



# 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/ehcucp

Church Email: office@ehcucp.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 29, 2026

Palm Sunday: The Lord's Entrance into Jerusalem

## Holy Week & Easter Schedule

### Holy Wednesday

- 6 pm Presanctified Liturgy with Anointing (English)

### Holy Thursday

- 10 am *Vespers and Divine Liturgy with the washing of the feet at the Cathedral with Bishop David*
- 6 pm Matins of the Passion (12 Gospel Readings) (English)
- Fr. Myron is available for confessions.

### Good Friday

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

### Holy Saturday

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

## PASCHA! - EASTER!

- 8 am Resurrectional Matins (Mostly English), • followed by Festal Divine Liturgy (Bilingual),
- followed by the Blessing of Baskets! (Bilingual)

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

Today being the Last Sunday of the Month is

## CHILDREN'S LITURGY

With Marilyn the Catechetical Puppet.

Please encourage your children to join us by:

- Joining in the Little Entrance as we walk around with the Gospel Book
- Holding Candles during the Gospel Reading
- Joining the Great Entrance as we walk around with the Bread & Wine to be offered
- and in leading the "Our Father" for the whole community



**Lazarus Saturday and Palm Sunday, Holy Thursday, Good Friday,... what's this "Holy Week" stuff all about?**

**See the next several pages and find out.**

### 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 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  
Chair – Mark Helmak  
Vice-Chair – Eli Baig  
Secretary – Mariya Mahalyas  
Treasurer – Dale Kluk  
Hall Rental – Lisa Borosuk  
Ladies' Club – Dianne Kluk  
Knights of Columbus – Darrell Uchach  
Heritage Director (formerly Archivist/Cultural) – Vacant  
Fundraising (and Social) – Vacant  
Youth Coordinator – Grace  
Maintenance – Larry Wayne  
Membership – Lorna Chiasson  
Spiritual – Eli & Kat Baig, Alyssa Kluk with others

### 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.

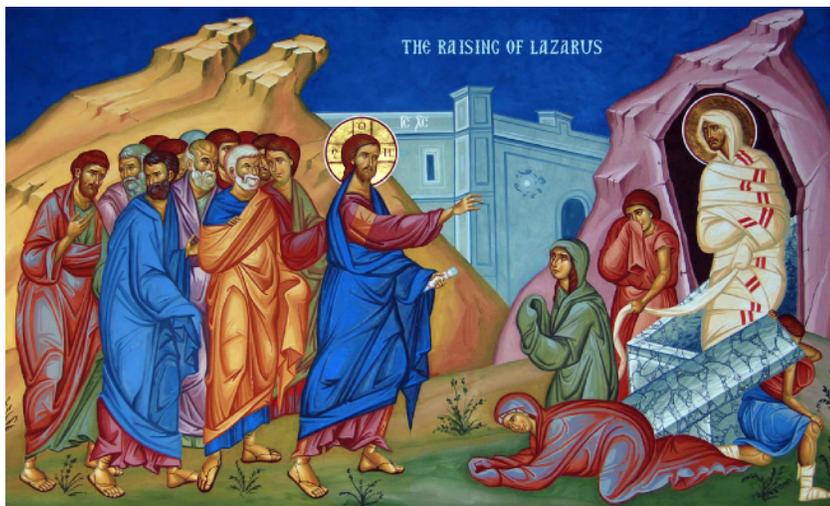
# Holy Week

**Based off of + Fr. Thomas Hopko's book,  
but with a lot of extra editing by Fr. Bo**

Let's start at this past Tuesday's prayers. The Church recalls on that day that Jesus' friend Lazarus has died and that the Lord is going to raise him from the dead (Jn 11). As the days continue toward Saturday, the Church, in its hymns and verses, continues to follow Christ towards Bethany to the tomb of Lazarus. On Friday evening, the eve of the celebration of the Resurrection of Lazarus, the "great and saving forty days" of Great Lent were formally brought to an end:

Yes, Lent is officially over, but now we are entering into an even more intense time (and I'm not talking about the Bake Sale).

*Having accomplished the forty days for the benefit of our souls, we pray to Thee, O Lover of Man, that we may see the holy week of Thy passion, that in it we may glorify Thy greatness and Thine unspeakable plan of salvation for our sake ... (Vespers Hymn).*



## 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...*

### Donations from Sunday, March 15:

Collection	\$2149.00
Candles	\$51.30
E-transfers	\$175.00
Flowers for Easter	\$80.00
Easter Mission	\$10.00
Lenten Collection	\$50.00
"Sacrifice Supper"	\$265.00
Building Fund	\$60.00

## Holy Week... Lazarus...

*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).*

*Christ —the Joy, the Truth and the Light of All, the Life of the world and its Resurrection—has appeared in his goodness to those on earth. He has become the Image of our Resurrection, granting divine forgiveness to all (Kontakion).*

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).

## Palm Sunday

**(AKA: Flowery Sunday, and the Triumphal Entry of our Lord into Jerusalem)**

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 main troparion of Palm Sunday is the same one sung on Lazarus Saturday. It is sung at all of the services, and is used at the Divine Liturgy as the third antiphon which follows the other special psalm verses which are sung as the liturgical antiphons in the place of those normally used. The second troparion of the feast, as well as the kontakion and the other verses and hymns, all continue 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.

*Today the grace of the Holy Spirit has gathered us together. Let us all take up Thy cross and say: Blessed is he who comes in the name of the Lord. Hosanna in the highest! (First Verse of Vespers).*



## Holy Week Palm Sunday...

*When we were buried with Thee in baptism, O Christ God, we were made worthy of eternal life by Thy resurrection. Now we praise Thee and sing: Hosanna in the highest! Blessed is he that comes in the name of the Lord! (Second Troparion).*

*Sitting on Thy throne in heaven, and carried on a foal on earth, O Christ God, accept the praise of angels and the songs of children who sing: Blessed is he who comes to recall Adam! (Kontakion).*

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. (Have you seen any Palm trees in Edmonton?)

