



THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD

Парафія Успіння Пресв. Богородиці

Our Mission is to joyfully bring all people into the knowledge, love and service of the Holy Trinity, Who dwells amongst us.

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am

Festal Liturgies:

Most Major Feasts at 6 or 7 pm,
*see the calendar section of this
bulletin for details.*

Parish Website:

<http://dormition.eeparchy.com>

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



Sunday, January 29, 2023

Sunday of the Publican and the Pharisee; Octoechos Tone I; The Transfer of the Relics of the Great-Martyr Ignatius the God-bearer (of Antioch)

Христос Родиться!
Славте Його!

Christ is Born!
Glorify Him!



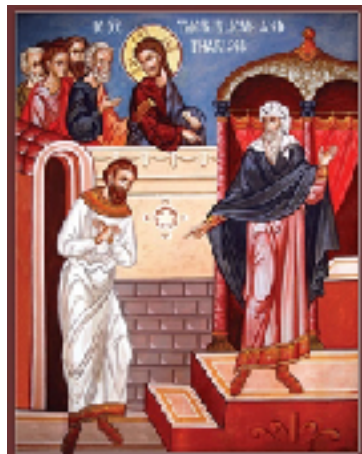
The Feast of the Encounter of Our Lord in the Temple: February 2

This major feast (one of the 12 major feasts) occurs 40 days after the Nativity of Christ. In this feast we remember how Christ was presented in the Temple as was required by the law. How incredible that our God even follows this own rules in humility, rather than saying "I don't need this".

In the temple St. Simeon and St. Anna greeted the infant child and beheld the salvation of the world.

More about this feast inside this bulletin.

We will have our Festal Divine Liturgy on Wednesday (the 1st) at 5:30 followed by our regular PPC Meeting at 6:30.



Today is the **Sunday of the Publican and Pharisee**. It is so named because that is the Gospel that is read at the Liturgy. It is the first full Sunday of the Pre-Lenten season, telling us to have the right attitude of humility when it comes to prayer, almsgiving and fasting... unlike the Pharisee.

To learn more about this season of Pre-Lent, see the bulletin board at church.

Translation of the relics of the Hieromartyr Ignatius, the Godbearer and Bishop of Antioch

The Transfer of the Relics of the Hieromartyr Ignatius the God-Bearer: (See December 20). After the holy hieromartyr Ignatius was thrown to the lions in the year 107 on the orders of the emperor Trajan, Christians gathered up his bones and preserved them at Rome.

Later, in the year 108, the saint's relics were collected and buried outside the gate of Daphne at Antioch. A second transfer, to the city of Antioch itself, took place in the year 438. After the capture of Antioch by the Persians, the relics of the Hieromartyr Ignatius were returned to Rome and placed into the church of the holy Hieromartyr Clement in the year 540 (in 637, according to other sources).

Saint Ignatius introduced antiphonal singing into Church services. He has left us seven archpastoral epistles in which he provided instructions on faith, love and good works. He also urged his flock to preserve the unity of the faith and to beware of heretics. He encouraged people to honor and obey their bishops, "We should regard the bishop as we would the Lord Himself." (To the Ephesians 6)

In his Letter to Polycarp, Saint Ignatius writes: "Listen to the bishop, if you want God to listen to you... let your baptism be your shield, your faith a helmet, your charity a spear, your patience, like full armor." (Compare Eph. 6:14-17 and the Wisdom of Solomon 5:17-20. Also *The Ladder* 4:2)



Through the Prayers of St. Ignatius, O Lord Jesus Christ, Have Mercy on Us and Save Us.

These explanations of the lives of the Saints were taken from oca.org

Meeting of the Lord

By Fr. Thomas Hopko

Forty days after Christ was born He was presented to God in the Jerusalem Temple according to the Mosaic Law. At this time as well His mother Mary underwent the ritual purification and offered the sacrifices as prescribed in the Law. Thus, forty days after Christmas, on the second of February, the Church celebrates the feast of the presentation called the Meeting (or Presentation or Reception) of the Lord.

