> <p><b>Great Tuesday;</b> Our Venerable Father Hypatius, Bishop of Gangra. Matins - Matthew 22:15-23:39; Sixth Hour - Ezekiel 1:21-21; Liturgy of the Presanctified Gifts - Exodus 2:5-10; Job 1:13-22; Matthew 24:36-26:2.</p> <p><b>6:30 pm NTC Icon Class</b></p>	<p><b>1</b></p> <p><b>Great Wednesday;</b> Our Venerable Mother Mary of Egypt. 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.</p> <p><b>6 pm Presanctified Liturgy</b></p>	<p><b>2</b></p> <p><b>Great Thursday;</b> Our Venerable Father Titus the Wonderworker.</p> <p><b>6 pm Matins of the Passion (12 Gospels)</b></p>	<p><b>3</b></p> <p><b>Good Friday.</b></p> <p><b>3 pm Matins of the Passion (Plaschan ytsia - Shroud Service)</b></p>	<p><b>4</b></p> <p><b>Great Saturday.</b></p> <p><b>4 pm Vespers, Vigil, Chrismation, Divine Liturgy followed by Basket Blessing.</b></p>
<p><b>5</b></p> <p><b>Pascha: The Feast of the Resurrection of our Lord God and Saviour, Jesus Christ.</b> Acts 1:1-8; John 1:1-17.</p> <p><b>8 am Resurrectional Matins, Festal Divine Liturgy followed by the blessing of Easter Baskets (mostly English, but some Ukrainian)</b></p>	<p><b>6</b></p> <p><b>Bright Monday;</b> ☩ <b>The Repose of Our Holy Father Methodius, Teacher of the Slavs;</b> Our Holy Father Eutychius, Archbishop of Constantinople. Polyeleos Feast. Acts 1:12-17; 21-26; Hebrews 7:26-8:2; John 1:18-28; John 10:9-16.</p>	<p><b>7</b></p> <p><b>Bright Tuesday;</b> Our Venerable Father George, Bishop of Mitylene. Acts 2:14-21; Luke 24:12-35.</p> <p><b>10:30 am Venta Care Centre Liturgy</b></p> <p><b>6:30 pm NTC Icon Class (the last one)</b></p>	<p><b>8</b></p> <p>Bright Wednesday; The Holy Apostles Herodion, Agabus, Rufus, Asyncretus, Phlegontus, and Hermes. Acts 2:22-36; John 1:35-51.</p> <p><b>9 am Divine Liturgy</b></p> <p><b>6 pm Iconography Workshop</b></p>	<p><b>9</b></p> <p>Bright Thursday; The Holy Martyr Eupsichius. Acts 2:38-43; John 3:1-15.</p> <p><b>8:15 am Divine Liturgy at ABJ School</b></p> <p><b>10:45 Divine Liturgy at ABJ School</b></p> <p>5:30 pm Appointment</p> <p>Fr. Bo's Day off.</p>	<p><b>10</b></p> <p>Bright Friday; The Holy Martyrs Terence, Pompeius and others with them. Acts 3:1-8; John 2:12-22.</p> <p><b>10 am Funeral at Trinity Funeral Home (+Jerry Javel)</b></p> <p>5:30 pm Appointment</p>	<p><b>11</b></p> <p>Bright Saturday; The Holy Hieromartyr Antipas, Bishop of Pergamos in Asia. Acts 3:11-16; John 3:22-33.</p>