



THE CATHOLIC PARISH OF THE
DORMITION

OF THE MOST HOLY MOTHER OF GOD
Парафія Успіння Пресв. Богородиці
A PARISH OF THE UKRAINIAN CATHOLIC EPARCHY OF EDMONTON

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

Please register
online or by phone to
attend services.

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am

& Melkite (Arabic) D.L. at 2 pm

Parish Website:

<http://dormition.eeparchy.com>

Twitter:

@dormitionparish

<https://twitter.com/dormitionparish>

Eparchial Website:

www.eeparchy.com

Pastor:

Fr. Bo Nahachewsky

Fr. Bo's cell phone:

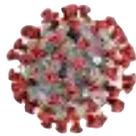
780-340-FR.BO (3726)

Fr. Bo's Emails:

fr.nahachewsky@eeparchy.com

January 17, 2021

**Jan 17; Sunday of Zacchaeus, Tone 8;
Our Venerable and God-bearing Father Anthony the Great (356)**



**At Dormition everyone is always welcome...
...unless you are feeling sick.
Get well first, then come and join us again.**

What is "First Solemn Communion"?

First Solemn Communion is an important step in our spiritual lives. It is the first major opportunity for a child to learn about their faith, and **fully participate in the Mysteries / Sacraments of Reconciliation and Eucharist on their own.**

In one sense this is a spiritual graduation from being a child who passively receives the faith from their parents, to a young person who actively participates in their own spiritual development.

In Eastern Catholic Churches, and some Roman Catholic Churches children are usually presented as infants to the Church to receive the Sacraments of Initiation together: Baptism, Chrismation (aka Confirmation) and Eucharist. These children are then brought forward at each Divine Liturgy by their parents, God-parents, or grand-parents to continue receiving the Body and Blood of Christ.

When the infants become old enough to understand the basic truths of the faith, and to recognize the meaning of their own actions, they are taught how to go to the Sacrament of Reconciliation and then approach Holy Eucharist. At this point they are no longer brought forth by others, but they approach on their own.

This is what the "First Solemn Communion Program" is all about. It is designed to recognize a child's growth in maturity, to teach them what life with Christ is about, and to encourage the child to take more responsibility for his or her own spiritual well-being.

Our ONLINE program begins next week.

If you know any child who is ready to take this important step (with their parents in tow), please have the family contact me:
780-340-3726 - Fr. Bo.



Venerable and God-bearing Father Anthony the Great

Saint Anthony the Great is known as the Father of monasticism, and the long ascetical sermon in *The Life of Saint Anthony* by Saint Athanasius (Sections 16-34), could be called the first monastic Rule.

He was born in Egypt in the village of Coma, near the desert of the Thebaid, in the year 251. His parents were pious Christians of illustrious lineage. Anthony was a serious child and was respectful and obedient to his parents. He loved to attend church services, and he listened to the Holy Scripture so attentively, that he remembered what he heard all his life.

When Saint Anthony was about twenty years old, he lost his parents, but he was responsible for the care of his younger sister. Going to church about six months later, the youth reflected on how the faithful, in the Acts of the Apostles (4:35), sold their possessions and gave the proceeds to the Apostles for the needy.

Then he entered the church and heard the Gospel passage where Christ speaks to the rich young man: "If you would be perfect, go, sell what you possess and give it to the poor, and you will have treasure in heaven; and come follow Me" (Mt.19:21). Anthony felt that these words applied to him. Therefore, he sold the property that he received after the death of his parents, then distributed the money to the poor, and left his sister in the care of pious virgins in a convent.

