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***We are each of us angels with only one wing...
And we can fly embracing each other...***

Luciano DeCrenzenzo

March 22, 2026 Fifth Sunday of the Great Fast: Our Venerable Mother, Mary of Egypt; Octoechos Tone 8; The Holy Hieromartyr Basil, Presbyter of Ancyra.

Intentions this Sunday

Saturday at 4:15pm: Parishioners; Sunday at 9:30am: Parishioners; Sunday at 11am: Parishioners.

First Antiphon

Shout to the Lord, all the earth,* sing now to His name, give glory to His praise.* *Through the prayers of the Mother of God,* O Saviour, save us.*

Say unto God, "How awesome are Your works!* Because of the greatness of Your strength Your enemies will flatter You".* *Through the prayers of the Mother of God,* O Saviour, save us.*

Let all the earth worship You and sing to You,* let it sing to Your name, O Most High!* *Through the prayers of the Mother of God,* O Saviour, save us.*

Glory. Now. Only-begotten Son.

Third Antiphon

Come, let us sing joyfully to the Lord,* let us acclaim God, our Saviour. *Son of God, risen from the dead,* save us who sing to You: Alleluia.*

Let us come before His face with praise,* and acclaim Him in psalms.* *Son of God, risen from the dead,* save us who sing to You: Alleluia.*

For God is the great Lord,* and the great king over all the earth.* *Son of God, risen from the dead,* save us who sing to You: Alleluia.*

Entrance

Come, let us worship* and fall down before Christ.* *Son of God, risen from the dead,* save us who sing to You: Alleluia.*

Troparia and Kontakia

Troparion, Tone 8: 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.

Перший антифон

Воскликніть Господеві, вся зємле,* співайте ж імені Його, віддайте славу в хвалі Йому! *Молитвами Богородиці,* Спасе, спаси нас.*

Скажіть Бóгові: як страшні діла Твої!* У мно́жестві сили Твоїї леститимуть Тобі ворогі Твої. *Молитвами Богородиці,* Спасе, спаси нас.*

Вся земля нехай поклóниться Тобі і співає Тобі,* нехай же співає імені Твоєму, Всеви́шній!* *Молитвами Богородиці,* Спасе, спаси нас.*

Слава. І нині. Єдинорóдний Сїну.

Третій антифон

Прийдіте, возра́дуємся Господеві, воскликнім Богу, Спасітелеві на́шому. *Спасі нас, Сїну Бóжий,* що воскрес із мёртвих, співаємо Тобі: Аلیلїя.*

Ідім перед лицєм Його з ісповіданням, і псалма́ми воскликнім Йому́. *Спасі нас, Сїну Бóжий,* що воскрес із мёртвих, співаємо Тобі: Аلیلїя.*

Бо Бог – великий Господь і цар великий по всій землі. *Спасі нас, Сїну Бóжий,* що воскрес із мёртвих, співаємо Тобі: Аلیلїя.*

Вхідне

Прийдіте поклонімся* і припадім до Христа.* *Спасі нас, Сїну Бóжий,* що воскрес із мёртвих, співаємо Тобі: Аلیلїя.*

Тропарі й кондаки

Тропар воскресний (г. 8): З висоті зійшов Ти, Милосєрдний,* погребєння прийняв Ти триднєвне,* щоб нас визволити від страстєй,* життя і воскресіння на́ше,* Гóсподи, слава Тобі.

Troparion, Tone 8: The divine image was faithfully preserved in you, O mother,* for taking up the Cross, you followed Christ.* By your deeds you have taught us to see beyond the flesh, which passes,* and care for the soul, a thing immortal.* And so, O venerable Mary,* your spirit rejoices with the angels.

Glory be to the Father and to the Son and to the Holy Spirit. Now and forever and ever. Amen.

Kontakion, Tone 3: Once you were filled with every impurity,* now through repentance you have been revealed as a bride of Christ,* following the angelic life, you crushed demons with the weapon of the Cross.* Therefore, O glorious Mary, you have been shown to be a bride of the kingdom.

