

# GREAT LENTEN NEWSLETTER

**Христос посеред нас!  
Є і буде!**

**Christ is amongst us!  
He is and forever shall be!**

## Holy Week: What We Commemorate

### Lazarus Saturday

The Great Lenten period ends with the vesper service on the Eve of Lazarus Saturday, this day falls at a pinnacle point in the liturgical cycle, not quite in the Great Fast and not quite in Holy Week. However, this day still holds a great importance to all Christians. Lazarus Saturday commemorates Lazarus being a close friend of Christ's, when Christ heard he had died, He came to Lazarus and raised him from the dead. This gives hope to all Christians that there will one day be a resurrection for all of us.

### Palm Sunday

The very first thing we celebrate in Holy Week is Palm Sunday. Palm Sunday celebrates Christ's coming into and is considered one of the twelve major feasts. The special feature on this day is that after the matins service the consecration of palm branches occurs. In the Ukrainian Orthodox tradition the consecration usually occurs after the Divine Liturgy and Pussy Willows are consecrated because there were no palm branches in Ukraine. Palm Sunday is not just about the entrance of Christ into Jerusalem, but also refers to us as Christians having to be prepared to receive Christ into our lives and accept His will.



*This month's Newsletter is sponsored  
by the Haugen Family in celebration  
of their Mom/Baba Stephanie  
McNee's 92<sup>nd</sup> Birthday.*



### Holy Monday

This day is about the announcing of the second coming of the Son of man that he will come again to judge us all accordingly. On Palm Sunday we saw the entrance of the Lord into Jerusalem and our acceptance to receive Him. On Holy Monday we receive him into our souls which reveals humility and tenderness. The church contemplates on Holy Monday the second coming of Christ and how it will be more "like a sudden and violent catastrophe."

### Holy Tuesday

On this day we contemplate the judgment that Christ will exercise over man. The theme to Holy Monday was the sudden and terrifying nature of the second coming, whereas the Tuesday readings and theme emphasize that for us to have good judgments, we must be ready and prepared for the second coming.

### Holy Wednesday

The readings and themes of Holy Wednesday create a contrast between the two types of followers of Christ we can be and choose to be. When Christ and the Disciples were in Bethany a woman came to Christ and placed precious ointments on Jesus to cool him down and soothe him. Judas chastised the woman and Christ saying that the ointment could have brought in a great deal of money for the poor. Christ however knew that Judas was not speaking out of true care for the poor but out of jealousy. Christ emphasizes that there will always be the poor and suffering in the world, but He is here for a short time, and that while He is here we should learn as much as possible from Him, and care for Him. Holy Wednesday reinforces that we can either be the kind of follower like Judas, or like the woman with the ointment.

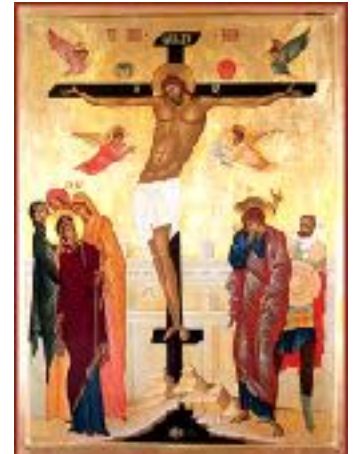


### Holy Thursday

Throughout the week we have contemplated the reception of Christ, the second coming, our judgment, and the way we should follow Christ. Liturgically speaking, Holy Thursday takes us from the last supper, to Gethsemane, all the way to Christ's death on the Cross, through the reading of the twelve gospels. We contemplate the betrayal of Judas and the moments leading up to betrayal even before seeing the Pharisees. The twelve gospels, and the readings throughout the different services of the day really emphasizes the different aspects of the betrayal of Christ, by Judas. The greater aspect that we face on this day is the mystery of the upper room. This is where the last supper occurred and Christ offered the prototype of the Eucharist.

### Holy Friday

On Holy Friday we follow Christ to Golgotha where we experience His Crucifixion on the Cross. This is the only day of the year where the celebration of the Eucharist is not permitted. Holy Friday plainly expresses the pain and suffering that Christ endured. We are reminded that He went through the passions willingly; he was nailed to the cross, humiliated, beaten, and died willingly. We are also confronted that he did this not for His own personal gain, but for us and our salvation.



### Holy Saturday

The last day of Holy Week is Holy Saturday, and on this day we remember the Myrrh-Bearing women who went to the tomb to anoint Christ's body and find an angel sitting on the rolled over stone. The angel tells them that Christ has risen and to go and tell the apostles. Liturgically speaking this day is one of the most complex days of the year. It participates in both the sorrow of the passions which we see throughout Holy Week, and the joy and praise of the Resurrection. This is why by the end of Holy Saturday we are preparing the procession to around the church to the doors to symbolize the walk that the Myrrh-bearing women took before they discovered Christ resurrected from the dead.

