



ST. ELIA'S NEWSLETTER

APRIL 2022

**СЛАВА ІСУСУ ХРИСТУ!
СЛАВА НАВІКИ!**

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

SUNDAY WORSHIP HOURS:

9:30 am Confessions

10:00 am Divine Liturgy

** Due to Covid protocol, confessions are available in the board room.*

PASSIA SERVICES (6:00PM each Sunday)

- April 3, St. John the Baptist

4th Sunday of Great Lent

(St. John Climacus)

- April 10, St. John the Baptist

5th Sunday of Great Lent

(St. Mary of Egypt)

*** Information Session on UKRAINE**

Thursday, April 7, 2022

4:00 - 5:30 PM (Virtual)

REGISTRATION:

www.eventbrite.ca/e/information-session-on-ukraine-tickets-305003392357

CONTACTS

• UKRAINIAN ORTHODOX CHURCH OF ST. ELIA

11833 – 66 Street NW, Edmonton, AB T5B 1J2

Office: 780-471-2288 / Kitchen: 780-479-8824

Kitchen Contact: Hilda Ewanec 780-474-4867

• WEBSITES

St. Elia: www.uocc-stelia.ca

Ukrainian Orthodox Church of Canada: www.uocc.ca

Western Eparchy: www.uocc-we.ca

• CLERGY

PRIEST: Very Rev. Mitred Archpriest Fr. Georg Podtepa

Home: 780-477-2583 / Cell: 780-984-6290

• COUNCIL

President: Alex Werstiuk 780-462-6468/780-222-8050

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UWAC President: Betty Corlett 780-932-9727

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• Sunday Bulletin and Newsletter Contacts:

Barbara Panchuk 780-710-5052

APRIL SAINTS AND FEAST DAYS

APRIL 7: FEAST OF THE ANNUNCIATION



The **Annunciation** (or Evangelismos in Greek) to the Theotokos is one of the Great Feasts of the Orthodox Church.

According to the Gospel of Luke 1:26-38, the Archangel Gabriel appeared to Mary to announce to her that she would conceive and bear a son, even though she “knew no man.” According to holy tradition Mary had come home to her parents when she was only fifteen when she was visited by Gabriel.

This date was selected by the Church Fathers to be exactly nine months ahead of the Nativity of Our Lord, indicating that Christ was conceived in perfection at that time “of the Holy Spirit and the Virgin Mary,” as stated in the Nicene-Constantinopolitan Creed.

BIBLICAL STORY

The biblical story of the Feast of the Annunciation is found in the first chapter of the Gospel of Luke (1:26-39). The Archangel Gabriel appeared to the Virgin Mary, who was living in Nazareth, and said to her, “Hail, O favored one, the Lord is with you.” Mary was perplexed and wondered what kind of greeting this was.

The angel told her not to be afraid, for she had found favor with God. He said, “You will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever; and of his kingdom there will be no end.”

Mary responded to the angel by asking how this could happen since she had no husband. The angel told her that the Holy Spirit and the power of God would come upon her, and that the child to be born of her would be called holy, the “Son of God.”

The angel then proceeded to tell the Virgin Mary that her cousin Elizabeth had conceived a son in her old age (John the Baptist), and affirmed that with God nothing is impossible.

In faith and obedience to the will of God, Mary replied to the angel, “Behold, I am the handmaid of the Lord; let it be according to your word.” Upon her response, the angel departed.

It is on the Feast of the Annunciation, that Orthodox Christians commemorate both the divine initiative of God, whereby He took on flesh from the Virgin for our salvation, and the human response, whereby Mary freely accepted the vocation offered to her.

He elected to become man, and He desired to do this with the willing agreement of her whom He chose as His mother. Mary could have refused, for she was not a passive instrument, but an active participant with a free and positive part to play in God's plan for our salvation. Thus, when on this and other feasts the Orthodox Church honors the Theotokos, the Mother of God, it is not just because God chose her but also because she herself chose to follow His will.