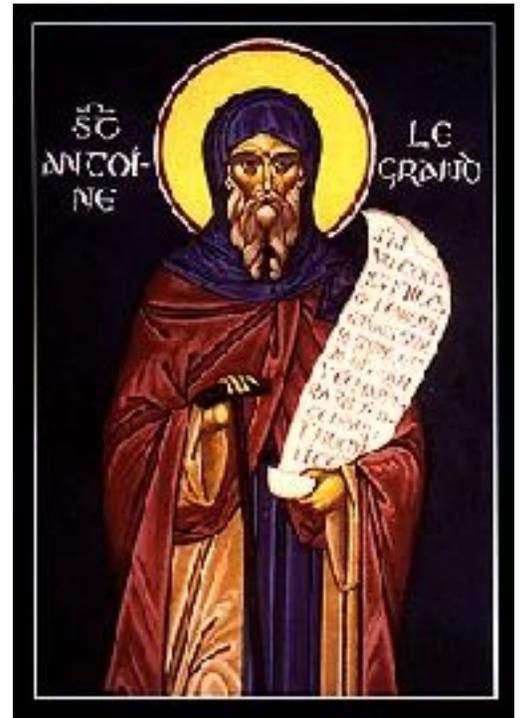
Leaving his parental home, Saint Anthony began his ascetical life in a hut not far from his village. By working with his hands, he was able to earn his livelihood and also alms for the poor. Sometimes, the holy youth also visited other ascetics living in the area, and from each he sought direction and benefit. He turned to one particular ascetic for guidance in the spiritual life.

In this period of his life Saint Anthony endured terrible temptations from the devil. The Enemy of the race of man troubled the young ascetic with thoughts of his former life, doubts about his chosen path, concern for his sister, and he tempted Anthony with lewd thoughts and carnal feelings. But the saint extinguished that fire by meditating on Christ and by thinking of eternal punishment, thereby overcoming the devil.

Realizing that the devil would undoubtedly attack him in another manner, Saint Anthony prayed and intensified his efforts. Anthony prayed that the Lord would show him the path of salvation. And he was granted a vision. The ascetic beheld a man, who by turns alternately finished a prayer, and then began to work. This was an angel, which the Lord had sent to instruct His chosen one.

Saint Anthony tried to accustom himself to a stricter way of life. He partook of food only after sunset, he spent all night praying until dawn. Soon he slept only every third day. But the devil would not cease his tricks, and trying to scare the monk,

he appeared under the guise of monstrous phantoms. The saint however protected himself with the Life-Creating Cross. Finally the Enemy appeared to him in the guise of a frightful looking black child, and hypocritically declaring himself beaten, he thought he could tempt the saint into vanity and pride. The saint, however, vanquished the Enemy with prayer.



For even greater solitude, Saint Anthony moved farther away from the village, into a graveyard. He asked a friend to bring him a little bread on designated days, then shut himself in a tomb. Then the devils pounced upon the saint intending to kill him, and inflicted terrible wounds upon him. By the providence of the Lord, Anthony's friend arrived the next day to bring him his food. Seeing him lying on the ground as if dead, he took him back to the village. They thought the saint was dead and prepared for his burial. At midnight, Saint Anthony regained consciousness and told his friend to carry him back to the tombs.

Saint Anthony's staunchness was greater than the wiles of the Enemy. Taking the form of ferocious beasts, the devils tried to force the saint to leave that place, but he defeated them by trusting in the Lord. Looking up, the saint saw the roof opening, as it were, and a ray of light coming down toward him. The demons disappeared and he cried out, "Where have You been, O Merciful Jesus? Why didn't You appear from the very beginning to end my pain?"

The Lord replied, "I was here, Anthony, but wanted to see your struggle. Now, since you have not yielded, I shall always help you and make your name known throughout all the world." After this vision Saint Anthony was healed of his wounds and felt stronger than before. He was then thirty-five years of age.

Having gained spiritual experience in his struggle with the devil, Saint Anthony considered going into the Thebaid desert to serve the Lord. He asked the Elder (to whom he had turned for guidance at the beginning of his monastic journey) to go into the desert with him. The Elder, while blessing him in the then as yet unheard of exploit of being a hermit, decided not to accompany him because of his age.

Saint Anthony went into the desert alone. The devil tried to hinder him, by placing a large silver disc in his path, then gold, but the saint ignored it and passed by. He found an abandoned fort on the other side of the river and settled there, barricading the entrance with stones. His faithful friend brought him bread twice a year, and there was water inside the fort.

