

EKTENY FOR CATECHUMENS – Alexandra Lawson, daughter of John and Nan Carlton Lawson, is preparing to receive the Sacraments of Initiation (Baptism, Chrismation, Holy Communion) on Lazarus Saturday, March 31. The Ekteny for her as a catechumen is intoned after the Triple Ekteny, during which she stands before the congregation and is dismissed after the prayer.

ЕКТЕНІЯ ЗА ОГОЛОШНИХ – Готується до хрещення Александра Лавсон, доня Івана і Нан Карлтон Лавсон, що відбудеться в Лазареву Суботу, 31 цього місяця. З цієї нагоди вертаємося до звичаю відспівати над нею Ектенію за Оголошених. Молімся за ню...

AFTER CATECHESIS TODAY – SINGING PRACTICE FOR PASCHA.
ПІСЛЯ КАТЕХИЗАЦІЇ СЬОГОДНІ – ПРОБА СПІВУ НА ПАСХУ.

SINGING PRACTICE for Holy Week and Pascha - **SUNDAY, MARCH 25**, (1 to 3 p.m.). Also **MONDAY, APRIL 2** (school holiday) come at 1 p.m. to sing, clean church, then Presanctified Liturgy at 5p.m. and Supper).

ПРОСИМО СПІВУЧИХ ПАРАФІЯНІВ на репетиції співу відправ Великого Тижня і Пасхи – Неділя 25 березня. В понеділок, 2 квітня (1-5) робимо порядки, співаємо, тоді Літургія Передосвячених і вечеря).

PARISH EASTER MARKET MARCH 31, 12 – 3 P.M. Sign-up list for volunteers is in the church hall.

ПАРАФІЯЛЬНИЙ ВЕЛИКОДНИЙ БАЗАР – СУБОТА, 31 БЕРЕЗНЯ. Прошу записуватись до помочі на листі в залі.

CONFESSION - Please make every effort to do your “Easter Confession” **BEFORE Holy Week!** Come and stand front-right before or after any scheduled service. Also, Fri. during bazaar set-up (10-11a.m. and 3:30-5:00)

СПОВІДЬ – Старайтесь приступити до Святої Сповіді **ПЕРЕД Великим Тижнем!** Станьте з переду, праворуч перед і після усіх відправ (не після літургії в неділю) або в п'ятницю, 30 березня (10-11 і 3:30-5:00)

PARISH YOUTH – March Break activities: 7 visited 2 monasteries and an Old Believer Church. 5 attended a paska baking workshop & cleaned our church (thank you Olena, Larysa, Marianna, Sophia, Anna-Maria!)

ПАРАФІЯЛЬНА МОЛОДЬ – вчиться і помагає. Дивіться вище.

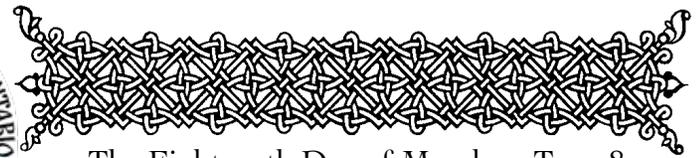
LUNCH FUNDRAISER – Next Sunday (Feast of Annunciation) after Liturgy. Fish, 2 sides and dessert: \$10 / adult, \$5/student, age 6 or less- free.

ОБІД – В наступну неділю (Благовіщення). Бажані пожертви вище.

ANNUAL FINANCIAL REPORT - Please note that the final bottom line figures of the Financial Statement are posted on the bulletin board downstairs.

РІЧНИЙ ФІНАНСОВИЙ ЗВІТ – Прошу завважити, що останні числа приходів і видатків, а головню, боргів нашої парафії є на таблиці оголошених в церковній залі.

GLORY TO GOD FOR ALL THINGS!



The Eighteenth Day of March – Tone 8
FOURTH SUNDAY OF GREAT LENT:
COMM. OF OUR HOLY FATHER JOHN OF THE LADDER
St. Cyril, Archbishop of Jerusalem (386)

ST. ELIAS CHURCH

Ukrainian Greco-Catholic
Eparchy of Toronto

905-459-8888

saintelias.com

Father Roman Galadza
pastor@saintelias.com

Saturday:

Great Vespers 7 p.m.

Sunday:

Matins 8 a.m.

Divine Liturgy 10 a.m.

Coming up:

TONIGHT

• Vespers 7:00 pm

Mar. 21st

The Great Canon

of our father St. Andrew of
Crete with reading of the
Life of St. Mary of Egypt
7:00 pm

Mar. 22nd

• PS Liturgy 5:00 pm

Mar. 23rd

• PS Liturgy 5:00 pm

Mar. 24th

Eve of Annunciation

• Vigil 7:00 pm

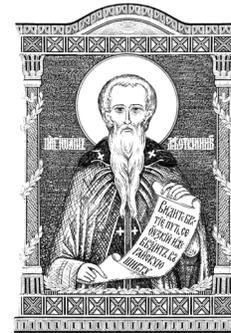
Mar. 25th

The Annunciation

• Hours 9:30 am

• Liturgy 10:00 am

• Vespers 7:00 pm



It has long been the custom in monasteries to read *The Ladder* each year during the Great Fast. This is turn gave rise to the commemoration of St John on the Fourth Sunday of the Fast. *SOURCE: melkite.org*

FRUIT OF THE DESERT – ST. JOHN OF THE LADDER

At the foot of Mt. Sinai, in the Egyptian peninsula of the same name, sits the monastery of St Catherine. It has been inhabited continuously for over 1700 years, making it one of the oldest such places in the world. Its unique climate has preserved icons and manuscripts from the first millennium AD that look as if they were just made. The greatest treasures it has produced, however, are its spiritual riches: over 170 saints honored in the Greek Orthodox and Catholic Churches, chief among them being St John of the Ladder (Climacus).