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 victory” and enter together with Him into the days of His “voluntary passion.”

### Great and Holy Monday, Tuesday & Wednesday

In the Church the last week of Christ’s life is officially called Passion Week, but many call it Holy Week. There are special services every day of the week which are ideally fulfilled in all 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.



On Great and Holy Tuesday the accent is on the vigilance of the wise virgins who, unlike their foolish sisters, were ready when the Lord came to them.



On Great and Holy 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.

**We will be praying this “Bridegroom” service at Holy Cross at 6 pm on Wednesday night. All those who wish to come forward will be anointed with oil, not simply like on other feasts, but the Holy Sacrament of the Anointing for healing of soul and body.**

## Holy Week... Bridegroom...

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 Testamental 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 the 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.

## Great and Holy Thursday

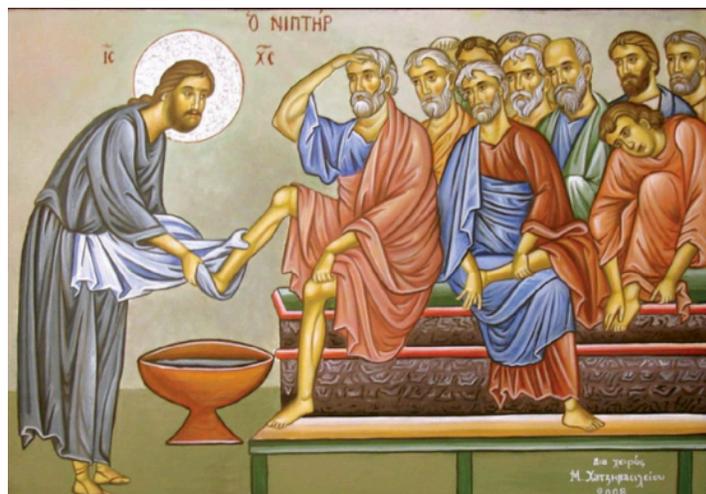


The vigil on the eve of Holy Thursday is dedicated exclusively to the Passover Supper which Christ celebrated with his twelve apostles. The main theme of the day is the meal itself at which Christ commanded that the Passover of the New Covenant be eaten in remembrance of Himself, of His body broken and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

**You can come to St. Josaphat's Cathedral this Thursday at 10 am and watch the very moving moments as Bishop David Motiuk will wash the feet of twelve others. Maybe even yours. All the clergy from the Edmonton area will be there.**

His disciples feet is also central to the liturgical commemoration of the day.

In cathedral churches it is the custom for the bishop to re-enact the foot washing in a special ceremony following the Divine Liturgy. At the vigil of Holy Thursday, the Gospel of Saint Luke about the Lord's Supper is read. At the Divine Liturgy the Gospel is a composite of all the evangelists' accounts of the same event. The hymns and the readings of the day also all refer to the same central mystery.



*When Thy glorious disciples were enlightened at the washing of their feet before the supper, then the impious Judas was darkened by the disease of avarice, and to the lawless judges he betrayed Thee, the Righteous Judge. Behold, O lover of money, this man because of avarice hanged himself. Flee from the insatiable desire which dared such things against the Master! O Lord who deals righteously with all, glory to Thee (Troparion of Holy Thursday).*

*In the regions of the Master, at the Table of Immortality, in the high place, with minds lifted up, come, O ye faithful, let us eat with delight (Ninth Ode of the Canon of Matins).*

## Holy Week... Thursday...

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 following hymn replaces the Cherubic Hymn of the offertory of the liturgy, and serves as well as the Communion and Post-Communion Hymns.

*Of Thy mystical supper, O Son of God, accept me today a communicant, for I will not speak of Thy mystery to thine enemies, neither like Judas will I give Thee a kiss, but like the thief will I confess Thee: Remember me, O Lord, in Thy kingdom.*

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. Thus, Christ the Son of God speaks to His apostles at the supper, and to all men who hear His words and believe in Him and the Father who sent Him:

*Fear not, little flock, it is Your Father's good pleasure to give you the kingdom (Lk 12.32).*

*You are those who have continued with Me in My trials; as My Father appointed a Kingdom for Me, so do I appoint for you that you may eat and drink at My table in My Kingdom ... (Lk 22.28-31).*

In a real sense, therefore, it is true to say that the body broken and the blood spilled spoken of by Christ at His last supper with the disciples was not merely an anticipation and preview of what was yet to come; but that what was yet to come—the cross, the tomb, the resurrection on the third day, the ascension into heaven—came to pass precisely so that men could be blessed by God to be in holy communion with him forever, eating and drinking at the mystical table of His kingdom of which there will be no end.

Thus the "Mystical Supper of the Son of God" which is continually celebrated in the Divine Liturgy of the Christian Church, is the very essence of what life in God's Kingdom will be for eternity.

*Blessed is he who shall eat bread in the Kingdom of God (Lk 14.15).*

*Blessed are those who are invited to the Marriage Supper of the Lamb (Rev 19.9).*

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## Great and Holy Friday (aka Good 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.