Prokeimenon

Tone 8: Pray and give praise to the Lord our God.

Repeat: Pray and give praise to the Lord our God.

verse: In Judea God is known; His name is great in Israel.

Repeat: Pray and give praise to the Lord our God.

Epistle Hebrews 9:11-14

Alleluia, Tone 8

verse: Come, let us rejoice in the Lord; let us acclaim God our Saviour.

verse: Let us come before His countenance with praise and acclaim Him with psalms.

Gospel Mark 10:32-45

Hymn to the Mother of God

In you, O Full of Grace, all creation rejoices: the angelic ranks and all the human race. Sanctified temple and spiritual paradise, virgins' pride and boast, from whom God is made flesh and became a little Child; and He who is our God before all ages, He made your womb a throne, and He made it wider that all the heavens. In you, O Full of Grace, all creation rejoices. Glory be to you.

Communion Hymn

Praise the Lord from the heavens;* praise Him in the highest.* The just man shall be in everlasting remembrance;* of evil hearsay he shall have no fear.* Alleluia, alleluia,* alleluia.

Тропар преподобній (г. 8): В тобі, ма́ти, дбайливо збері́гся о́браз,* бо, прийня́вши хрест, ти пішла́ слідо́м за Хри́сто́м* і діло́м навча́ла ти пого́рджува́ти плóттю, бо вона́ проми́нає,* а дба́ти про ду́шу – є́ство́ безме́ртне.* Тим-то з а́нгела́ми ра́зом ра́дує́ться,* преподо́бна Ма́ріє, дух твій.

Сла́ва Отцо́у, і Си́ну, і Свято́му Ду́хові. І ні́ні, і повсякча́с, і на ві́ки вікі́в. Амі́нь.

Кондак преподобній (г. 3): Пе́рше блу́дами всі́кими спо́внена,* як Хри́сто́ва неві́ста че́рез пока́яння днесь яві́лася,* а́нгельське життя́ наслі́дуючи, де́монів ору́жжя́м хреста́ ти убива́єш.* Ра́ди цьо́го як неві́ста ца́ре́ва ти яві́лася, Ма́ріє пресла́вна.

Прокімен

(г. 8): Помолі́ться і возда́йте Господе́ві, Бо́гу на́шому

Всі: Помолі́ться і возда́йте Господе́ві, Бо́гу на́шому

Стих: Відомий у Юдеї́ Бог, в Израї́лі вели́ке ім'я́ Йо́го.

Всі: Помолі́ться і возда́йте Господе́ві, Бо́гу на́шому

Апостол Євр. 9, 11-14

Алилуя (г. 8)

Стих: Прийді́те, возра́дуємо́ся Господе́ві, воскликні́м Бо́гу, Спа́сителя́ві на́шому

Стих: Іді́м пе́ред лицём Йо́го з іспові́дання́м і псалма́ми воскликні́м Йо́му

Євангеліє Мр. 10, 32-45.

Замість Достойно співаємо:

Тобо́ю ра́дує́ться, Благода́тна́я, все тво́ріння, а́нгельський собо́р і лю́дський рід, освя́чений хра́ме і ра́ю словес́ний, дівства́ похва́ло, із яко́ї Бог воплоти́вся і младе́нцем став – пе́ред ві́ками су́щий Бог наш. Лоно́ бо твоє́ престо́лом сотвори́в і утробу́ твою́ простори́шою небе́с учини́в. Тобо́ю ра́дує́ться, Благода́тна́я, все тво́ріння, сла́ва то́бі.

Причасний

Хвалі́те Го́спода з небе́с,* хвалі́те Йо́го во ви́шніх.* В па́м'яті́ ві́чній бу́де пра́ведник,* по́голосі́в злих не убо́їться.* Алилу́я, алилу́я,* алилу́я.