The meeting of Christ by the elder Simeon and the prophetess Anna (Lk 2.22–36) is the main event of the feast of Christ's presentation in the Temple. It was "revealed to Simeon by the Holy Spirit that he would not see death before he had seen the Lord's Christ" (Lk 2.26) and, inspired by the same Spirit, he came to the Temple where he met the new-born Messiah, took Him in his arms and said the words which are now chanted each evening at the end of the Vespers service:

Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation which Thou hast prepared in the presence of all peoples, a light for the revelation to the Gentiles, and for glory to Thy people Israel (Lk 2.29–32).

At this time as well Simeon predicted that Jesus would be the "sign which is spoken against" and that He would cause "the fall and the rising of many in Israel." He also foretold Mary's...



Meeting of the Lord continued

... sufferings because of her son (Luke 22.34–35). Anna also was present and, giving thanks to God “she spoke of Jesus to all who were looking for the redemption of Jerusalem” (Lk 2.38).

In the service of the feast of the Meeting of the Lord, the fact emphasized is that Christ, the Son and Word of God through Whom the world was created, now is held as an infant in Simeon’s hands; this same Son of God, the Giver of the Law, now Himself fulfills the Law, carried in arms as a human child.

Receive him, O Simeon, whom Moses on Mount Sinai beheld in the darkness as the Giver of the Law. Receive him as a babe now obeying the Law. For he it is of whom the Law and the Prophets have spoken, incarnate for our sake and saving mankind. Come let us adore him!

Let the door of heaven open today, for the Eternal Word of the Father, without giving up his divinity, has been incarnate of the Virgin in time. And as a babe of forty days he is voluntarily brought by his mother to the Temple, according to the Law. And the elder Simeon takes him in his arms and cries out: Lord now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation, O Lord, who has come to save the human race—glory to Thee! (Vespers Verses of the Feast).

The Vespers and Matins of the feast of the Meeting of the Lord are filled with hymns on this theme. The Divine Liturgy is

celebrated with the lines from the canticle of Mary forming the prokeimenon and the words of Simeon being the verses for the Alleluia. The gospel readings tell of the meeting, while the Old Testament readings at Vespers refer to the Law of the purification in Leviticus, the vision of Isaiah in the Temple of the Thrice-Holy Lord, and the gift of faith to the Egyptians prophesied by Isaiah when the light of the Lord shall be a “revelation to the Gentiles” (Lk 2.32).

The celebration of the Meeting of the Lord in the church is not merely a historical commemoration. Inspired by the same Holy Spirit as Simeon, and led by the same Spirit into the Church of the Messiah, the members of the Church also can claim their own “meeting” with the Lord, and so also can witness that they too can “depart in peace” since their eyes have seen the salvation of God in the person of his Christ.

Rejoice, O Virgin Theotokos, Full of Grace! From you shone the Sun of Righteousness, Christ our God, enlightening those who sat in darkness! Rejoice and be glad, O righteous elder; you accepted in your arms the Redeemer of our souls who grants us the resurrection (Troparion).

By Thy nativity, Thou didst sanctify the Virgin’s womb. And didst bless Simeon’s hands, O Christ our God. Now Thou hast come and saved us through love. Grant peace to all Orthodox Christians, O only Lover of man (Kontakion).

It is customary in many churches to bless candles on the feast of the Meeting of the Lord.



If you bring candles to the Liturgy on Wednesday Evening at 5:30 they will get blessed.

Why Wednesday night and not Thursday?

Because Fr. Bo has another commitment every Thursday evening.

Also, this will allow PPC members to get two things done in one trip.



CAMPERS CONNECT ON ZOOM!!!

FEB. 10, 6:30 pm – 8:00 pm

In the middle of WINTER, are you dreaming of SUMMER & all the fun you had at camp? Missing your CAMP FRIENDS or maybe thinking about going to camp for the first time next summer?

Join our VIRTUAL CAMP on ZOOM for faith filled games, crafts and activities!

There is no charge and all children ages 7 – 14 are welcome, but we need you to email us at familyandlife@eeparchy.com or call us at 780-424-5496 by FEB. 6 to let us know you are coming. Then we will send you the link.

Watch for upcoming events:

April 21 will be an Easter Celebration in person with fun activities & of course some food! Watch the Eparchy

Website & Edmonton Eparchy, Camp Osella and Camp St. Basil's Facebook pages for more info.

SEE YOU ON FEB 10!



Fr. Bo Blessed Holy Water, Students, Staff and the Entire School

This past Thursday Fr. Bo went to one of our city's Catholic Schools where he had the honour of blessing and distributing water to all the students and staff. Then he was able to go to each classroom and bless them all, answering any questions the kids had.