Saint Anthony spent twenty years in complete isolation and constant struggle with the demons, and he finally achieved perfect calm. The saint's friends removed the stones from the entrance, and they went to Saint Anthony and besought him to take them under his guidance. Soon Saint Anthony's cell was surrounded by several monasteries, and the saint acted as a father and guide to their inhabitants, giving spiritual instruction to all who came into the desert seeking salvation. He increased the zeal of those who were already monks, and inspired others with a love for the ascetical life. He told them to strive to please the Lord, and not to become faint-hearted in their labors. He also urged them not to fear demonic assaults, but to repel the Enemy by the power of the Life-Creating Cross of the Lord.

In the year 311 there was a fierce persecution against Christians, in the reign of the emperor Maximian. Wishing to suffer with the holy martyrs, Saint Anthony left the desert and went to Alexandria. He openly ministered to those in prison, he was present at the trial and interrogations of the confessors, and accompanying the martyrs to the place of execution. It pleased the Lord to preserve him, however, for the benefit of Christians.

At the close of the persecution, the saint returned to the desert and continued his exploits. The Lord granted the saint the gift of wonderworking, casting out demons and healing the sick by the power of his prayer. The great crowds of people coming to him disrupted his solitude, and he went off still farther, into the inner desert where he settled atop a high elevation. But the brethren of the monasteries sought him out and asked him to visit their communities.

Another time Saint Anthony left the desert and arrived in Alexandria to defend the Orthodox Faith against the Manichaeism and Arian heresies. Knowing that the name of Saint Anthony was venerated by all the Church, the Arians said that he adhered to their heretical teaching. But Saint Anthony publicly denounced Arianism in front of everyone and in the presence of the bishop. During his brief stay at Alexandria, he converted a great multitude of pagans to Christ.

People from all walks of life loved the saint and sought his advice. Pagan philosophers once came to Abba Anthony intending to mock him for his lack of education, but by his words he reduced them to silence. Emperor Constantine the Great (May 21) and his sons wrote to Saint Anthony and asked him for a reply. He praised the emperor for his belief in Christ, and advised him to remember the future judgment, and to know that Christ is the true King.

Saint Anthony spent eighty-five years in the solitary desert. Shortly before his death, he told the brethren that soon he would be taken from them. He instructed them to preserve the Orthodox Faith in its purity, to avoid any association with heretics, and not to be negligent in their monastic struggles. "Strive to be united first with the Lord, and then with the saints, so that after death they may receive you as familiar friends into the everlasting dwellings."

The saint instructed two of his disciples, who had attended him in the final fifteen years of his life, to bury him in the desert and not in Alexandria. He left one of his monastic mantles to Saint Athanasius of Alexandria (January 18), and the other to Saint Serapion of Thmuis (March 21). Saint Anthony died peacefully in the year 356, at age 105, and he was buried in the desert by his disciples.

The Life of the famed ascetic Saint Anthony the Great was written by Saint Athanasius of Alexandria. This is the first biography of a saint who was not a martyr, and is considered to be one of the finest of Saint Athanasius' writings. Saint John Chrysostom recommends that this Life be read by every Christian.

"These things are insignificant compared with Anthony's virtues," writes Saint Athanasius, "but judge from them what the man of God Anthony was like. From his youth until his old age, he kept his zeal for asceticism, he did not give in to the desire for costly foods because of his age, nor did he alter his clothing because of the infirmity of his body. He did not even wash his feet with water. He remained very healthy, and he could see well because his eyes were sound and undimmed. Not one of his teeth fell out, but near the gums they had become worn due to his advanced age. He remained strong in his hands and feet.... He was spoken of everywhere, and was admired by everyone, and was sought even by those who had not seen him, which is evidence of his virtue and of a soul dear to God."

The following works of Saint Anthony have come down to us:

Twenty Sermons on the virtues, primarily monastic (probably spurious).

Seven Letters to various Egyptian monasteries concerning moral perfection, and the monastic life as a spiritual struggle.

A Rule for monastics (not regarded as an authentic work of Saint Anthony).

In the year 544 the relics of Saint Anthony the Great were transferred to Alexandria, and after the conquest of Egypt by the Saracens in the seventh century, they were transferred to Constantinople. The holy relics were transferred from Constantinople in the tenth-eleventh centuries to a diocese outside Vienna. In the fifteenth century they were brought to Arles (in France), to the church of Saint Julian.