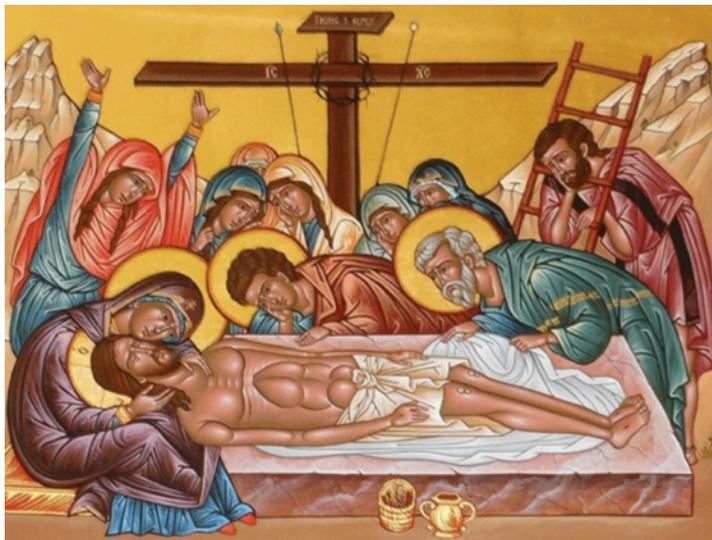
**Just like it says above, this Friday Morning Service is normally done on Thursday night, and indeed at Holy Cross we will be celebrating it on Thursday at 6 pm. This is a very moving service where we literally nail Christ to the cross and then we watch Him, along with his Virgin Mother.**

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 man'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.

After witnessing the death of Christ (and perhaps staying in the church all night in vigil), on Friday itself we pray the “Plaschanytsia” Service where Christ is taken from the tree and placed in the tomb.

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, *plaschanytsia*) depicting the dead Saviour is placed on the altar table. In English this icon is often called the shroud or winding-sheet.



Vespers begins 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 Saint 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, or as is common in our Ukrainian Catholic tradition, all the faithful join the priest in a large procession to place Christ's body in the tomb. Children often bang together sticks of wood to imitate the hundreds of millions of other people who throughout all the generations, past, present and future, who have been, are and will carry the Lord in this profound procession.

*The noble Joseph, when he had taken down Thy most pure body from the Tree, wrapped It in fine linen and anointed It with spices, and placed It in a new tomb (Troparion of Holy Saturday).*

**The main service of Good Friday is this “Shroud” or “Plaschanytsia” service. At Holy Cross all are invited... no... expected... to come to this service at 3 pm, the hour at which Christ our God breathed His last breath on the Cross.**

The Matins of Holy Saturday (Jerusalem Matins) are usually celebrated on Friday night or Saturday morning. The words and the melodies used for the Jerusalem Matins service are some of the most profound and beautiful ones ever. Many times throughout the year people will be caught humming or singing these moving hymns that are basically the funeral hymns for Christ.

## Great and Holy Saturday

Vespers begin in the normal way with the singing of God is the Lord, the troparion The Noble Joseph, and the following troparia:

*When Thou didst descend to death O Life Immortal, Thou didst slay hell with the splendor of Thy Godhead! And when from the depths Thou didst raise the dead, all the powers of heaven cried out: O Giver of Life! Christ our God! Glory to Thee!*

*The angel standing by the grave cried out to the women: Myrrh is proper for the dead, but Christ has shown himself a stranger to corruption.*

In place of the regular psalm reading the entire Psalm 119 is read with a verse praising the dead Saviour chanted between each of its lines. This particular psalm is the verbal icon of Jesus, the righteous man whose life is in the hands of God and who, therefore, cannot remain dead. The Praises, as the verses are called, glorify God as “the Resurrection and the Life,” and marvel at his humble condescension into death.

There is in the person of Jesus Christ the perfect unification of the perfect love of man toward God and

the perfect love of God toward man. It is this divine human love which is contemplated and praised over the tomb of the Savior. As the reading progresses the Praises become shorter, and gradually more concentrated on the final victory of the Lord, thus coming to their proper conclusion:

*I long for Thy salvation, O Lord, Thy law is my delight (Ps 119.174).*

*The mind is affrighted at Thy dread and strange burial.*

*Let me live, that I may praise Thee, and let Thy ordinances help me (119.175).*

*The women with spices came early at dawn to anoint Thee.*

*I have gone astray like a lost sheep, seek Thy servant, for I do not forget Thy commandments (119.176).*

*By Thy resurrection grant peace to the Church and salvation to Thy people!*

After the final glorification of the Trinity, the church building is lighted and the first announcement of the women coming to the tomb resounds through the congregation as the celebrant censens the entire church. Here for the first time comes the clear proclamation of the good news of salvation in Christ's resurrection.

**Join us for this service at 4 pm on Great and Holy Saturday. You will see all sorts of joyful things as we know our Saviour is humbly trampling death into small little bits! And we the Church are prepared for our wedding feast... for Pascha is right around the corner.**

**Also, during this service our Adult Catechumen will be Chrismated and fully enter into the life of Christ and His holy Church.**

The canon song of Matins continues to praise Christ's victory over death by His own death, and uses each of the Old Testament canticles as a prefigurative image of man's final salvation through Jesus. Here for the first time there emerges the indication that this Sabbath this particular Saturday on which Christ lay dead—is truly the most blessed seventh day that ever existed. This is the day when Christ rests from His work of recreating the world. This is the day when the

Word of God "through Whom all things were made" (Jn 1.3) rests as a dead man in the grave, saving the world of His own creation and opening the graves:

*This is the most blessed Sabbath on which Christ sleeps, but to rise again on the third day (Kontakion and Oikos).*

Again, the canon ends on the final note of the victory of Christ.