A native of the region, St John lived in the sixth century. At 16 he became a monk and spent the rest of his life as an ascetic. For most of his life he lived in a hermitage at the foot of the mountain. When he was 75, he was chosen as abbot of St Catherine's Monastery but ended his life back in solitude, as a desert-dwelling ascetic.

In the early seventh century another John, abbot of the Raithu monastery on the shores of the Red Sea, asked our John to write a guide to the spiritual life for the monks of Raithu. The result was the *klimax* or *Ladder* by which John of Sinai has been known ever since. Using the imagery of Jacob's ladder (see Gen 28:10-19), he portrays the ascetic life as a climb to heaven with each rung on the ladder being a virtue to be acquired.

ORDER OF DIVINE LITURGY

After the little entrance, we sing the troparion of the Resurrection, tone 8:

З висоти зійшов Ти, Милосердний,* **погребення** прийняв Ти триднівне,* **щоб нас** визволити від страстей,* **життя** і воскресення наше,* Господи, **слава** Тобі.

You came **down** from on high, O **Merciful One**,* and **accepted** three days of burial* **to free us** from our sufferings.* O Lord, our **life** and our resurrection,* **glory be** to You.

Then for St. John of the Ladder from the Triodion in tone 1 kievian:

O John our father, saint of **God**, * thou wast revealed as a citizen of the **desert** * an **angel** in a body and a worker of **miracles**. * Through fasting prayers and **vigils** * thou hast **received** heavenly gifts of grace * and thou healest the sick and the souls of those who turn to **thee with faith**. * **Glory** be to Him who gave thee **strength**; glory be to Him that **crowned thee**; glory be to Him who through thee grants to all men **healing**.

Glory... both now... Kondakion for St. John of the Ladder, tone 4 "Today you have appeared":

Господь поставив тебе,* наставниче, отче наш Іоане, * на висоті стримання, * як зорю істинну, що освітлює всі краї землі.

Truly the Lord has **set thee** * as a fixed star in the firmament of **abstinence**, * giving light to the **ends** of the **earth**, * O father John our **teacher**.

Prokimen I, Tone 7

UNISON: HARMONY:



The Lord will give strength to His people * the Lord will bless His people with peace.

Prokimen II, Tone 7

UNISON: HARMONY:



The saints shall be joyful with glory * and they shall rejoice upon their beds.

Apostolic Reading from Hebrews 6:13-20 (for the Sunday)

For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, saying, "Surely blessing I will bless you, and multiplying I will multiply you." And so, after he had patiently endured, he obtained the promise. For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute. Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us. This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek. Then the second reading (for the saint) in english.

Gospel Reading Mark 9:17-31 (for the Sunday)

Then one of the crowd answered and said, "Teacher, I brought You my son, who has a mute spirit. And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could not." He answered him and said, "O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to Me." Then they brought him to Him. And when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth. So He asked his father, "How long has this been happening to him?" And he said, "From childhood. And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us." Jesus said to him, "If you can believe, all things are possible to him who believes." Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!" When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it: "Deaf and dumb spirit, I command you, come out of him and enter him no more!" Then the spirit cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when He had come into the house, His disciples asked Him privately, "Why could we not cast it out?" So He said to them, "This kind can come out by nothing but prayer and fasting." Then they departed from there and passed through Galilee, and He did not want anyone to know it. For He taught His disciples and said to them, "The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day." Then the second reading (for the saint) in english.

At the refrains before communion we add:

The righteous shall be in everlasting remembrance * he will not be afraid of evil tidings.

"MY SOUL, MY SOUL ARISE! WHY ARE YOU SLEEPING?"

Congratulations! We've made it past the mid-point of the fast! We enter upon the fifth week with a special joy because we are about to receive a special gift in the form of a most unique liturgical service. This coming Wednesday night at 7:00 p.m., two diadems of spiritual wisdom will be presented for all to hear. The first is the Great Penitential Canon, a lengthy poem written by St. Andrew of Crete, a Bishop who lived in the 8th century. The poem is a dialogue between St. Andrew and his soul. The ongoing theme is an urgent exhortation to change the direction of one's life. St. Andrew always mentions his own sinfulness placed in juxtaposition to God's mercy, and uses literally hundreds of references to good and bad examples from the Old Testament and New Testament to "convince himself" to repent. The hundreds of verses of this great song are interpolated by the refrain "Have mercy on me O God!" coupled with a prostration. The Church in her wisdom couples the profound words with physical action to keep our mind and body focused on the task at hand. The second diadem that is presented to us this Wednesday is the life of St. Mary of Egypt. This true account that comes to us from the 4th and 5th century, all the makings of an epic; sexual scandal, mystery, suspense, miracles, a wild animal, supernatural forces; there is a reason why people eagerly anticipate the yearly reading of this tale. So much could be said about this story, but you will have to come and hear the words yourself. I promise you will not regret it!

So, if you haven't been able to make it out to any special lenten services now is your chance to make it up in a big way. Set aside 3 hours this Wednesday night for exercise, both spiritual and physical, here at St. Elias Church. Don't be lazy! This is our full-contact Christianity!

PRACTICAL TIPS: Wear loose clothing (untucked shirts) and comfortable footwear for doing prostrations. Watch how other more experienced people do prostrations and learn; both knees down together, do not touch your head to the ground. If you're physically unable to do prostrations, no problem, come and listen. **SEE YOU WEDNESDAY!** -reader ilya

