



# ST. ELIA'S NEWSLETTER

APRIL 2019

**СЛАВА ІСУСУ ХРИСТУ!  
СЛАВА НАВІКИ!**

**GLORY BE TO JESUS CHRIST!  
GLORY FOREVER!**

## **SUNDAY WORSHIP HOURS:**

9:30 am Confessions  
10:00 am Divine Liturgy

*- Everyone Welcome -*

### ▪ **St. Elia UWAC Easter Bake Sale Saturday, April 13, 2019**

**10:00 am to 12:00 pm (Noon)**

**St. Elia Church, 11833 66 Street NW**

Held in the Church Basement

(Paskas, Babkas, Garlic Sausage, Beets with  
Horseradish, Kolachi, Pyrogies, and various  
baked goods)

*\* Ladies please bring baked goods*

### ▪ **PASSIA SERVICES**

**(6:00PM each Sunday)**

**March 31, St. John the Baptist**

3rd Sunday of Great Lent

(Holy Cross Veneration)

**April 7, St. Elia**

4th Sunday of Great Lent (St. John Climacus)

**April 14, St. Andrew Sobor**

5th Sunday of Great Lent (St. Mary of Egypt)

### ▪ **HOLY UNCTION SERVICE**

**at St. Anthony's Parish**

**Wednesday, April 24, 6:00 PM**

\* Easter week Services and blessings of  
Graveside schedules are on the last pages.

## **CONTACTS**

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11833 – 66 Street NW, Edmonton, AB T5B 1J2  
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Kitchen Contact: Donna Marianych 587-784-7082

### • **WEBSITES**

St. Elia: [www.uocc-stelia.ca](http://www.uocc-stelia.ca)  
Ukrainian Orthodox Church of Canada: [www.uocc.ca](http://www.uocc.ca)  
Western Eparchy: [www.uocc-we.ca](http://www.uocc-we.ca)

### • **CLERGY**

**PRIEST:** Very Rev. Mitred Archpriest Fr. Georg Podtepa  
Home: 780-477-2583 / Cell: 780-984-6290  
[geopod@telusplanet.net](mailto:geopod@telusplanet.net)

Rev. Fr. Dr. Roman Shiyani  
Home: 780-439-7217 / Cell: 780-994-8721  
[rshiyani@ualberta.ca](mailto:rshiyani@ualberta.ca)

### • **COUNCIL**

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**UWAC President:** Donna Marianych

587-784-7082 / [Super.uke00@hotmail.ca](mailto:Super.uke00@hotmail.ca)

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THE 2019  
**GREAT LENT EPISTLE**  
OF THE PERMANENT CONFERENCE OF UKRAINIAN  
ORTHODOX BISHOPS BEYOND THE BORDERS OF UKRAINE

To the God-beloved Pastors, Monastics, and all Faithful Children of the Ukrainian Orthodox Church in the Diaspora and Ukraine,

Beloved in the Lord: **CHRIST IS AMONG US!**

The Holy and Sacred Season of Great Lent is upon us! Each year, the Church offers us the Lenten season as a time of repentance and renewal. As for us, Orthodox Christians, the contemplation on this beautiful season of the Church year is a cause for much of spiritual joy!

There is real confusion in today's world about the meaning of joy. Like happiness, joy is often seen as something that we can physically buy. We may be able to buy something that brings temporary pleasure: but we cannot buy joy. They must not be confused. Joy is a free gift from God.

This surreal and joyful season of Great Lent is an opportunity to be graced afresh by contemplating the presence of Christ in our lives. All our efforts to evangelize in our new millennium here in the Ukrainian Orthodox Church in North America, Western Europe, Australia, South America and throughout Diaspora would be fruitless unless we ourselves have first contemplated on the presence of Christ in our relationship with the world around us. It is the presence of the One who has suffered, died and risen from the dead out of love for us. To be so loved by the God of love in the midst of all our sinfulness and human limitations, indeed, is a joyful experience. This is surely the starting point for the Lenten season and the key point in our reflection upon our path to salvation. It is all summarized in one word: conversion.