*Do not lament Me, O Mother, beholding Me in the grave, the Son whom you have born in seedless conception, for I will arise and be glorified, and will exalt with glory,*

*unceasingly as God, all those who with faith and love glorify you (Ninth Ode of the Canon).*

This Lenten season Fr. Bo and 10 others are writing/painting the icon entitled "Do not Lament Me, O Mother" which is named after this ode. The icon in the centre of this page is only 1/2 +/- done, but will likely be finished within the next

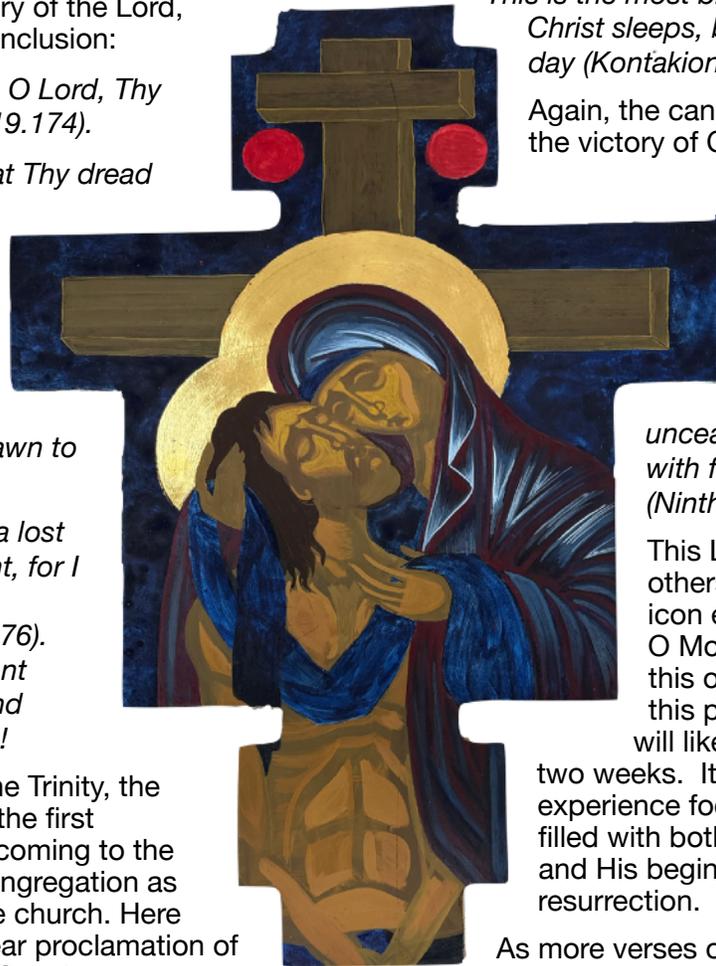
two weeks. It has been a profound experience focusing on this icon that is so filled with both Christ's death and passion, and His beginning of His triumphal resurrection.

As more verses of praise are sung, the celebrant again vests fully in his somber vestments and, as the great doxology is chanted, he once more censens the tomb of the Savior. Then, while the congregation with lighted candles continually repeats the song of the Thrice Holy, the faithful—led by their pastor carrying the Gospel Book with the winding-sheet of Christ held over his head—go in procession around the outside of the church building. This procession bears witness to the total victory of Christ over the powers of darkness and death. The whole universe is cleansed, redeemed and restored by the entrance of the Life of the World into death.

Although we will not do this part of the service publicly, if you see Fr. Bo carrying the shroud on Saturday night after the majority of people leave, jumping and stomping at each side of the Church... as others disassemble the tomb... you will know what Fr. Bo is doing.

As the procession returns to the church building, the troparia are sung once again, and the prophecy of Ezekiel about the "dry bones" of Israel is chanted with great solemnity:

*"And you shall know that I am the Lord, when I open your graves, O my people. And I will put*



*my spirit within you and you shall live . . .”*  
(Ezek 37.1–14).

With the victorious lines of the psalms calling God to arise, to lift up his hands, to scatter his enemies and to let the righteous rejoice; and with the repeated singing of Alleluia, the letter of the Apostle Paul to the Corinthians is read: “Christ our paschal lamb has been sacrificed” (1 Cor 5.6–8). The Gospel about the sealing of the tomb is read once more, and the service is ended with intercession and benediction.

The Vespers and Matins of the Blessed Sabbath, together with the Divine Liturgy which follows, form a masterpiece of our liturgical tradition. These services are not at all a dramatic re-enactment of the historical death and burial of Christ. Neither are they a kind of ritual reproduction of scenes of the Gospel. They are, rather, the deepest spiritual and liturgical penetration into the eternal meaning of the saving events of Christ, viewed and praised already with the full knowledge of their divine significance and power.

The Church does not pretend, as it were, that it does not know what will happen with the crucified Jesus. It does not sorrow and mourn over the Lord as if the Church itself were not the very creation which has been produced from his wounded sides and from the depths of his tomb. All through the services the victory of Christ is contemplated and the resurrection is proclaimed. For it is indeed only in the light of the victorious resurrection that the deepest divine and eternal meaning of the events of Christ’s passion and death can be genuinely grasped, adequately appreciated and properly glorified and praised.

On Holy Saturday itself, Vespers are served with the Divine Liturgy of Saint Basil the Great. This service already belongs to the Passover Sunday. It begins in the normal way with the evening psalm, the litany, the hymns following the evening Psalm 141 and the entrance with the singing of the vespereal hymn, Gladsome Light. The celebrant stands at the tomb in which lies the winding-sheet with the image of the Savior in the sleep of death.