Celebration of the feast

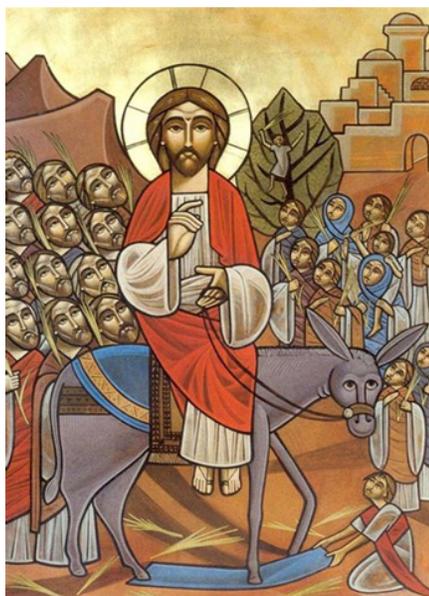
The feast of the Annunciation normally falls during the season of Great Lent, but it is still a joyous day. The fast is lessened, with fish allowed on this day. (This is one of only two days during Lent, the other being Palm Sunday, when fish is permitted.)

If the feast comes on a weekday of Lent, the Divine Liturgy of the feast is served in the evening with Vespers (in some traditions). When this happens, the fasting rules for the Liturgy of the Presanctified Gifts are followed. The Divine Liturgy of the Annunciation is the only celebration of the Eucharistic liturgy of Saint John Chrysostom allowed on a weekday of Great Lent.

Tropar Today is the beginning of our salvation,
The revelation of the eternal mystery!
The Son of God becomes the Son of the Virgin
As Gabriel announces the coming of Grace.
Together with him let us cry to the Theotokos:
Rejoice, O Full of Grace,
The Lord is with You!

Kondak O Victorious Leader of Triumphant Hosts!
We, your servants, delivered from evil, sing our grateful thanks to you, O Theotokos!
As you possess invincible might, set us free from every calamity
So that we may sing: Rejoice, O unwedded Bride!

APRIL 17: PALM SUNDAY/ ENTRY INTO JERUSALEM



Palm Sunday falls on the Sunday before Easter. The feast commemorates Jesus' triumphal entry into Jerusalem, an event mentioned in all four canonical Gospels. (Mark 11:1–11, Matthew 21:1–11, Luke 19:28–44, and John 12:12–19). Jesus' triumphal entry into Jerusalem takes place about a week before his Resurrection. According to the Gospels, Jesus rode a donkey into Jerusalem, and the celebrating people there lay down their cloaks in front of him, and also lay down small branches of trees. The people sang part of Psalms 118: 25–26 – ... Blessed is He who comes in the name of the Lord. We bless you from the house of the Lord.

The symbolism of the donkey may refer to the Eastern tradition that it is an animal of peace, versus the horse, which is the animal of war. Therefore, a king came riding upon a horse when he was bent on war and rode upon a donkey when he wanted to point out he was coming in peace. Therefore, Jesus' entry to Jerusalem symbolized his entry as the Prince of Peace, not as a war-waging king.

In many lands in the ancient Near East, it was customary to cover in some way the path of someone thought worthy of the highest honour. The palm branch was a symbol of triumph and victory in Jewish tradition. Because of this, the scene of the crowd greeting Jesus by waving palms and carpeting his path with them and their cloaks has become symbolic and important.

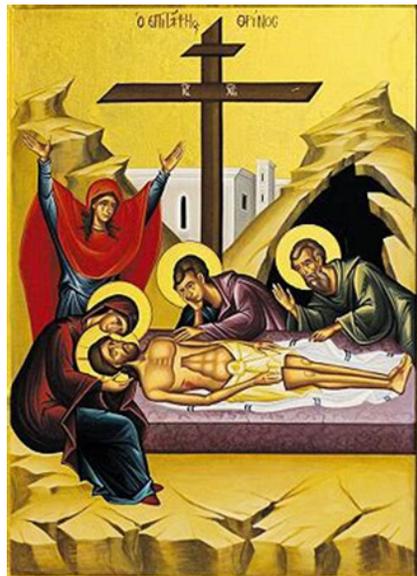
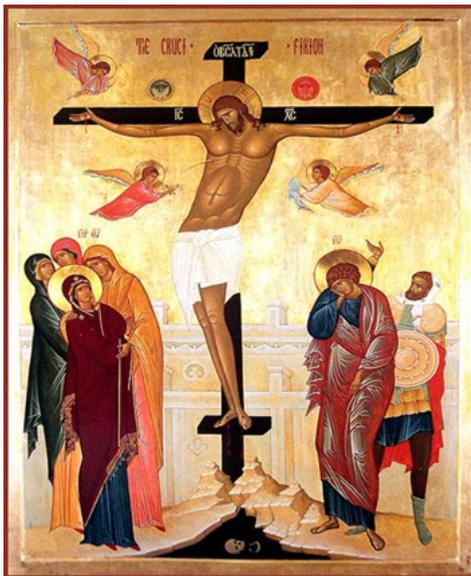
In some of the Orthodox Church, Palm Sunday is often called the “Entry of the Lord into Jerusalem”, is one of the Twelve Great Feasts of the liturgical year, and is the beginning of Holy Week. The day before is known as Lazarus Saturday, and commemorates the resurrection of Lazarus from the dead. Unlike the West, Palm Sunday is not considered to be a part of Lent, the Eastern Orthodox Great Fast ends on the Friday before. On Friday evening, the eve of the celebration of the Resurrection of Lazarus, the “great and saving forty days” of Great Lent are formally brought to an end:

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, Palm Sunday and Holy Week are considered to be a separate fasting period. The hangings and vestments in the church are changed to a festive color – gold in the Greek tradition and green in the Slavic tradition. By His Eminence Metropolitan PANTELEIMON of Antinoes

APRIL 22: HOLY FRIDAY

On Great and Holy Friday the Orthodox Church commemorates the death of Christ on the Cross. This is the culmination of the observance of His Passion by which our Lord suffered and died for our sins. This commemoration begins on Thursday evening with the Matins of Holy Friday and concludes with a Vespers on Friday afternoon that observes the unnauling of Christ from the Cross and the placement of His body in the tomb.



On Great and Holy Friday, Orthodox churches display the icon known as The Extreme Humility. This icon depicts the crucified dead body of Christ upright in the Tomb with the Cross in the background. It combines the two awesome events of Great Friday - the crucifixion and burial of Christ.

The Church also has an icon of the Crucifixion of Christ. He is shown nailed to the Cross. His right side is pierced and from the wound flows blood and water. At the foot of the Cross is a skull. (Golgotha, the Mount of the Crucifixion, means “the place of the skull.”)

Tradition related that the Cross of Christ stood directly over the grave of our Forefather Adam. On the top bar of the Cross is the inscription "I.N.B.I.", the initials for the Greek words meaning "Jesus of Nazareth, King of the Jews." To the left of Christ, the Theotokos and St. Mary Magdalene are often pictured as well; the youthful St. John the Beloved Disciple and St. Longinus the Centurion (Mark 15:39) are shown to the right if they are depicted.

Commemoration of Great and Holy Friday

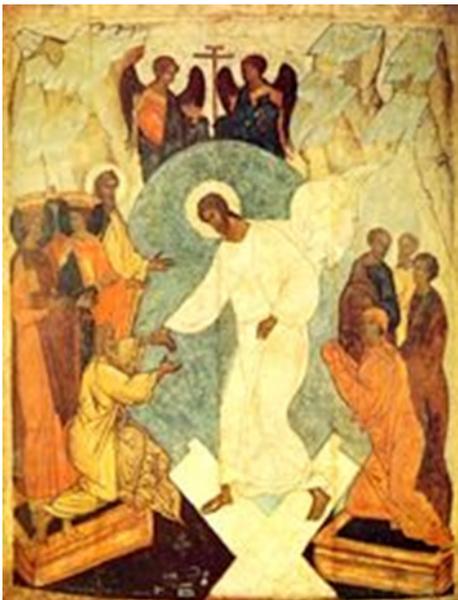
On this day we commemorate the sufferings of Christ: the mockery, the crown of thorns, the scourging, the nails, the thirst, the vinegar and gall, the cry of desolation, and all the Savior endured on the Cross.

The day of Christ's death is the day of sin. The sin which polluted God's creation from the breaking dawn of time reached its frightful climax on the hill of Golgotha. There, sin and evil, destruction and death came into their own. Ungodly men had Him nailed to the Cross, in order to destroy Him. However, His death condemned irrevocably the fallen world by revealing its true and abnormal nature.