It resonates with a deep yearning and recognition within us. As we make our first prostrations, we are reminded of our own sinfulness. Throughout the next 40 days we are called to repent and believe the Good News: God loves us. He sent His Beloved Son to suffer and die for us. He has risen from the dead and shares his new life with us. This is the heart of the Gospel. Lent refocuses our attention on this message of salvation, this good news through our ability to recognize and consider our identity as children of God.

Searching for our identity is part of life. We identify our "self" as a family member, spouse, sibling, clergyman, carpenter, farmer, doctor, entertainer or clerk. We also identify ourselves as Orthodox Christians, or as members of a parish. Identity involves discovering who we are as persons and what our role is by answering these questions: who am I, and why am I here? Growth in the awareness of our Christian identity is a lifelong process that shifts as we change. It is rooted in our Baptism, where

we are transformed into our true identity as sons and daughters of the God. Holy Apostle Paul in his Letter to the Ephesians (“You should put away the old self of your former way of life . . . and put on the new self, created in God’s way in righteousness and holiness of truth” (Eph 4:22, 24), challenges us to put away our former life and put on a new self. In other words, he tells us to turn from sinful ways and take on our new life in Christ. In so doing, we become one with Christ, where we find our true identity. We accept this challenge during the Great Lent, as we journey with Christ through life’s difficulties to eternal life.

In the Church’s Tradition the season of Great and Holy Lent has always been accompanied by the Lenten efforts of prayer, fasting and acts of charity. We know that parishes will be providing many extra opportunities for prayer over the days of Lenten journey. We call upon you to greater attendance at liturgical services of the season. We hope that the participation in the Holy Mystery of Repentance over this time will be a real priority in your lives and in all parishes. We hope that the prayers of the Church will offer people an invitation to be touched, healed, forgiven, comforted and strengthened by our Lord. Also, at home we recommend a closer attention to times of prayer and fasting and moments of genuine devotion in family life.

Secondly, our journey through Lent and preparation to more fitting celebration of Pascha – the Resurrection of our Lord - includes “willing service to our neighbor”. All Christian true conversion starts in the heart but never stays there. True spiritual conversion always seeks out acts of charity to give practical help to our neighbor in need. This is a vital aspect of who we are as children of God.

We also encourage practical gestures of prayerful compassion to children. In this Lenten period, we must remember that our children are so often victims of human selfishness in today’s world and deserve special attention. During this Lent, perhaps we could find ways in our neighborhoods to share something of the importance of Christ Jesus to those who do not believe in Him. Such efforts can start so simply: with a kind word and gentle smile in His Name.

As we embark upon this Lenten journey, it is the time to renew ourselves as Orthodox Christians. Upon baptism we assumed the obligation of sharing the Good News of Christ with others, of defending the Holy Orthodox faith from persecution and of living a Christ-centered life of love for others. This six-week journey entails striving for humility and contrition before God in our repentance, seeking mutual forgiveness from others and contemplating our renewal in our prayers. Let us open our hearts to let in that, which is eternal, that which is Truth and not be blinded by the temporal world around us. Where there is light there is hope. Through His life and suffering for our salvation, we gain renewed hope in the light of Christ’s glorious victory over death and in eternal life.

May our All-Merciful and Almighty Lord assist us on our journey through this Great Fast with humility and reverence so that we may be worthy to greet the glorious Resurrection of our Lord and Savior Jesus Christ!

With Hierarchical Blessings,

† **YURIJ, Metropolitan**, *Ukrainian Orthodox Church of Canada*  
 † **ANTONY, Metropolitan**, *Ukrainian Orthodox Church of the USA and in the Diaspora*  
 † **JEREMIAH, Archbishop**, *Ukrainian Orthodox Church of Brazil and South America*  
 † **DANIEL, Archbishop**, *Ukrainian Orthodox Church of the USA and Western Europe*  
 † **ILARION, Bishop**, *Ukrainian Orthodox Church of Canada*  
 † **ANDRIY, Bishop**, *Ukrainian Orthodox Church of Canada*

## APRIL SAINTS AND FEAST DAYS



### **APRIL 6: VENERABLE ZACHARIAH**

Saint Zachariah the Faster of the Caves was an ascetic in the Far Caves in the thirteenth-fourteenth centuries. He fasted so strictly that he ate nothing baked nor boiled, and he consumed only greens once a day at the setting of the sun. Demons trembled at the mere mention of his name. Often the monk saw angels, with which he deserved to live in Heaven.