Following the evening entrance which is made with the Book of the Gospels, fifteen readings from the Old Testament scriptures are read, all of which relate

to God’s work of creation and salvation which has been summed up and fulfilled in the coming of the predicted Messiah. Besides the readings in Genesis about creation, and the passover-exodus of the Israelites in the days of Moses in Exodus, there are selections from the prophecies of Isaiah, Ezekiel, Jeremiah, Daniel, Zephaniah, and Jonah as well as from Joshua and the Books of Kings, the Canticles of Moses, and of the Three Youths found in Daniel are chanted as well.

After the Old Testament readings the celebrant intones the normal liturgical exclamation for the singing of the Thrice-Holy Hymn, but in its place the baptismal verse from Galatians is sung: *As many as have been baptized into Christ have put on Christ. Alleluia* (Gal 3.27).

As usual in the Divine Liturgy the epistle reading follows at this point. It is the normal baptismal selection of the Orthodox Church (Rom 6.3–11). “If we have been united with him in a death like his we shall certainly be united with him in a resurrection like his” (Rom 6.5).

At this time the royal gates are closed, and the celebrants and altar servers change their robes from the dark vestments of the passion into the bright vestments of Christ’s victory over death. At this time all vestings of the church

appointments are also changed into the color signifying Christ’s triumph over sin, the devil and death. This revesting takes place while the people sing the verses of Psalm 82: “Arise O Lord and judge the earth, for to Thee belong all the nations.”

After the solemn chanting of the psalm verses, to which are often added the hymn glorifying Christ as the New Passover, the Living Sacrifice who is slain, the Lamb of God who takes away the sins of the world; the celebrants emerge from the altar to announce over the tomb of Christ the glad tidings of his victorious triumph over death and his command to the apostles: “*Make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded . . .*” (Mt 28.1.20). This Gospel text is also the reading of the baptismal ceremony of the Church.



The Divine Liturgy then continues in the brilliance of Christ's destruction of death. The following song replaces the Cherubic Hymn of the offertory:

*Let all mortal flesh keep silent and in fear and trembling stand, pondering nothing earthly-minded. For the King of Kings and the Lord of Lords comes to be slain, to give himself as food to the faithful.*

*Before him go the ranks of angels: all the principalities and powers, the many-eyed cherubim and the six-winged seraphim, covering their faces, singing the hymn: Alleluia! Alleluia! Alleluia!*

In place of the Hymn to the Theotokos, the ninth ode of the matinal canon is sung once again: "Lament not for Me, Mother . . . for I will arise" (see above). The communion hymn is the line of the psalm: "The Lord awoke as one asleep, and arose saving us" (Ps 78.65).

The Divine Liturgy is fulfilled in the communion with him who lies dead in his human body, and yet is enthroned eternally with God the Father; the one

who, as the Creator and Life of the World, destroys death by his life-creating death. His tomb—which still stands in the center of the church—is shown to be, as the Liturgy calls it: the fountain of our resurrection.

Originally this Liturgy was the Easter baptismal liturgy of Christians. It remains today as the annual experience for every Christian of his own dying and rising with the Lord.

*But if we have died with Christ, we believe that we shall also live with Him. For we know that Christ being raised from the dead will never die again; death no longer has dominion over Him (Rom 6.8–9).*

Christ lies dead, yet he is alive. He is in the tomb, but already he is "trampling down death by death, and upon those in the tombs bestowing life." There is nothing more to do now but to live through the evening of the Blessed Sabbath on which Christ sleeps, awaiting the midnight hour when the Day of our Lord will begin to dawn upon us, and the night full of light will come when we will proclaim with the angel: "He is risen, he is not here; see the tomb where they laid him" (Mk 16.6).



# Symbolism of the Ukrainian Easter Basket

As excerpted from the book "From Baba, With Love" by UWAC, Hanka Romanchych Branch (2011).

## The Easter Breads: Paska and Babka

Bread is symbolic of Jesus Christ, the "Living Bread" who "came down from heaven to give life eternal to the world". The richness of these breads, both in ingredients and in decoration, reflects the special meaning that they hold. Bread reminds us of Jesus who, in the Eucharist, is the true bread of everlasting life and who nourishes our souls as the bread nourishes our bodies. **Paska bread** is always round in shape, and decorated with a dough braid around the perimeter, and an ornamental cross in the middle. The Cross reminds Christians that Christ died on the Cross for their salvation. **Babka bread** is a very rich and light bread that is usually baked in cans (often known in some parts of Ukraine and Russia as kulitch).



The breads, rich and sweet are made with milk, butter, eggs, and specifically made with yeast. The yeast is a symbol of the New Covenant; the Jews made unleavened bread, and since we are children under the New Covenant, we make leavened bread.

## The Lit Candle

A lit candle placed in the centre of the Paska is symbolic of the radiance of the resurrected Christ, "The Light of the World".

## The Easter Eggs: Pysanky and Krashanky

**Eggs** - brightly coloured or dyed red [as some other Christian nations do], eggs symbolize new life and the resurrection. The boiled egg, which we crack, reminds us of the tomb from which Christ arose. This is because of the miracle of new life which comes from the egg, just as Christ miraculously came forth from the tomb, shattering the bonds of sin. [There are some traditions that believe that dyeing the egg red is due to the miracle with St. Mary Magdalene

when the egg in her hand miraculously turned red as she proclaimed "Christ is Risen" to the non-believing Emperor.]

**Pysanky** are highly decorated eggs which symbolize the renewed life of spring and Christ's Resurrection. They are written using a wax-resist technique similar to batik on cloth. Individual motifs are symbolic as are the colors employed. Pysanky are exchanged during the Easter festivities as a token of esteem or affection. **Krashanky** are hard-boiled eggs dyed a solid color. One krashanka is peeled and cut into as many pieces as there are attendees to the Easter brunch and shared by all members of the family to "break the fast" and to show family unity and hope for a good life in the year ahead.