## **Changes to the 2023 Service Schedule**

The following schedule adjustments have been approved:

***Fr. Peter on Holidays - March 24<sup>th</sup> - March 31<sup>st</sup>***

Wednesday, April 7<sup>th</sup> - Presanctified Liturgy in Bonnyville

Sunday, April 9<sup>th</sup> - Palm Sunday Divine Liturgy, St. Elias, Bonnyville

Prot. No. 71  
 CATECHETICAL HOMILY  
 At the Opening of Holy and Great Lent

+ BARTHOLOMEW

By God's mercy Archbishop of Constantinople-New Rome  
 and Ecumenical Patriarch

To the Plenitude of the Church

May the Grace and Peace of our Lord and Savior Jesus Christ,  
 Together with our Prayer, Blessing and Forgiveness Be with All

Most honorable brother Hierarchs and blessed children in the Lord,

By the goodwill and grace of the all-merciful and all-benevolent God, already living in the blessed and reverent period of the Triodion, tomorrow we enter Holy and Great Lent, the arena of fasting and "venerable abstinence" that eliminate the passions, during which the depth and wealth of our Orthodox Tradition and the vigilant care of the Church for the spiritual progress of its children are revealed. As we are reminded by the Holy and Great Council of Crete (June, 2016), "the Orthodox Church, in strict conformity with the apostolic precepts, the synodal canons, and the patristic tradition as a whole, has always proclaimed the great significance of fasting for our spiritual life and salvation" (The Importance of Fasting and its Observance Today, para. 1).

In the life of the Church, all matters have a solid theological foundation and soteriological reference. Orthodox Christians share the "common struggle" of asceticism and fasting "giving thanks in everything" (Thess. 5.18). The Church invites its children to run the race of ascetic exercises as a journey toward Holy Pascha. It is a central experience of the life in Christ that genuine asceticism is never despondent, since it is imbued with the expectation of resurrectional delight. Our hymnology speaks of the "spring of fasting."

In this sense, far from the trappings of Neoplatonist dualism and the alienating efforts to "mortify the body," genuine asceticism cannot conceivably aim at the eradication of an "evil body" for the sake of the spirit or the liberation of the soul from the torment of its shackles. As emphasized, "in its authentic expression, asceticism is not directed against the body but against the passions, whose root is spiritual because the intellect is the first to fall to passion. Thus, the body is hardly the great opponent of the ascetic."

The ascetic endeavor pursues the transcendence of egocentrism, for the sake of love that "does not seek its own" and without which we remain enslaved within ourselves, in the "insatiable ego" and its unquenchable desires. Being self-centred, we shrink and lose our creativity, as has been said: "Whatever we give is multiplied; and whatever we retain for ourselves is lost." For this reason, the wisdom of the Fathers and the experience of the Church associate the period of fasting with the "showering of mercy," with good deeds and philanthropy, which are the evidence of surpassing self-love and acquiring existential fullness.

Such wholeness is at all times the characteristic of life in the Church. The liturgical life, asceticism and spirituality, pastoral care and good witness in the world, are expressions of the truth of our faith, interconnected and mutually complementary elements of our Christian identity, which share the

eschatological Kingdom as a point of reference and orientation, as well as the completeness and fulfilment of the divine Economy. While church life in all its expressions reflects and depicts the coming Kingdom of the Father, Son and Holy Spirit, it is the mystery of the Divine Eucharist that above all, as underlined by the late Metropolitan John of Pergamon, recently of blessed memory, “expresses the Church in its fullness” (The Image of the Heavenly Kingdom, Megara 2013, p. 59). “Pure communion,” the rendering of our existence into that of the church, as participation in the Holy Eucharist, is the “end” of fasting, the “crown” and “prize” of ascetical struggles (see John Chrysostom, Homilies on Isaiah VI: On the Seraphim, PG 56.139).

Today, in an age of desacralization of life, when humankind “attributes great importance to entirely insignificant things,” our Christian mission is the practical elevation of the existential depth of our Orthodox “trptych of spirituality,” as the inseparable unity of liturgical life, ascetic ethos and solidarity, the essence of the revolution of values in the fields of ethos and civilization constituted by faith in Christ and the divinely-granted freedom of the children of God. We consider it of paramount importance that we should live Holy and Great Lent as a revelation and experience of the true meaning of freedom “for which Christ has set us free” (Gal. 5.1).

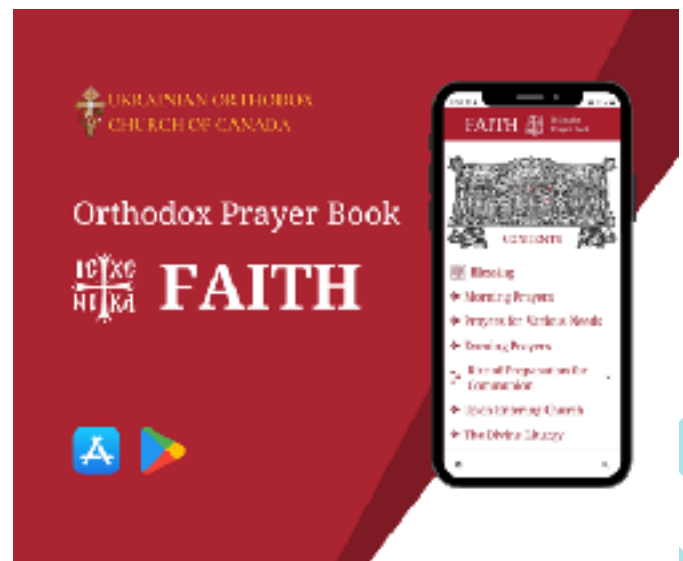
With these thoughts and sentiments of love and honor, we wish you, our most honorable brothers in Christ and spiritual children of our Mother Church throughout the world, a smooth course in the arena of fasting, invoking on all of you the grace and mercy of Christ our God, who always delights in the ascetic struggles of His people. To Him belongs the blessed and glorified power of the Kingdom, now and always, and to the ages of ages. Amen.