### **APRIL 7: ANNUNCIATION OF THE THEOTOKOS**



Six months after John the Forerunner's conception, the Archangel Gabriel was sent by God to Nazareth, a town of Galilee, unto Mary the Virgin, who had come forth from the Temple a mature maiden (see Nov. 21). According to the tradition handed down by the Fathers, she had been betrothed to Joseph four months. On coming to Joseph's house, the Archangel declared: "Rejoice, thou Full of Grace, the Lord is with thee: blessed art thou among women." After some consideration, and turmoil of soul, and fear because of this greeting, the Virgin, when she had finally obtained full assurance concerning God's unsearchable condescension and the ineffable dispensation that was to take place through her, and believing that all things are possible to the Most High, answered in humility: "Behold the handmaid of the Lord; be it unto me according to thy word." And at this, the Holy Spirit came upon her, and the power of the Most High overshadowed her all-blameless womb, and the Son and Word of God, Who existed before the ages, was conceived past speech and understanding, and became flesh in her immaculate body (Luke 1:26-38).

<https://www.goarch.org/chapel/saints?contentid=471>



### **APRIL 20: LAZARUS SATURDAY**

**Lazarus Saturday** is the day before Palm Sunday (the feast of Christ's triumphal entry into Jerusalem). This Saturday and Sunday are the connection between Great Lent and Holy Week. On the eve of the celebration of the Resurrection of Lazarus, the forty days of Great Lent are formally brought to an end at Vespers. These two days are the unique and paradoxical days before the Lord's Passion.

## Celebration of the feast

Lazarus Saturday is a paschal celebration. The liturgy of Lazarus Saturday 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. This liturgy is the only time in the Church year that the resurrectional service of Sunday is celebrated on another day. As such, one does not kneel during time of the consecration of the Holy gifts.

Lazarus Saturday was once among the few great baptismal days in the ecclesiastical year. At the Divine Liturgy of Lazarus Saturday the baptismal verse from Galatians: *As many as have been baptized into Christ have put on Christ* (Galatians 3:27) replaces the Thrice-Holy Hymn.

## Fulfillment of prophecies

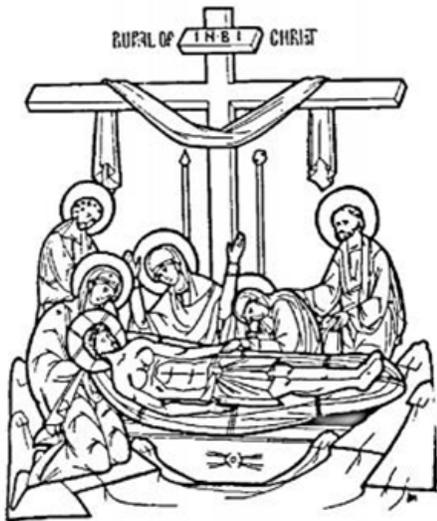
Because of the resurrection of Lazarus from his four-day-long death, Christ was hailed as the long-expected messiah, the King of Israel.

In fulfillment of the prophecies of the Old Testament, he entered Jerusalem, the city of the king, riding on the colt of an ass. Crowds greeted him. They had 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* (Luke 19:47; John 11:53, 12:10).

## Tropar (Tone 1)

By raising Lazarus from the dead before Your passion,  
 You did confirm the universal Resurrection, O Christ God!  
 Like the children with the palms of victory,  
 We cry out to You, O Vanquisher of death;  
 Hosanna in the Highest!  
 Blessed is He that comes in the Name of the Lord!  
[https://orthodoxwiki.org/Lazarus\\_Saturday](https://orthodoxwiki.org/Lazarus_Saturday)

## APRIL 26: HOLY AND GREAT FRIDAY



by Fr. Nicholas Magoulias from *The Word*, April 1976

On Great and Holy Friday, the Orthodox Church commemorates the sufferings of Christ: the mockery, the crown of thorns, the scourging, the nails, the thirst, the vinegar and gall, the cry of desolation, and all the Savior endured on the Cross. "Today He Who hung the earth on the waters is hung on the tree," sing the solemn worshippers. Beginning with the Orthros of Holy Friday on Thursday evening, and ending with Vespers on Friday afternoon, the day is one of solemn observation and strict fasting. The richness of the liturgical actions and hymnography on this day, are unsurpassed.