In Christ, who is the New Adam, there is no sin. And, therefore, there is no death. He accepted death because He assumed the whole tragedy of our life. He chose to pour His life into death, in order to destroy it; and in order to break the hold of evil. His death is the final and ultimate revelation of His perfect obedience and love. He suffered for us the excruciating pain of absolute solitude and alienation - "My God, my God, why hast Thou forsaken Me!" (Mark 15:34). Then, He accepted the ultimate horror of death with the agonizing cry, "It is finished" (John 19:30). His cry was at one and the same time an indication that He was in control of His death and that His work of redemption was accomplished, finished, fulfilled. How strange! While our death is radical unfulfillment, His is total fulfillment.

Great Friday and Saturday direct our attention to the trial, crucifixion, death and burial of Christ. We are placed within the awesome mystery of the extreme humility of our suffering God. Therefore, these days are at once days of deep gloom as well as watchful expectation. The Author of life is at work transforming death into life: "Come, let us see our Life lying in the tomb, that he may give life to those that in their tombs lie dead" (Sticheron of Great Saturday Orthros). <https://www.goarch.org/holyfriday-learn>

APRIL 24: PASCHA



Pascha also called **Easter**, is the feast of the **Resurrection of the Lord**. Pascha is a transliteration of the Greek word, which is itself a transliteration of the Aramaic pascha, from the Hebrew pesach meaning Passover. Pascha normally falls either one or five weeks later than the feast as observed by Christians who follow the Gregorian calendar. The older Julian calendar's solar calendar is 13 days behind the Gregorian's and its lunar calendar is four to five days behind the Gregorian's. The Pascha date this year: **April 24, 2022**, next year: **April 16, 2023**, and **May 5, 2024**, the year after that.

Divine Liturgy

The Paschal Divine Liturgy begins with the singing once more of the festal tropar: *Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!*

The readings take the faithful back again to the beginning, and announces God's creation and re-creation of the world through the living Word of God, his Son Jesus Christ. The epistle reading is the first nine verses of the Book of Acts. The gospel reading is the first seventeen verses of the Gospel of John. It is customary on this day to read the Gospel in several languages.

The Liturgy of St John Chrysostom continues as usual. Holy Communion has, again and again, the tropar of the Resurrection. It is sung while the faithful partake. To Orthodox Christians, receiving communion on Easter Sunday is very important. Many parishes take the Paschal Sermon of St. John Chrysostom literally and commune all Orthodox Christians who are in attendance.



The Term Easter

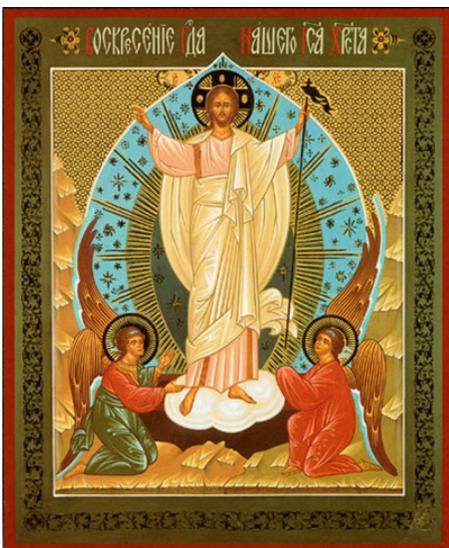
Some Orthodox Christians discourage the use of the word Easter, believing that the term has roots in pagan rites of the spring equinox and overtones of fertility. Most English speakers are unaware of the etymological origins of Easter, however, and use it without any sense of pagan connotations, and so Easter is also used by many Orthodox English speakers.

The origin of the term Easter comes from the Germanic name for the month in which the Christian feast usually fell, and so Easter has nothing to do with the pagan goddess Eostre, the namesake of the month in which Pascha fell.

There is, however, a connection which may be drawn between the pre-Christian celebrations and the feast of the Resurrection of Christ. Just as Christ's incarnation is the ultimate fulfilment of the best hopes of all "natural" religion, so can Pascha be understood as being the ultimate springtime of mankind. The pre-Christian celebrations of the renewal of creation in the Spring find their completion in the Resurrection, the passage from death to life of the incarnate Son of God, and with him all creation.

<https://orthodoxwiki.org/Pascha>

Christ's Passion Overcomes Death



When Christians talk about death, they don't do so with pessimism, they aren't resigned to it, they don't think it natural. They see it principally as an enemy which must be defeated through Christ. 'The last enemy to be destroyed is death, (1 Cor. 15, 26); 'The Word became flesh' (Jn. 1, 14); 'that he might destroy him who holds the dominion of death, that is, the devil' (Heb. 2, 14).