Holy and Great Lent 2023  
 ✠ BARTHOLOMEW of Constantinople  
 Your fervent supplicant for all before God

## ПРАВОСЛАВНИЙ МОЛИТОВНИК ВІРА/ ORTHODOX PRAYER BOOK FAITH – Introducing the MOBILE APP

For Information on how to download, please visit the UOCC website:

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# OUR JOURNEY TO PASCHA! 2023

Created by Fr. Jonathan Barron (ACROD)

SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
<b>Fast - Free Week</b> <b>FEBRUARY 5th</b>	 <p><i>TRIDION WEEKS</i>  <b>Publican and the Pharisee</b>                      Epistle: 2 Timothy 3:10-15                      Gospel: Luke 18:10-14</p>	Show compassion on the poor and distressed. Trust in God, not yourself and ask for His help before every task this week.
Normal Fast Week <b>FEBRUARY 12th</b>	 <p><b>The Prodigal Son Returns!</b>                      Epistle: 1 Corinthians 6:12-20                      Gospel: Luke 15:11-32</p>	Schedule a Confession. Every morning say, "Today I will be humble." Use up/freeze meats this week.
Meatsfare <b>FEBRUARY 19th</b> FAREWELL TO MEAT TODAY	 <p><b>The Last Judgement</b>                      Epistle: 1 Corinthians 8:8-9:2                      Gospel: Matthew 25:31-46</p>	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheese fare <b>FEBRUARY 26th</b> FAREWELL TO CHEESE TODAY	 <p><b>Adam and Eve are cast from Paradise!</b>                      FORGIVENESS SUNDAY                      Epistle: Romans 13:11-14:4                      Gospel: Matthew 6:14-21</p>	Ask each other for forgiveness each evening this week before bed.
1st Sunday of Lent <b>MARCH 5th</b>	 <p><i>GREAT LENT BEGINS WITH FORGIVENESS VESPERS</i>  <b>SUNDAY of ORTHODOXY</b>                      Epistle: Hebrews 11:24-26, 32-12:2                      Gospel: John 1:43-51</p>	Bring an icon to church for a procession.
2nd Sunday of Lent <b>MARCH 12th</b>	 <p><b>ST GREGORY PALAMAS</b>                      Epistle: Hebrews 1:10-2:3                      Gospel: Mark 2:1-12</p>	Bring a prayer rope to be blessed today! Use it and pray the Jesus Prayer each day this week.
3rd Sunday of Lent <b>MARCH 19th</b>	 <p><b>VENERATION OF THE HOLY CROSS</b>                      HALF WAY TO PASCHA!                      Epistle: Hebrews 4:14-5:6                      Gospel: Mark 8:34-9:1</p>	Wear your cross to church and kiss the cross each morning with a bow!
4th Sunday of Lent <b>MARCH 26th</b>	 <p><b>ST JOHN of the LADDER</b>                      Epistle: Hebrews 6:13-20                      Gospel: Mark 9:17-31</p>	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5th Sunday of Lent <b>APRIL 2nd</b>	 <p><b>ST MARY of EGYPT</b>                      Epistle: Hebrews 9:11-14                      Gospel: Mark 10:32-45</p>	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY <b>APRIL 9th</b> GREAT WEEK BEGINS	 <p><i>GREAT AND HOLY WEEK</i>  <b>ENTRY OF OUR LORD INTO JERUSALEM</b>                      Epistle: Philippians 4:4-9                      Gospel: John 12:1-18</p>	Place your palm branches and pussywillows behind an icon at home and in your car!
GREAT AND HOLY FRIDAY <b>APRIL 14th</b>	 <p><b>GREAT AND HOLY FRIDAY</b>                      JESUS DIES ON THE CROSS                      CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE</p>	Refrain from TV, Internet & Phones to honor Christ's Death.
FEAST OF FEASTS! <b>APRIL 16th</b> NO FASTING!	 <p><i>BRIGHT WEEK</i>  <b>HOLY PASCHA! (CHRIST IS RISEN!)</b>                      Epistle: Acts 1:1-8 Gospel: John 1:1-17</p>	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!

# **PUŠANKY WORKSHOP**

**Led by Dobr. Erin Haugen**



**March 30th, 2023**  
**All Saints UOC Hall - 5601 51st, St. Paul**  
**9:30 AM until Finished (4-6 hours)**