On Good Friday afternoon, the touching service of the Burial of our Lord takes place. . . . During the afternoon service the Body of the Crucified Christ is taken down from the Cross. And a beautifully embroidered cloth bearing the representation of the Sacred Corpse of our Lord is placed in the center of the flower-adorned sepulchre. On Good Friday night the Saturday Service of the Lamentations takes place commemorating both “the entombment of the Divine Body of our Lord Jesus Christ, our God and Saviour; and also His descent into corruption, and permitted to pass over to everlasting life.”

Following this the priest reverently takes the cloth bearing the image of the Sacred Corpse of our Lord and leads a procession, when possible round the outside of the Church building, followed by the entire congregation, otherwise within the Nave reenacting in this fashion the funeral procession leading to the Tomb of Joseph of Arimathea.



### **The Meaning of the Feast Days of Lent**

*Rev. George Mastrantonis*

Great Lent is a period of time when the people are more conscious of their spiritual character. The passages of the Gospels and the Epistles, the hymnology and prayers, the spirit of the Church - all endeavor to help Christians cleanse themselves spiritually through repentance. “Repent” is the first word Jesus Christ spoke in His proclamation to the people, as the epitome of His Gospel. Repentance is the main motivation of the Christian which acts to free her or him from sin. Our recognition of our sin, our contrition over it and lastly our decision to make an about-face change of our attitude [metanoia] are the steps of repentance. For one can learn to recognize iniquities from the Bible and the teachings of the Church. During the period of Lent the Christian is called to self-examination and self-control by the radiance of the Event of the Resurrection of Christ. This is why the Church designated such a period of time be observed before this great feast day.

Fasting in its religious setting is abstinence from food, always in relation to a religious event or feast. Fasting in itself has no meaning in the Christian Church, but has a role the attainment of Christian virtues. It is not to be accepted as a mere custom without a spiritual purpose. Fasting is understood as a means of temperance and sobriety, especially in relation to prayer, devotion and purity. It is also understood to be related to giving alms to the poor. The roots of fasting in the Christian Church are to be found in the Old Testament and the Jewish religion, both for certain days and certain foods. As a general rule, fasting precedes a religious feast. Many verses in the Old Testament refer to this:

Thus says the Lord of Hosts: the fast of the fourth month, and the fast of the fifth, and the fast of the seventh and the fast of the tenth, shall be to the house of Judah seasons of joy and gladness, and cheerful feasts; therefore, love, truth and peace. (Zechariah 8:18-19)

[www.goarch.org/-/great-lent---a-week-by-week-meaning](http://www.goarch.org/-/great-lent---a-week-by-week-meaning)

## The Danger of Anger

by Frederica Mathewes-Green

Anger is an emotion that can carry us away so easily. Back when I was in (Episcopalian) seminary, in the 1970s, pastoral theology students were taught that it was important for people to express their anger. Don't repress it! Let it out! When counseling parishioners, that's what they were trained to say.

Then a few years later, some revised wisdom appeared. It was that this was actually very bad advice. They had found that, when anger is expressed, it gets stronger. Getting angry makes people more angry. As disruptive an emotion as it is, it is also in some ways pleasurable, because it wipes out any feeling of responsibility for wrong. It wipes out repentance, and the subtle reminders of conscience.

Anger proposes that only one person is to blame in a situation, and it wasn't you. Any more-subtle understanding of the circumstances is shouted down. Logically, there is no reason why another person's wrongdoing means that you, yourself, did not also contribute to the wrong; but anger is the great simplifier. Anger is loud, and it gratifyingly obliterates everything more nuanced on the emotional landscape.

And it feels good. Something so strong, we think, ought to be expressed. And once you express it, the emotional thrill is addictive, and you want more and more.

This is why, I believe, there is so much in early Christian and Orthodox writings about anger. I think there are more cautions about anger than there are about sexual sin. So pay attention to your thoughts. Notice the signs that you are getting angry. Cry out to the Lord for help to turn away, to keep your mind under your own control, and to keep your eyes open to what is really happening in a situation rather than replaying the bad guy movie in your mind.