THE GARDEN AFTER WINTER

After a long, harsh winter, a small garden lay silent under a blanket of frost. The gardener, though weary, planted seeds with faith. Weeks later, tiny green shoots broke through the soil, reaching for the sun. The garden bloomed again – not because winter was forgotten, but because life had the courage to return.

Easter reminds us that even after the coldest seasons, beauty can rise again.

THE EMPTY CHAIR

A family set an extra chair at their Easter table for a loved one who had passed. Instead of sadness, they filled the seat with stories, laughter and gratitude the life once shared. By the end of the meal, the chair no longer felt empty – it was overflowing with love.

Easter teaches us that love never truly leaves; it transforms and lives on.

Liturgical Schedule

Monday, March 23 The Holy Venerable- Martyr Nikon and his two hundred disciples martyred with him..	Isaiah 48:17-49:4 Genesis 27:1-41 Proverbs 19:16-25			<i>Abstention from meat and foods that contain meat.</i>
Tuesday, March 24 Our Venerable Father Alexius, Man of God.	Isaiah 49:6-10 Genesis 31:3-16 Proverbs 21:3-21			
Wednesday, March 25 ⊕ The Annunciation of Our Most Holy Lady, the Mother of God and Ever-Virgin Mary	Hebrews 2:11-18 Luke 1:24-38	5pm	Vespers with Divine Liturgy (approx. 1hr 15 min)	
Thursday, March 26 ⊗ Synaxis of the Holy Archangel Gabriel..	Isaiah 65:8-16 Genesis 46:1-7 Proverbs 23:15-24:5			
Friday, March 27 Our Venerable Fathers Martyred by the Saracens at the Monastery of St. Sabbas.	Isaiah 66:10-24 Genesis 49:33-50:26 Proverbs 31:8-31	5pm	Liturgy of the Presanctified Gifts and Panakhyda for All Souls	<i>Abstention from meat and foods that contain meat.</i>
Saturday, March 28 Lazarus Saturday	Hebrews 12:28-13:8 John 11:1-45	4:15pm 5:30pm	Divine Liturgy (English) Great Vespers	Intention: Parishioners
Sunday, March 29 Palm Sunday: The Lord's Entrance into Jerusalem.	Philippians 4:4-9 John 12:1-18	9:30am 11am	Divine Liturgy (Ukrainian) Divine Liturgy (English)	Intention: Parishioners Intention: Parishioners

Other Events This Week

Monday, March 23 at 11am: Senior Exercise Class

Wednesday, March 25 at 11am: Senior Exercise Class

Thursday, March 26 at 7am: Perogy and Cabbage roll making. Lunch provided.

Saturday, March 28 at 7pm: Narcotics Anonymous

ANNOUNCEMENTS

1. We welcome our guests and visitors. Thank you for worshipping with us!
2. On the Sundays of Lent, we offer the Divine Liturgy of St. Basil the Great. See the supplement provided containing the texts which differ from the usual Liturgy of St. John Chrysostom. Expect the Liturgy to take 10-15 minutes longer than usual.
3. ANNUAL GENERAL MEETING TODAY AT NOON.
4. Thank you to all who volunteered last week at the brunch.
5. HOLY DAY THIS WEEK: Annunciation of the Mother of God on Wednesday. This feast is the only time that the Divine Liturgy is celebrated on a weekday in Lent. The Church expects that we treat this day like a Sunday: attend the Liturgy, avoid unnecessary work. The requirement to abstain from meat on Wednesday is lifted on account of the feast.

6. Especially during Lent, please remember the many people in our community struggling to put food on their tables, struggling to buy basic self-care and cleaning items. **Let's work to fill our Salvation Army Donation boxes to over-flowing** and show our community that we care for them!!!
7. The next Fundscrip order will be placed on March 22. Please contact Fr. Michael directly to ensure your order is processed.
8. On Sunday, April 12, we will have our Parish Paschal Meal after a combined Divine Liturgy. Please let the office know if you plan to attend so that we can prepare the appropriate amount of food.