Our Journey to Pascha and Beyond

Understanding the seasons of Pre-Lent, the Great Fast, Holy Week, Easter, Bright Week, Easter Season, Pentecost and beyond.

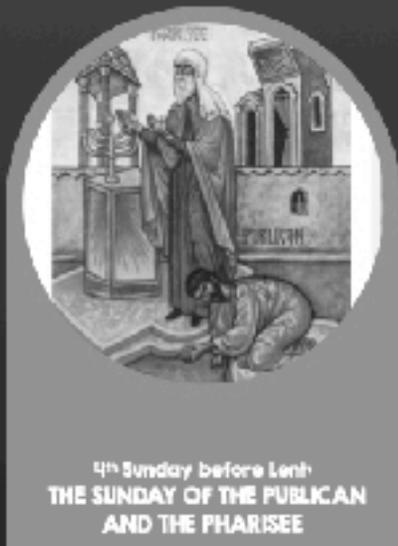
Pre-Lent I

We begin our pre-lenten journey here



Fasting Note:

On the first week of the pre-lenten season there are no differences in prescribed fasting from the regular year round rule of abstinence from meat on Wednesdays and Fridays.



Sunday of Zacchaeus:

The paschal season of the Church is preceded by the season of Great Lent, which is itself preceded by its own liturgical preparation. The first sign of the approach of Great Lent comes five Sundays before its beginning. On this Sunday the Gospel reading is about Zacchaeus the tax-collector. It tells how Christ brought salvation to the sinful man and how his life was greatly changed simply because he "sought to see who Jesus was" (Lk 19.3). The desire and effort to see Jesus begins the entire movement through lent towards Easter. It is the first movement of salvation.

Sunday of the Publican and the Pharisee:

The following Sunday is that of the Publican and the Pharisee. The focus here is on the two men who want to the temple to pray—one a pharisee who was a very decent and righteous man of religion, the other a publican who was a truly sinful tax-collector who was cheating the people. The first, although genuinely righteous, boasted before God and was condemned, according to Christ. The second, although genuinely sinful, begged for mercy, received it, and was justified by God (Lk 18.9). The meditation here is that we have neither the religious piety of the pharisee nor the repentance of the publican by which alone we can be saved. We are called to see ourselves as we really are in the light of Christ's teaching, and to beg for mercy.

A Lay Person's service for the

Blessing of Homes on the Feast of Theophany

Because this year with the Covid pandemic it is not safe for anyone to go from house to house.

House blessings typically take place from the feast of Theophany till as late as the Feast of the Presentation of our Lord (Feb 2), but it is never a bad idea to ask God to bless our homes.

✠ Through the prayers of our holy Fathers and Mothers, O Lord, Jesus Christ, have mercy and save us.

Amen.

✠ Glory be to You, Christ God our hope, glory be to You.

Heavenly King, Advocate, Spirit of Truth, Who are everywhere present and fill all things, Treasury of Blessings, Bestower of life, come and dwell within us; cleanse us of all that defiles us, and, O Good One, save our souls.

✠ Holy God, Holy and Mighty, Holy and Immortal, have mercy on us. (3x)

Glory be to the ✠ Father and to the Son and to the Holy Spirit, now and forever and ever. Amen.

Trinity most holy, have mercy on us. Cleanse us of our sins, O Lord; pardon our transgressions, O Master; look upon our weaknesses and heal them, O Holy One; for the sake of Your name.

Lord, have mercy. (3x)

Glory be to the ✠ Father and to the Son and to the Holy Spirit, now and forever and ever. Amen.

Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this

day our daily bread and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil.

For the kingdom, the power and the glory are Yours, ✠ Father, Son and Holy Spirit, now and forever and ever. Amen.

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Let us pray to the Lord.

Lord, have mercy.

O God our Saviour, the true Light, Who was baptized in the river Jordan by John to renew all of us by the water of regeneration, and who condescended to enter under the roof of Zacchaeus to bring salvation to him and all his household, keep safe also from harm all of us who dwell here; grant us Your blessing, purification and bodily health, and all our petitions for salvation and life everlasting:

✠ For blessed are You, together with Your eternal Father, and Your all-holy, gracious, and life-giving Spirit, now and for ever and ever. Amen.