(There's also evidence that the physical symptoms that rush upon us when angry, like increased adrenaline and raised blood pressure, take much longer to return to normal in women than they do in men. A good reason to go do something else for a while, rather than continuing to hash it out.)

Watch out for anger. Don't let it get a foothold. It takes over your entire mind.

### **MESSAGE FROM PARISH PRESIDENT**

As the president of St. Elias Church I would like to express my appreciation towards all the members for their continued support and dedication. The hospodars and altar servers continue to help keep the Church in good working order. The members of the ladies and mens organizations UWAC and TYC continue to support the Church and help with their time and efforts to keep our doors open. Our gatherings to make perogies and work in the kitchen together is always appreciated. Thank you to everyone on the Church board for your attention to detail and helpful involvement in our meetings. I hope that this Lenten season holds many blessings for you all. Welcome to all new members of St. Elias. We hope you feel at home with us.

President,  
Alex Werstiuk

## Perogie Lunch at Highlands School

A special thanks to Alex Werstiuk for coordinating the pinchers to make 65 dozen pyrohy for the school and to Alex and Al Hayduk for delivering them.

In response to the meal we provided a representative from the school wrote to us saying, "We cannot thank you enough for the generous perogy lunch. The students, staff and volunteers enjoyed the perogies so much and we all had a really fun day! The lunch was a huge success and made everyone smile and cheer. All the best, Teresa."



## Upcoming news and events at our sister parishes and in the Ukrainian Community

### \* MORE EASTER SERVICES

#### at St. John's Cathedral

- Liturgy of Presanctified Gifts: **April 3, 2019 10:00 am**
- Soul Saturday: Divine Liturgy **April 6, 2019 10:00 am**
- Great Vespers & Holy Confession: **April 6, 2019 6:00 pm**
- Liturgy of Presanctified Gifts: **April 17, 2019 10:00 am**
- Lazarus Saturday: Divine Liturgy **April 20, 2019 9:00 am**
- Liturgy of Presanctified Gifts: **April 24, 2019 9:00 am**

#### at St. Anthony's

- Presanctified Liturgy: **Wed. April 3, 6:00 PM**
- Soul Saturday: **April 6, 10:00 AM**
- Presanctified Liturgy: **Wed. April 10, 6:00 PM**
- Lazarus Saturday: **April 20, 10:00 AM**

## ACUA Gallery & Artisan Boutique

### **Regular Gallery Hours**

Tuesday to Thursday 10:00 a.m. to 4:00 p.m.

Saturday 11:00 a.m. to 3:00 p.m.

\* BONUS HOLIDAY HOURS: Until April 28, 2019

Friday 2:00 p.m. to 7:00 p.m.

## ACUA EASTER SALE



Artwork by Borys Tarasenko

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**Saturday, April 6, 2019**  
**10:00 a.m. to 4:00 p.m.**  
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Get ready for Easter at ACUA!

Pysanka Supplies, Paska Toppers, Basket Covers,  
 Beeswax Candles, Clothing, Cards, Art, Music, Books & Baking!

Join us for a special hahliky /vesnjanky performance  
 by PLAST at 2:00 p.m.

780-488-8558 | [info@acuarts.ca](mailto:info@acuarts.ca) | [acuarts.ca](http://acuarts.ca)  
 9534 - 87 Street, Edmonton

### **Prepare for Easter at ACUA Shop:**

Pysanka / Easter Egg Supplies

( Handmade beeswax candles, Wooden kistka, Delrin kistka, Dyes, Sheet wax and cake wax, Egg stands, Cleaning wire on stick, How-to and design books, Instant Pysanka Easter Egg Sleeves)

### **ACUA EASTER SALE**

*Get ready for Easter at ACUA!*

**Saturday, April 6, 2019**

**10:00 a.m. to 4:00 p.m.**

(Pysanka Supplies, Paska Toppers, Basket Covers, Beeswax Candles,  
 Clothing, Cards, Art, Music, Books & Baking!)