## The Meat Products: Ham, Roasted Lamb, Sausage

All meat products represent the animals used in sacrifice in the Old Testament and remind us of the sacrifice of our Savior Jesus Christ who became for us "lamb of God, taking away the sins of the world."

**Roasted lamb** is symbolic of Jesus, the Paschal Lamb by whose blood we are saved. **Sausage** represents the links of the chain of death which were broken when Christ rose from the dead. **Baked ham** is a very popular meat for the Slavs as the main dish, because of its richness. It is symbolic of the great joy, and abundance of Easter.

## The Dairy Products: Butter and Cheese

All dairy products are related to the prophecies which told of the prosperity and peace of the Messianic times and are symbolic of the special gifts which God gives us. **Butter** – a favourite dairy product, is usually nicely displayed and decorated with a cross made out of cloves, or allspice grains. Some prefer to mold it into a shape of a Lamb. Butter is symbolic of the goodness of Christ, that we should have toward all things. **Cheese** – creamed (or custard-cheese) cheese, or "Hrudka", a sweetened cheese ball, decorated with same herbs as the

butter, indicative of the moderation that Christians should have in all things.

### **The Horseradish, Beets and Salt**

**Horseradish** was part of the original Passover meal as a reminder to the Jewish people of the bitterness and harshness of life in Egypt. To Christians, the horseradish represents the bitterness of sin and the hardships we must go through in life because of the original sin. The horseradish sweetened with red beets reminds us of the bitterness of the Passion of Christ which He overcame in glory through His Sacrifice and Resurrection.



**Salt** is a reflection of Christ's words (Matthew 5:13-16):

“You are the salt of the earth; but if the salt loses its flavour, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men.”

As Christians, we are called to be the "salt of the earth," to give "flavour" and meaning to human life on earth by living according to the Gospel; and thus, to preserve human life from moral corruption and decay.

### **Basket Cover**

**Basket Cover (Cloth)** - the cover reminds us of Christ's burial shroud. A traditional basket cover is made with a white cloth embroidered with the words, “Christ is Risen,” or “Христос воскрес” or simply “XB.”



## **When is Basket Blessing going to happen?**

Basket blessing, and the breaking of the Fast (truly the real breakfast), is normally done on Easter Sunday Morning after the Eucharist. People would line up their baskets 2 or 3 or 4 deep all around the church building and the priest would walk around blessing them and singing “Christ is Risen!”

So our primary and best opportunity to get your basket blessed is Easter morning after the Divine Liturgy! Then you can bite into the chocolate and kovbasa 100% guilt free!

However, many people insist on blessing their baskets on Great and Holy Saturday. Which is... kinda weird... the fast is not yet over... so I'm not sure why they are ready to do it so early. Smelling the kovbasa overnight would drive me mad! But, many people insist, and Fr. Bo does not want a riot so he will bless a batch of baskets after the service on Saturday night (which is not a short service). However, as we are still not yet celebrating Christ's rising from the tomb yet.... no “Christ is Risen” can be sung.

So... the short answer. After services on Saturday and on Sunday.

Welcome to the Annual Easter Bake Sale!

Why cant I have bunny ears?



There is a great deal of work and planning that goes into making the Holy Cross Bake Sale such a success, and I would like to take this opportunity to thank the many people who made it possible.

First, a heartfelt thank you to Judy Mydan for leading seven successful baking bees. Without her dedication—and the efforts of all our baking bee volunteers—we simply would not have a bake sale. Judy, thank you again for nourishing us in so many ways (and for somehow turning water into juice!). Your love for our parish truly shines through your steadfast work.

Next, I would like to thank my fellow HC Ladies Club executive. You bring forward wonderful ideas and never hesitate to step up—always with a spirit of generosity and service. You exemplify what true volunteerism is all about, always putting our parish first.

And last, but certainly not least, thank you to all of our Holy Cross volunteers who continually raise your hands and offer your time. From hall decorators, table setters, pussy willow finders and bunchers, to bakers, pricers, packers, cleaners, donors, and so many others—you are the reason this event was such a success.

Mnohaya Lita to all of you!

With love,  
Dianne Kluk  
Ladies Club President

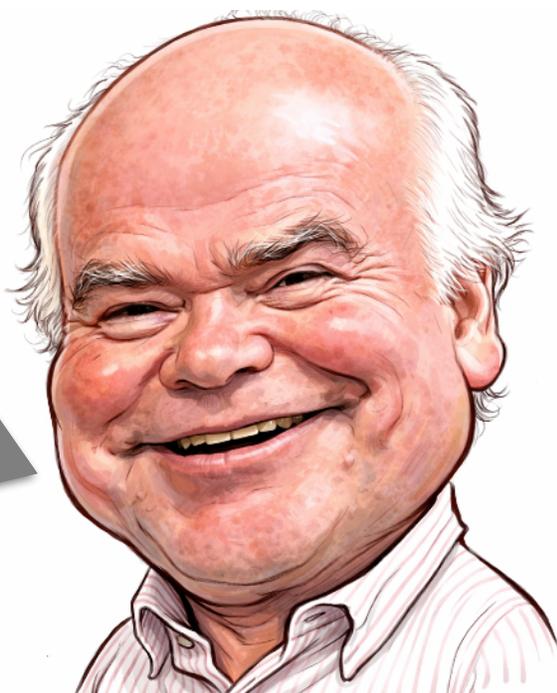
Approximately 200 people came and bought up most of the delicious food that was prepared for our “Annual Easter Bake Sale”.

They took most of it... but there is some left and we will be selling it after today’s Divine Liturgy.

I too want to thank all the volunteers. You are all amazing.