Outreach to Homebound Parishioners: Know of someone who might like a priest's visit? Contact the office or Fr. Michael to arrange.

PRAYER LIST OF SICK, SHUT-INS, AND DEAR ONES FAR AND NEAR: Lorraine Wilson, Msgr. Anton Szymychalski, Fr. Jaroslaw Lazoryk, Wanda Duczmal, Debbie Bromeley, Antoinette Blunt, Katherine Pasternak, Walter Borowicz, Pat Stratichuk, Betty Pauliuk, Doris Lebel, Jo-Anne Stone, Denise Jacques, Phil Marinelli, Theresa Barsanti, Patty-Ann Bellerive, Jim Parniak, Connie Sampson, Fr. Oleh Yuryk, Fr. John Barszczyk, Dorothy McIntyre, Andrea Stone Pietramale, Lynn Dunne, Fr. Andrew Kormanik, Ray Robinson, Hunter Stone, Gavin Stone, Gerard Dosko, Anderson Knight, Jann, Ron Barsanti, Peter Harlow, Larisa Pochmursky, Elizabeth Cepecawer, MaryAnn & Art Spadoni, Paul Taillefer, Erin, Dave Kowalyk, Mary Romanchuk, McGill Perry, Tammy Zalewski, Fernando Mannarino, Dave Redfern, Ora, Irene O, Paul M, June, Bob, Dustin Wenmany, Tracey Burmaster, Mel Stanghetta, Norna Martynuck, Sylvie B, Bill McConnell, Anastasiia Pavliuk, Wanda Featherston, Roger McMillan, Clark Hutton, Gerry, Moira O'Pallie, Chris Applejohn, Barb and Gerry, Olena Hankivsky, David Bell, Gary Driver, Rod Stone.

Lord, Jesus Christ, You Who travelled throughout Galilee healing the sick, enabling the blind to see and the lame to walk, bring healing to Your people who need it this day. Grant relief to the ones who suffer pain and physical torment. Give peace to those whose minds are tortured by mental illness and anxiety. Comfort those who are alone in their suffering; may Your people reach out to them and to all the needy this day. Send Your grace to the caregivers that they may be gentle and effective agents of Your loving mercy. May our sufferings be joined with Yours to bring healing throughout the world. Amen

DONATIONS – March 15,2026

Collection: \$495; Building Fund: \$830

In Memory of Derrick Conrad: \$200; In Memory of Marlene Harrigton: \$50

Initial Offering (envelopes): \$25

THANK YOU!!

"On Call Priest"

A priest is available in the city for emergencies 24/7 at 705-256-6675.

Fifth Sunday of the Great Fast: St. Mary of Egypt

Our holy mother Mary was born in Egypt. She had left her parents at the age of twelve to go to Alexandria, where she spent the next seventeen years in debauchery and the greatest profligacy. Living on charity and linen-weaving, she nevertheless offered her body to any man, not being forced to it by dire necessity as were so many poor women, but as though she were consumed by the fire of a desire that nothing was able to appease.

One day, seeing a crowd of Lybians and Egyptians moving towards the port, she followed them and set sail with them for Jerusalem, offering her body to pay her fare. When they arrived in the Holy City, she followed the crowd that was thronging towards the Church of the Resurrection, it being the day of the Exaltation of the Cross. But, when she reached the threshold of the church, an invisible force prevented her entering in spite of repeated efforts on her part, although the other pilgrims were able to go in without hindrance. Left alone in a corner of the narthex, she began to realize that it was the impurity of her life that was preventing her approaching the holy Wood. She burst into tears and smote her breast and, seeing an icon of the Mother of God, made this prayer to her: "O Sovereign Lady, who didst bear God in the flesh, I know that I should not dare to look upon thine icon, thou who are pure in soul and body, because, debauched as I am, I must fill thee with disgust. But, as the God born of thee

became man in order to call sinners to repentance, come to my aid! Allow me to go into the church and prostrate before His Cross. And, as soon as I have seen the Cross, I promise that I will renounce the world and all pleasures, and follow the path of salvation that thou wilt show me."