**Join us for a special hahliky/vesnjanky performance  
 by PLAST at 2:00 p.m.**

Contact the office for more information

**780-488-8558 | [info@acuarts.ca](mailto:info@acuarts.ca) | [acuarts.ca](http://acuarts.ca)  
 9534 - 87 Street, Edmonton**

# UKRAINIAN ORTHODOX CHURCH OF ST. ELIA.

## ORDER OF SERVICES FOR APRIL 2019.

7. - SUNDAY ..... 4th.SUNDAY OF GREAT LENT ..... 10:00 A.M.  
 PASSIA AT ST.ELIA..... 6:00 P.M.
14. - SUNDAY..... 5th.SUNDAY OF GREAT LENT ..... 10:00 A.M.  
 PASSIA AT ST.ANDREW..... 6:00 P.M.
21. - SUNDAY..... PALM SUNDAY..... 10:00 A.M.
24. - WEDNESDAY..... HOLY UNCTION SERVICE.AT ST.ANTHONY..... 6:00 P.M.
25. - THURSDAY..... HOLY AND GREAT THURSDAY..... 10:00 A.M.  
 12 PASSION GOSPELS..... 6:00 P.M.
26. - FRIDAY..... TAKING OUT THE SHROUD..... 5:00 P.M.
27. - SATURDAY..... DIVINE LITURGY, ..... 10:00 A.M.  
 BLESS PASCHA AT ST. ELIA ..... 3:00 P.M.
28. - SUNDAY..... HOLY PASCHA-RESURRECTION OF CHRIST.  
 MATINS..... 7:00 A.M.  
 DIVINE LITURGY..... 8:00 A.M.  
 BLESSING OF PASCHA AFTER SERVICE.