# Things about Last Week's Annual General Meeting

On behalf of the PPC, thank you for all of the participants at our annual Membership meeting on Sunday March 22nd. We were able to fill many of our PPC positions but are still in need of two key positions. These are Fundraising/Social, and Heritage/Culture. If you are interested, Please contact me Mark Helmak (780) 239-6730 or Dianne Kluk in the office. Usually, there is one PPC meeting a month and there are many great volunteers to help out, but we need a someone like you to lead the group.



In my AGM report, I forgot to include that Diana Horyn Holy Cross Kitchen Coordinator stepped down from her position as of December 31, 2025. We would like to take this opportunity to thank her for her numerous years in this position. It's not an easy position and it was very appreciated. We would like to welcome Anne Tyrkalo as the new Kitchen Coordinator with her committee of Doreen Hindman and Clarence Guydash. A big thank you to everyone.

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

## **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**

# 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.

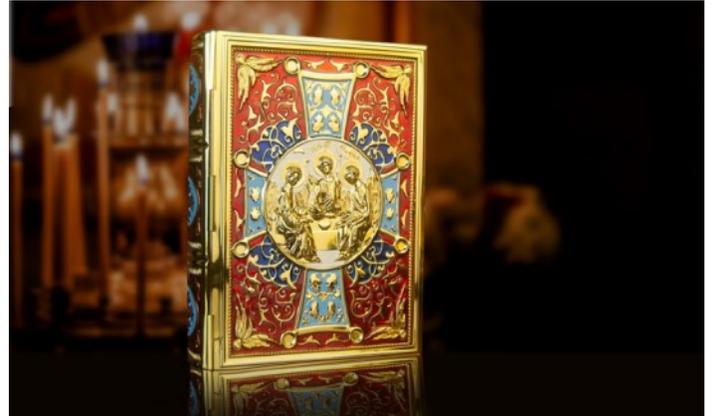
All these periods ultimately lead to the central event of salvation history: the coming of **Jesus Christ**, the fulfillment of God’s promises and the establishment of the Church. Through His life, death, and resurrection, we see the completion of the story that began in the Old Testament.

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.



# CHORAL TRADITIONS of the Eastern Christian Church

## Enjoy a week-long summer intensive:

- Sing choral music of the Eastern Church
- Elevate your singing with vocal-training
- Refine your leadership and conducting skills

## Course Includes:

- Morning lectures on the history of choral music in the Eastern Church
- Afternoons will feature individual conducting training and/or voice lessons
- Evening rehearsals led by participating conductors
- Concluding concert of sacred music
- Course available for undergraduate or graduate credit FND 390B/FND 685C or for personal enrichment

Register  
Today!



# JULY 6<sup>th</sup>-12<sup>th</sup>, 2026

NEWMAN.EDU

## 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

## 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



## Thank You Pussy Willow Hunters!

You knocked it out of the park as usual. God bless.

# 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

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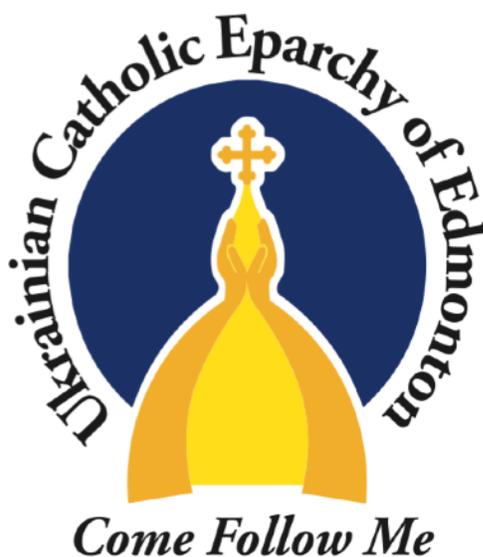
Newman Theological College

10012-84 Street

Edmonton, AB T6A 0B2

Phone: 780.392.2450

Toll Free: 1.844.392.2450



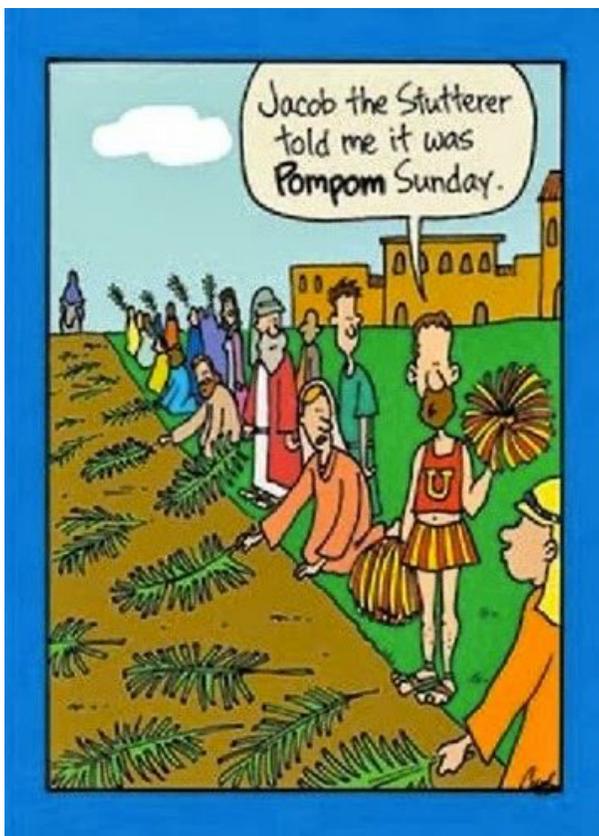
**Interested?**

**Let Fr. Bo know,  
we might even  
sponsor you!**

**After all, we  
want great  
educated  
leaders in our  
parish.**

# Parish Announcements

- **Thank you to all the volunteers** who yesterday and for the past many weeks to make our Bake Sale so darn awesome. God bless you all.
- **Thank you to all our Alpha people**, especially our volunteers who cooked so much for others. This was truly a blessing for our parish. May God grant you a hundred fold as many blessings as you blessed us with.
- 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).