Take some holy water blessed by a priest and sprinkle it within your home, saying:

Lord, bless my/our home by the sprinkling of this holy water, in the name of the ✠ Father, and of the Son, and of the Holy Spirit. Now and for ever and ever. Amen.

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Glory be to You, O Christ our God, our hope glory be to You.

✠ Through the prayers of our holy Fathers and Mothers, O Lord, Jesus Christ, have mercy and save us. Amen.



Sign of Hope!



This year No Room in the Inn has chosen Catholic Social Services - La Salle Shelter and St Katharine Drexel Place for their 2020 campaign. This campaign focus is domestic violence and the need for women's shelters.

No Room in the Inn is based on the story of Mary and Joseph, forced to take refuge in a stable because there was nowhere else for them to stay. Each Christmas, churches and individuals from a number of denominations join together as part of the No Room in the Inn ministry to provide financial support to a provider of housing to the homeless or those at risk in the Edmonton Capital Region.

The No Room in the Inn campaign is made possible by the Edmonton and District Council of Churches, formed in 1941 as a fellowship of Christian churches living out Jesus' prayer: "that they all may be one...so that the world may believe you have sent me."

- John 17:21

EXISTING BACK YARD AREAS



PLANNED BACK YARD AREA IDEAS



We are appealing for support of two of our women's shelters, LaSalle Shelter and St. Katharine Drexel Place, which are in need of backyard upgrades so that the children in care can safely play outside on the properties.

La Salle Shelter, a second-stage shelter, annually helps more than 30 women and their children escape domestic violence, and transition into stable housing. La Salle shelters those who are fleeing abusive relationships, where they can stay for six months to one year.

St. Katharine Drexel Place supports dozens of women each year to stabilize their lives by helping them pursue career and educational goals, focus on family, and find permanent residence in the community. This is subsidized, transitional housing for women in crisis and their children. Clients are homeless, vulnerably-housed, or at risk of homelessness.



DONATE ONLINE

www.canadahelps.org/en/dn/m/5489

DONATE THROUGH YOUR CHURCH

Please include a NRRI donation as part of your regular collection offering this Christmas. (Churches will forward on any NRRI donation funds received)

Contact

For more information, please contact:

Carol Markosky
Catholic Social Services
12431 Stony Plain Road
Edmonton, AB T5N 3N8
780-380-3033
Carol.Markosky@cssalberta.ca

Julien Hammond
Chair - No Room in the Inn Committee
780 465 1010, ext. 9133
jhammond@cssedmonton.ca

No Room in the Inn is a project of the Edmonton and District Council of Churches. For more information, visit www.no-room-inn.org

DONATE BY MAIL

Name: _____

Organization (if applicable): _____

Address: _____

City: _____

Prov: _____ PC: _____

Phone #: _____

Email: _____

Amount: _____

Cheque Enclosed (AVAILABLE TO SIGN OFF BOOK, WITH "NO ROOM IN THE INN" ON THE BACK OF LEAF.)

MAIL TO:
Manager Adult Administration Centre
12431 Stony Plain Road
Edmonton, AB T5N 3N8

For credit card donations please visit:
www.canadahelps.org/en/dn/m/5489

(An amount based for donations of \$20.00 or more. Charitable receipt below #: 88162 5045 870003)

The Project

With families now confined to closed quarters, having limited or no interaction with neighbours, community members, or educators, and with the current economic downturn and financial stressors it is anticipated that the number of families who will experience domestic violence or are at risk of homelessness will increase.

Many women in our care have had to learn to adapt their school-aged children to learning in place. As the weather improves next Spring, recreational components of the day will tend towards going outside, especially important for those living in close quarters. Neighbourhood playgrounds have potentially contaminated equipment.

This project will contribute towards ensuring the children of all ages have the resources they need to continue to learn, grow, recover and develop inclusively. The yards will be made private which is especially important for women fleeing domestic violence, with spaces where the mothers can relax while supervising their children.

cssalberta.ca



The Ukrainian Catholic Eparchy of Edmonton is changing the way we Evangelize in 2021. With that, we're looking to our community of faithful to **help create a logo that represents our Ukrainian Catholic community!** Anyone can take part in this contest, *submissions close on January 22nd*. Our Church's mission statement is:

We strive to carry out the mission entrusted to the Church by Christ Himself to fulfill in the world, namely, to journey with God's people in their coming to know God, to love God, and to serve God.