* ✠ = Holydays on which Divine Services are held in most parishes.		<b>КВІТЕНЬ - 2019 - APRIL</b>						Shaded Days = Fast periods & days of strict fast.
НЕДІЛЯ SUNDAY	ПОНЕДІЛОК MONDAY	ВІВТОРОК TUESDAY	СЕРЕДА WEDNESDAY	ЧЕТВЕР THURSDAY	П'ЯТНИЦЯ FRIDAY	СУБОТА SATURDAY		
	<b>1</b> Martyr Chrysanthus мч Хрисанта <i>Isa 14:24-32, Gn 8:21-9:7 Proverbs 11:19-12:6</i>	<b>2</b> Fathers of Sabbas преп мчч в Сави <i>Isa 25:1-9, Gen 9:8-17 Proverbs 12:8-22</i>	<b>3</b> Presanctified Confessor James Якова ісповідника <i>Isa 26:21-27:9, Gn 9:18-10:1 Proverbs 12:23-13:9</i>	<b>4</b> HMartyr Basil сщмч Василя <i>Isa 28:14-22, Gn 10:32-11:9 Proverbs 13:20-14:6</i>	<b>5</b> Presanctified Venerable Nikon преп Никона <i>Isa 29:13-23, Gn 12:1-7 Proverbs 14:15-26</i>	<b>6</b> ✠ Soul Saturday Venerable Zachariah преп Захарії <i>Heb 6:9-12 Mark 7:31-37</i>		
John Climacus Тоне 4	<b>7</b> Annunciation Благовіщення Sunday 4 Great Fast неділя 4 Вел Посту <i>Heb 6:13-20 Mark 9:17-31</i>	<b>8</b> Synaxis of Gabriel Собор Гавриїла <i>Isa 37:33-38:6, Gn 13:12-18, Proverbs 14:27-15:4</i>	<b>9</b> Martyr Matrona мч Матрони <i>Isa 40:18-31, Gn15:1-15 Proverbs 15:7-19</i>	<b>10</b> Presanctified Andrew's Canon Venerable Hilarion преп Іларіона <i>Isa 41:14-14, Gn 17:1-9 Proverbs 15:20-16:9</i>	<b>11</b> Venerable Mark преп Марка <i>Isa42:5-16, Gen18:20-33 Proverbs 16:17-17:17</i>	<b>12</b> Presanctified John Climacus Іоана Ліввичника <i>Isa45:11-17, Gen22:1-18 Proverbs 17:17-18:5</i>	<b>13</b> HMartyr Hypatius сщмч Іпатія <i>Heb 9:24-28 Mark 8:27-31</i>	
Mary of Egypt Тоне 5	<b>14</b> Sunday 5 Great Fast неділя 5 Вел Посту <i>Heb 9:11-14 Mark 10:32-45</i>	<b>15</b> Venerable Titus преп Тита <i>Isa 48:17-49:4, Gn27:1-41 Proverbs 19:16-25</i>	<b>16</b> Venerable Nicetas преп Никити <i>Isa 49:6-10, Gn 31:3-16 Proverbs 21:3-21</i>	<b>17</b> Presanctified Hymnographer Joseph піснениця Іосифа <i>Isa 58:1-11, Gn 43:26-31; 45:1-16 Prov 21:23-22:4</i>	<b>18</b> Martyr Agathopodes мч Агафопода <i>Isa 65:8-16, Gn 46:1-7 Proverbs 23:15-24:5</i>	<b>19</b> Presanctified Martyr Euthychius свт Євтихія <i>Isa 66:10-24, Gn 49:33-50:26, Proverbs 31:8-32</i>	<b>20</b> Lazarus Saturday Лазарева Субота <i>Heb 12:28-13:8 John 11:1-45</i>	
Entry Jerusalem Passion Week нед Квітня	 <b>21</b> ✠ PALM SUNDAY <i>Phil 4:4-9 John 12:1-18</i>	<b>22</b> Presanctified Holy & Great Monday Martyr Eupsychius мч Євсихія <i>Ex 1:1-20, Job 1:1-12 Matt 24:3-35</i>	<b>23</b> Presanctified Holy & Great Tuesday Martyr Terence мч Терентія <i>Ex 2:5-10, Job 1:13-22 Matt 24:36-26:2</i>	<b>24</b> Presanctified Holy & Great Wednesday HMartyr Antipas сщмч Антипи <i>Ex 2:11-22, Job 2:1-10 Matt 26:6-16</i>	<b>25</b> Liturgy of St. Basil 12 Passion Gospels GREAT THURSDAY Вел Четвер <i>1 Cor 11:23-32 Matt 26:1-27:2</i>	 <b>26*</b> No Liturgy Holy & Great Friday <i>1 Cor 1:18-2:2 Matt 27:1-61</i>	<b>27</b> Liturgy of St. Basil GREAT SATURDAY Вел Субота <i>Rom 6:3-11 Matt 28:1-20</i>	
Resurrection XC Bright Week ВЕЛИКДЕНЬ	 <b>28</b> ✠ PASCHA <i>Acts 1:1-8 John 1:1-17</i>	<b>29</b> No Fast All Week BRIGHT MONDAY Світлий Понеділок <i>Acts 1:12-17, 21-26 John 1:18-28</i>	<b>30</b> BRIGHT TUESDAY Світлий Вівторок <i>Acts 2:14-21 Luke 24:12-35</i>					

**ORDER OF SERVICES FOR MAY 2019.**

- 5. - SUNDAY.....APOSTLE THOMAS.....10:00 A.M.  
BLESSING OF GRAVES.....EDMONTON CEMETARY.....3:00 P.M.
  
- 12. - SUNDAY.....MYRRH – BEARING WOMEN.....10:00 A.M.  
BLESSING OF GRAVES.....BEECHMONT CEMETARY.....2:00 P.M.
  
- 19. - SUNDAY.....THE PARALYZED MAN.....10:00 A.M.  
BLESSING OF GRAVES.....ST.MICHAEL CEMETARY.....2:00 P.M.
  
- 26. - SUNDAY.....SAMARITAN WOMAN .....10:00 A.M.  
BLESSING OF GRAVES.....EVERGREEN CEMETARY.....2:00 P.M.

**ORDER OF SERVICES FOR JUNE 2019.**

- 2. - SUNDAY.....BLIND MAN.....10:00 A.M.  
BLESSING OF GRAVES.....ST.STEPHEN CEMETARY.....2:00 P.M.
  
- 9. - SUNDAY.....FATHERS OF 1st ECUMENICAL COUNCIL.....10:00 A.M.
  
- 16. - SUNDAY.....TRINITY SUNDAY.....10:00 A.M.
  
- 23. - SUNDAY.....ALL SAINTS.....10:00 A.M.
  
- 30. - SUNDAY.....ALL SAINTS OF UKRAINE.....10:00 A.M.