God became a human person in order to destroy death and sin and to defeat the devil. Christ assumed a mortal body, one that was subject to suffering, in order to overcome death in His own body. Through His crucifixion and resurrection, He defeated death and gave us the opportunity to be united with Him, to overcome death ourselves in our own life. So after the incarnation of God the Word, death changes for Christians, both as regards name and orientation: it is no longer called death, but dormition and it becomes a bridge towards life eternal. The faithful cross over 'from death to life' (Jn. 5, 24).

Saint Nikodimos the Athonite advises us not to forget that ‘death is such a sudden thief that you never know when it is coming on your account. It may be this very day, this hour, this moment. You may wake up well, yet not get through to the evening; and you who’ve arrived at the evening may not wake up in the morning... So think on these things and say to yourself: ‘If I’m to die, and perhaps by sudden death, what will become of me, wretch that I am? What good will it do me then, if I enjoy all the pleasures of the world?... Get behind me, Satan and bad thoughts. I don’t want to listen to you trying to make me sin’.

According to the Fathers and the experience of the Church, the departed, especially those who have died suddenly, benefit greatly from memorial services, forty liturgies, prayers, alms and our own Christian life, so long as it reflects as light on their own souls. Archimandrite Efraim Vatopaidinos, Abbot of the Holy and Great Monastery of Vatopaidi

<https://pemptousia.com/2021/04/christs-passion-overcomes-death/>

Message from Parish President

Dear brothers and sisters in Christ, there is not much to say or report as we have not been very active lately due to the current conditions to get our usual work done. However, we did get our kitchen floor in the basement steam-cleaned by Wellington Janitorial Services and it looks great. We all know that the provincial Covid regulations have been greatly relaxed, and yet, it is important that we remain respectful and considerate to the space of others. I hope you all have a blessed, safe and healthy lenten period in preparation for Pascha.

St. Elia’s President , Alex Werstiuk

... The changes in the Refugee policy does not include any financial support. The influx of refugees from Ukraine will arrive without funds and very little and will need to be supported when they arrive in Alberta.

CANADA-UKRAINE Foundation has been working with sending funds to Ukraine in the past. They are dependable. If you wish to send funds electronically go to the Ukrainian Canadian Congress- Alberta Provincial Council and the link that says “CANADA-UKRAINE Foundation” and donate electronically or if you wish to mail a check make it payable to: **CANADA-UKRAINE Foundation**

When making your donation in the memo line write: **“Humanitarian Aid Alberta”**

The address is:

CANADA-UKRAINE Foundation

620 Spadina Ave., Suite 200

Toronto, Ontario M5S 2H4

Canada

If you have any questions their phone number is: **416-966-9700**

The UCC-APC email is: www.uccab.ca

If you wish to be of assistance, they also have a link for you to register to be of assistance in other ways.

Victor Hetmanczuk, from the Canada-Ukraine Foundation, did a presentation in Edmonton providing details as to how Canada-Ukraine Foundation assisted Ukraine during the Maydan Crisis in Kyiv, Ukraine.

Check out their website for more details: www.cufoundation.ca

Completed March 24, 2022

*from the Report of Activities of Ukrainian Canadian Congress Alberta Provincial Council
- Russian Invasion of Ukraine*

by Vivian Skakun

Representative from Ukrainian Women's Association of Canada

Alberta Provincial Executive (UWAC-APE)

Priority Items for humanitarian relief in Ukraine

(accepting donations for Meest, who will arrange transport):

- Non-perishable food eg. canned food, soup, pasta – BIG DEMAND
- Baby food and diapers
- Clothes and footwear for men/women/children
- Socks and underwear
- Thermal underwear
- Hygiene products (women's products ie. tampons, pads, etc.)
- Blankets
- Bedding
- Toothbrushes and toothpaste
- Table wear (disposable)
- First-aid items and first-aid kits
- Tents, mattresses, sleeping bags
- Standalone lamps
- Candles
- Flashlights
- Containers for liquids (cannisters for water, fuel, lubricants with capacity of 10-20 liters)

NOTE: Clean, gently used clothing and items will now be accepted to assist displaced Ukrainian families who have arrived in Edmonton.