She felt herself suddenly freed from the power that had held her and was able to enter the church. There she fervently venerated the Holy Cross and then, returning to the icon of the Mother of God, declared herself ready to follow the path that the Virgin would show her. A voice replied to her from on high: "If you cross the Jordan, you will find rest."

Leaving the church, she bought three loaves with the alms a pilgrim had given her, discovered which road led to the Jordan and arrived one evening at the Church of Saint John the Baptist. After having washed in the river, she received Communion in the Holy Mysteries, ate half of one of the loaves and went to sleep on the riverbank. The next morning, she crossed the river and lived from that time on in the desert, remaining there for forty-seven years without ever encountering either another human being or any animal.

During the first seventeen years, her clothes soon having fallen into rags, burning with heat by day and shivering with cold by night, she fed on herbs and wild roots. But more than the physical trials, she had to face violent assaults from the passions and the memory of her sins and, throwing herself on the ground, she implored the Mother of God to come to her aid. Protected by God, who desires nothing but that the sinner should turn to Him and live, she uprooted all the passions from her heart by means of this extraordinary asceticism, and was able to turn the fire of carnal desire into a flame of divine love that made it possible for her to endure the implacable desert with joy, as though she were not in the flesh.

After all these years, a holy elder called Zosimas (April 4), who, following the tradition instituted by Saint Euthymios, had gone into the desert across the Jordan for the period of the Great Fast, saw one day a human form with a body blackened by the sun and with hair white as bleached linen to its shoulders. He ran after this apparition that fled before him, begging it to give him its blessing and some saving words. When he came within ear-shot, Mary, calling by name him whom she had never seen, revealed to him that she was a woman and asked him to throw her his cloak that she might cover her nakedness.

At the urging of the monk, who was transported at having at last met a God-bearing being who had attained the perfection of monastic life, the Saint recounted to him with tears the story of her life and conversion. Then, having finished her account, she begged him to come the following year to the bank of the Jordan with Holy Communion.

When the day arrived, Zosimas saw Mary appearing on the further bank of the river. She made the sign of the Cross and crossed the Jordan, walking on the water. Having received Holy Communion weeping, she said: "Lord, now lettest Thou Thy servant depart in peace according to Thy word; for mine eyes have seen Thy salvation" (Luke 2:29). She then took leave of Zosimas, asking him to meet her the following year in the place where they had first met.

When the year was past, Zosimas, going to the agreed spot, found the Saint's body stretched on the ground, her arms crossed and her face turned towards the East. His tearful emotion prevented him from noticing at once an inscription traced on the ground by the Saint, which read: "Abba Zosimas, bury here the body of the humble Mary; give what is of dust to dust, after having prayed for me. I died on the first day of April, the very night of the Passion of our Lord and Savior Jesus Christ, after having partaken in the Holy Eucharist." Consoled in his grief by having learned the Saint's name, Zosimas was amazed to discover that she had, in several hours, covered a distance of more than twenty days' march.

After having vainly tried to break up the earth with a stick, he suddenly saw a lion approaching Mary's body and licking her feet. On the orders of the Elder, the beast dug a hole with its claws, in which Zosimas devoutly placed the Saint's body.

On his return to the monastery, he recounted the marvels that God had wrought for those who turn away from sin and move towards Him with all their hearts. From the hardened sinner that she had been, Mary has, for a great many souls crushed under the burden of sin, become a source of hope and a model of conversion. This is why the Holy Fathers have placed the celebration of her memory at the end of the Great Fast as an encouragement for all who have neglected their salvation, proclaiming that repentance can bring them back to God even at the eleventh hour.