## Upcoming Events:

- **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.
- **Monday, May 11 at 7:30 pm:** our next Knights of Columbus Meeting.
- **May 19-22, Annual Clergy Retreat,** Retreat Master, Hieromonk Gregory Hrynkiw.
- May 28, Molebyn for St. Matthew's School's Grade 6 farewell.
- **Saturday, September 26:** our next **Perogy Supper.** Posters are on display and we will start selling tickets Sunday April 19, 2026. The last two Perogy Suppers, both sittings were sold out. We only print 240 tickets per sitting."
- **October 5-8, Annual Clergy Study Days,** at Providence Renewal Centre.
- **Sunday, March 28, 2027: Pascha (Easter)** next year.
- **Saturday, April 17, 2027:** Our next after the next anticipated **Perogy Supper.**

## The Next Couple Weeks at Holy Cross

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<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</b> Rosary</p> <p><b>10 am Divine Liturgy (English) with the blessing of willow branches</b></p> <p>No Sunday School because of <b>CHILDREN'S LITURGY</b>, but 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</b> Bingo</p> <p><b>6 pm</b> Choir Practice</p> <p><b>7 pm</b> PPC Meeting</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 1:21-2:1; Liturgy of the Presanctified Gifts - Exodus 2:5-10; Job 1:13-22; Matthew 24:36-26:2.</p> <p><b>3 pm</b> Set up the Altar Linens</p> <p><b>6:30 pm</b> NTC Icon Class</p>	<p><b>1</b></p> <p><b>Great Wednesday; Our Venerable Mother Mary of Egypt.</b> 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</b> Presanctified Liturgy</p>	<p><b>2</b></p> <p><b>Great Thursday;</b> Our Venerable Father Titus the Wonderworker.</p> <p>we set up the tomb</p> <p><b>6 pm</b> Matins of the Passion (12 Gospels) (Fr. Myron will join us for confessions)</p>	<p><b>3</b></p> <p><b>Good Friday.</b></p> <p><b>3 pm</b> Matins of the Passion (Plaschan ytsia - Shroud Service)</p>	<p><b>4</b></p> <p><b>Great Saturday.</b></p> <p><b>4 pm</b> Vespers, Vigil, Chrismation, Divine Liturgy followed by Basket Blessing.</p> <p>then we take down the tomb</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</b> Resurrectional Matins, Festal Divine Liturgy followed by the blessing of Easter Baskets (mostly English, but some Ukrainian)</p> <p>Then a wedding.</p>	<p><b>6</b></p> <p><b>Bright Monday; ☩ 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</b> Venta Care Centre Liturgy</p> <p><b>6:30 pm</b> NTC Icon Class (the last one)</p>	<p><b>8</b></p> <p>Bright Wednesday; The Holy Apostles Herodion, Agabus, Rufus, Asyncretus, Philegontus, and Hermes. Acts 2:22-36; John 1:35-51.</p> <p><b>9 am</b> Divine Liturgy</p> <p><b>6 pm</b> Iconography Workshop</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</b> Divine Liturgy at ABJ School</p> <p><b>10:45</b> Divine Liturgy at ABJ School</p> <p><b>6 pm</b> Bible Study</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</b> Funeral at Trinity Funeral Home (•Jerry Javel)</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>
<p><b>12</b></p> <p><b>Thomas Sunday;</b> Our Venerable Father and Confessor Basil, Bishop of Parios. Acts 5:12-20; John 20:19-31.</p> <p><b>9:30 am</b> Rosary</p> <p><b>10 am</b> Divine Liturgy (English)</p> <p>Yes Sunday School, and No Coffee because:</p> <p><b>Our Blessed Breakfast</b></p>	<p><b>13</b></p> <p>The Holy Hieromartyr Artemon and those with him. Acts 3:19-26; John 2:1-11.</p> <p><b>10:30</b> Bingo</p> <p><b>12 noon</b> Icon Workshop</p> <p>NO KofC Meeting</p>	<p><b>14</b></p> <p>Our Holy Father Martin the Confessor, Pope of Rome; The Newly Revealed Martyrs Anthony, John, and Eustathius. Acts 4:1-10; John 3:16-21.</p> <p><b>6 pm</b> Chosen</p>	<p><b>15</b></p> <p>The Holy Apostles Aristarchus, Pudens, and Trophimus. Acts 4:13-22; John 5:17-24.</p> <p><b>9 am</b> Divine Liturgy</p> <p><b>6 pm</b> Iconography Workshop</p>	<p><b>16</b></p> <p>The Holy Virgins and Martyrs Agapia, Irene, and Chionia. Acts 4:23-31; John 5:24-30.</p> <p>5:30 pm Appointment</p> <p>Fr. Bo's Day off.</p>	<p><b>17</b></p> <p>Our Venerable Father Simeon of Persia; Our Venerable Father Acacius, Bishop of Melitene.</p> <p>Abstinence from meat and foods that contain these ingredients. Acts 5:1-11; John 5:30-6:2.</p> <p>5:30 pm Appointment</p>	<p><b>18</b></p> <p>Our Venerable Father John, Disciple of Gregory the Decapoltan. Acts 5:21-33; John 6:14-27.</p> <p><b>AMA Paper Shredding event in our parking lot.</b></p>