Our Eparchial theme is **"Come Follow Me"**, and thus the logo should be a representation of the diverse groups of laity and clergy that all are united in following Christ's teachings. This logo can be a simple hand drawing or done in any graphic design software. Submissions may be posted on social media when submitted and the winner will be announced on January 25th. Here are some general ideas for an Eparchial logo:

- A modern logo designed in the context of our current society.
- Representative of a diverse group of people
- Representative of people following Christ's teachings
- Keep in mind the traditions and culture around the Ukrainian Catholic Church
- Avoid text inside the logo where possible

If you choose to use a cross in your logo, both the three bar and single bar crosses are appropriate.

Contest Winner Receives \$300 and \$200 will be donated to a local homeless shelter of your choice!



- Please pray for several of our parishioners and family members including (but not limited to): Ross, Ron, Peter, Anne, Katie, Jean, Edward, Verna, Miranda, Sarah, Marge, Ann, Louis & Rosa Maria.
- Happy birthday to Adam Ostopowich (Jan 21) who celebrates his birthdays this week. May God grant you many happy years. Mnohaya Lita.

- Please say a prayer for the newly departed servant of God + Pauline Halko, who once was active in our parish. Her funeral date has not been set, but due to Covid, it will not be open to the public. Please also pray for her family as they mourn her passing. In blessed sleep grant eternal rest, O Lord, to the soul of Your departed servant, Pauline, and make her memory eternal. Vichnaya Pamyat.



Good News! The Calendars are in!

after a lengthy delay at the US border (we think), they have arrived.

Medium - Bad News: Fr. Bo has not yet gone to Park Memorial to pick them up. Hopefully they will here in the parish within next week.

Everyone knows Fr. Bo makes MANY mistakes in his bulletins, videos, milage reports, phone calls, homilies, and... well almost everywhere. **Here are some MORE actual church bulletin mistakes to make you chuckle:**

- The Rev. Merriwether spoke briefly, much to the delight of the audience.
- The pastor will preach his farewell message, after which the choir will sing, "Break Forth Into Joy."
- During the absence of our pastor, we enjoyed the rare privilege of hearing a good sermon when J.F. Stubbs supplied our pulpit.
- Due to the Rector's illness, Wednesday's healing services will be discontinued until further notice.
- Stewardship Offertory: "Jesus Paid It All"
- The music for today's service was all composed by George Friedrich Handel in celebration of the 300th anniversary of his birth.
- Remember in prayer the many who are sick of our church and community.
- Miss Charlene Mason sang, "I Will Not Pass This Way Again," giving obvious pleasure to the congregation.
- Ladies, don't forget the rummage sale. It is a good chance to get rid of those things not worth keeping around the house. Bring your husbands.
- An announcement in a church bulletin for a National Prayer & Fasting Conference: "The cost for attending the Fasting & Prayer conference includes meals."

Thank you for your ongoing love and support that you give to me even though I make mistakes from time to time. Fr. Bo.