ACUA Spring Workshops & Easter Market

Alberta Council for the Ukrainian Arts (ACUA) | Альбертська Рада Українського Мистецтва
9534 - 87 Street, Edmonton, AB T6C 3J1

Register at: <https://alberta-council-for-the-ukrainian-arts.square.site/shop/25>
Call (780) 488-8558 or email programs@acuarts.ca for more details.

ACUA Ukrainian Easter Market

Saturday, April 9, 2022 11:00AM – 3:00PM

Get ready for Easter at ACUA!

Food • Ukrainian Easter Supplies • Artisan & Craft Vendors • Art & Ukrainian Goods

Felted Flowers for the Most Beloved with Nataliia Iashnikova

Saturday, April 23, 2022 11:00am – 3:00pm (Members: \$65 /Non-Members: \$75)

Make your Mother's Day special with a handmade gift! Create a unique spring flower arrangement with a master felting instructor originally from Ukraine. This workshop will teach several wet felting techniques, including information on two different kinds of wool. You will create 3 different pieces that will be put together to create a brooch. All levels are welcome, and all supplies are included.

Free Drop-In Stitch-In with Joyce Sirski-Howell and Slavka Shulakewych

Tuesday, April 26, 2022 7:00pm – 9:00pm (FREE Event)

These evenings will give you an opportunity to stitch with fellow stitchers! Bring along a project-embroidery, knitting, or whatever you'd like, and meet others and share in the knowledge of textiles while taking some time to complete your existing projects. There will be some wonderful embroidery books to browse and great conversation! Drop-in, no cost! We do ask participants to register to ensure that we have adequate seating.

Edge Finishes for Embroidery with Joyce Sirski-Howell

3 Sessions: Thursday, April 28 & May 5, 12, 2022 7:00pm – 9:30pm

Members: \$45+\$25 for supplies (\$70) / Non-Members: \$55+\$25 for supplies (\$80)

Edge finishes for many embroidery projects complete the look! Several embroidery stitches are commonly used, such as hemstitch, 4-sided, and buttonhole stitches. In this 3-week class, participants will apply these stitches to create samples of edge finishes. These samples become an excellent reference!

Water Marbling on Silk Scarves with Karen Selinger

Saturday, April 30, 2022 11:00am – 3:00pm

Members: \$40 per 14x72" scarf / Non-Members: \$45 per 14x72" scarf

Water Marbling is the centuries-old art form where paint is floated on water, special tools are used to create designs and patterns, and then the image is captured by placing paper or fabric (or other porous materials) on top of the water where it is immediately transferred and permanently affixed. This is an introduction to this mystical art form where you will learn basic water marbling techniques. You will use simple tools such as rakes, sticks, combs, and splatter brushes to create a unique, one-of-a-kind design and then transfer to a 100% silk scarf. All supplies are included.

NOTE: This art form will be taught in small groups, an hour at a time. Once you register, you will be contacted the next business day with a list of available time slots.

UKRAINIAN ORTHODOX CHURCH OF ST.ELIA.

ORDER OF SERVICES FOR APRIL 2022.

3. - SUNDAY..... 4th.SUNDAY OF GREAT LENT..... 10:00 A.M.
10. - SUNDAY 5th.SUNDAY OF GREAT LENT 10:00 A.M
17. - SUNDAY PALM SUNDAY 10:00 A.M.
20. - WEDNESDAY... HOLY UNCTION SERVICE.AT CATHEDRAL 6:00 P.M.
21. - THURSDAY..... DIVINE LITURGY 10:00 A.M.
12 PASSION GOSPELS 6:00 P.M.
22. - FRIDAY..... TAKING OUT THE SHROUD..... 5:00 P.M.
23. - SATURDAY..... BLESS PASCHA AT ST. ELIA 3:00 P.M.
24. - SUNDAY..... HOLY PASCHA-RESURRECTION OF CHRIST.
DIVINE LITURGY..... 8:00 A.M.
BLESSING OF PASCHA AFTER SERVICE.

ORDER OF SERVICES FOR MAY 2022.

1. - SUNDAY..... APOSTLE THOMAS..... 10:00 A.M.
8. - SUNDAY MYRRH – BEARING WOMEN..... 10:00 A.M
15. - SUNDAY THE PARALYZED MAN..... 10:00 A.M.
22. - SUNDAY..... SAMARITAN WOMAN..... 10:00 A.M.
29. - SUNDAY..... BLIND MAN.....10:00 A.M.