Dormition Parish January - February 2021

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
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<p>17 32 Sunday after Pentecost - Sunday of Zacchaeus, Tone 8; Our Venerable and God-bearing Father Anthony the Great (356);</p> <ul style="list-style-type: none"> • 1 Timothy 4:9-15; • Hebrews 13: 17-21; • Luke 19:1-10; • Luke 6: 17-23 <p>10 am D.L. Bilingual Ukrainian / English</p> <p>2 pm D.L. Bilingual Arabic / English</p>	<p>18 Our Holy Fathers and Archbishops of Alexandria Athanasius (373) and Cyril (444);</p> <ul style="list-style-type: none"> • 1 Peter 2:21-3:9; • Mark 12:13-17 <p>The Pre-Lenten Season Begins</p> <p>Fr. Bo occupied this evening</p>	<p>19 Our Venerable Father Macarius of Egypt (c. 390);</p> <ul style="list-style-type: none"> • 1 Peter 3:10-22; • Mark 12:18-27 	<p>20 Our Venerable and God-bearing Father Euthemius the Great (473); Polyeleos Feast.</p> <ul style="list-style-type: none"> • Hebrews 13: 17-21; • Luke 6: 17-23 <p>11 am Camp Meeting with Bishop David</p>	<p>21 Our Venerable Father Maximus the Confessor (662); the Holy Martyr Neophytus (284-305); the Holy Martyrs Eugene, Candidus, Valerian, and Aquilas;</p> <ul style="list-style-type: none"> • 1 Peter 4:12-5:5; • Mark 12:38-44 <p>Adam Ostopowich's Birthday</p>	<p>22 The Holy Apostle Timothy; the Holy Venerable-Martyr Anastasius the Persian (628); Abstinence from meat and foods that contain meat.</p> <ul style="list-style-type: none"> • 2 Peter 1:1-10; • Mark 13:1-8 <p>Probable Recording of this week's Divine Liturgy in the late afternoon.</p> <p>Young Adults Meeting Online</p>	<p>23 The Holy Priest-Martyr Clement, Bishop of Ancyra; the Holy Martyr Agathangel (both 286-305); Blessed Vincent Levoniuk and His Twelve Companions Martyred at Pratulyn (1871); Passing into Eternal Life (1952) of Blessed Olimpia Bida, Superior of the Sisters of St. Joseph, and Martyr;</p> <ul style="list-style-type: none"> • 2 Timothy 2:11-19; • Luke 18:2-8 <p>Weekly day of editing the Liturgy video, making of this bulletin, updating the website and much more. Saturdays are busy.</p>
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<p>24 Sunday of the Publican and the Pharisee, Tone 1; Our Venerable Mother Xenia the Roman;</p> <ul style="list-style-type: none"> • 2 Timothy 3:10-15; • Luke 18:10-14 <p>10 am D.L. Bilingual Ukrainian / English</p> <p>2 pm D.L. Bilingual Arabic / English</p> <p>First Solemn Communion Program is introduced to all families involved.</p>	<p>25 Our Holy Father Gregory the Theologian, Archbishop of Constantinople (390);</p> <ul style="list-style-type: none"> • 1 Corinthians 12:7-11; • John 10:9-16 	<p>26 Our Venerable Father Xenophon and his wife Maria; No fasting or abstinence from foods.</p> <ul style="list-style-type: none"> • 2 Peter 2:9-22; • Mark 13:14-23 <p>Possible Camp Oselia Meeting</p>	<p>27 The Transfer of the Precious Relics (438) of Our Father among the Saints John Chrysostom; Polyeleos Feast.</p> <ul style="list-style-type: none"> • Hebrews 7:26-8:2; • John 10:9-16 <p>5 pm Youth Ministry Commission Meeting</p>	<p>28 Our Venerable Father Ephrem the Syrian (373); No fasting or abstinence from foods.</p> <ul style="list-style-type: none"> • 1 John 1:8-2:6; • Mark 13:31-14:2 <p>Probable Camp Oselia Meeting</p>	<p>29 no fasting The Transfer of the Relics of the Great-Martyr Ignatius the God-bearer (of Antioch)</p> <ul style="list-style-type: none"> • 1 John 2:7-17; • Mark 14:3-9 <p>Probable Recording of this week's Divine Liturgy in the late afternoon.</p> <p>First Solemn Communion with Melkites Begins</p> <p>Children's and Youth Online sessions.</p>	<p>30 The Three Holy and Great Hierarchs: Basil the Great, Gregory the Theologian and John Chrysostom; and the Holy Priest-Martyr Hippolytus (235); All-night Vigil Feast. A day when the faithful are highly encouraged to participate in the Divine Liturgy.</p> <ul style="list-style-type: none"> • Hebrews 13:7-16; • Matthew 5:14-19 <p>Weekly day of editing the Liturgy video, making of this bulletin, updating the website and much more. Saturdays are busy.</p>
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<p>31 Sunday of the Prodigal Son, Tone 2; The Holy Wonderworkers and Unmercenaries Cyrus and John (284-305);</p> <ul style="list-style-type: none"> • 1 Corinthians 6:12-20; • Luke 15:11-32 <p>10 am D.L. Bilingual Ukrainian / English</p> <p>2 pm D.L. Bilingual Arabic / English</p>	<p>1 Fore-feast of the Encounter; the Holy Martyr Tryphon (249-51);</p> <ul style="list-style-type: none"> • Romans 8:28-39; • Luke 10:19-21 	<p>2 The Encounter of Our Lord God and Saviour Jesus Christ; Feast of our Lord.</p> <ul style="list-style-type: none"> • Hebrews 7:7-17; • Luke 2:22-40 <p>End of the Christmas Season.</p>	<p>3 Post-feast of the Encounter; the Holy and Just Simeon Who Received God and the Prophetess Anna;</p> <ul style="list-style-type: none"> • 1 John 3:21-4:6; • Mark 14:43-15:1 	<p>4 Post-feast of the Encounter; Our Venerable Father Isidore of Pelusium (408-50);</p> <ul style="list-style-type: none"> • 1 John 4:20-5:21; • Mark 15:1-15 	<p>5 Leave-taking of the Encounter; The Holy Martyr Agatha (249-51);</p> <ul style="list-style-type: none"> • 2 John 1:1-13; • Mark 15:22-25, 33-41 <p>Young Adults Meeting Online</p>	<p>6 All Souls Saturday; Our Venerable Father Boucolus, Bishop of Smyrna; the Holy Priest-Martyr Sylvanus, Bishop of Emessa and Those with Him;</p> <ul style="list-style-type: none"> • 1 Corinthians 10:23-28; • 1 Thessalonians 4:13-17; • Luke 21:8-9, 25-27, 33-36; • John 5:24-30 <p style="text-align: right;">8</p>
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Jan 17; Sunday of Zacchaeus, Tone 8; Our Venerable and God-bearing Father Anthony the Great (356)

Troparion: 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.

Troparion: By your life you imitated the zealous Elias* and by following straight paths you emulated the Baptist, John.* O Father Anthony,* you peopled the desert and strengthened the world by your prayers;* intercede with Christ God to save our souls.

Kontakion: When You rose from the tomb,* You also raised the dead and resurrected Adam.* Eve exults in Your resurrection,* and the ends of the world celebrate Your rising from the dead,* O most merciful One.

Glory be to the Father and to the Son and to the Holy Spirit.

Kontakion: You rejected earthly worries* and finished your life in silence imitating the Baptist in every way* and so with him we honour you,* O Anthony, most venerable, first of the Fathers.

Now and for ever and ever. Amen.

Theotokion: The tomb and death could not hold the Mother of God,* unceasing in her intercession and an unfailing hope of patronage,* for as the Mother of Life she was transferred to life* by Him Who had dwelt in her ever-virgin womb.

Prokeimenon:

Pray and give praise to the Lord our God.

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

Epistle: I Timothy 4:9-15; (NRSV)

Timothy my Son, the saying is sure and worthy of full acceptance. For to this end we toil and struggle, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe. These are the things you must insist on and teach. Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Until I arrive, give attention to the public reading of scripture, to exhorting, to teaching. Do not neglect the gift that is in you, which was given to you through prophecy with the laying on of hands by the council of elders. Put these things into practice, devote yourself to them, so that all may see your progress.

Alleluia verses:

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

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

Blessed is the man who fears the Lord; he shall delight exceedingly in His commandments.

His posterity shall be mighty upon the earth.

Gospel: Luke 19:1-10; (NRSV)

At that time Jesus entered Jericho and was passing through it. A man was there named Zacchaeus; he was a chief tax collector and was rich. He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. So he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way. When Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down; for I must stay at your house today." So he hurried down and was happy to welcome him. All who saw it began to grumble and said, "He has gone to be the guest of one who is a sinner." Zacchaeus stood there and said to the Lord, "Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much." Then Jesus said to him, "Today salvation has come to this house, because he too is a son of Abraham. For the Son of Man came to seek out and to save the lost."

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.

Today after the Liturgy we will do a 40-ish day memorial of repose for Virginia's Brother-In-Law Arnie.