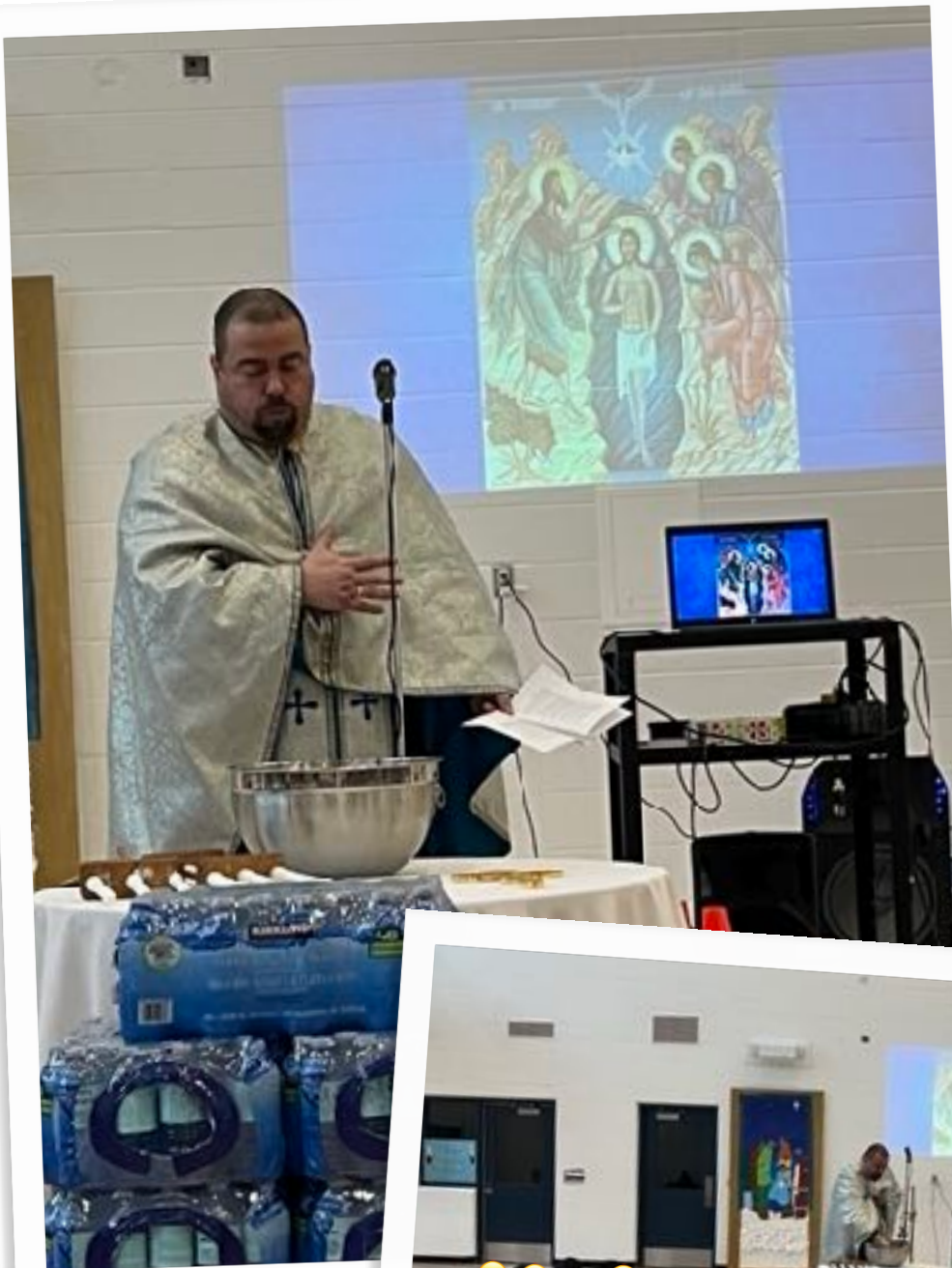
It was a lovely day, the students were respectful and quite curious about our faith and traditions.

We labeled and distributed 320 bottles of Holy Water with an explanation of what it is, and how to bless with it.

Left: Fr. Bo blows air over the water to symbolize the presence of the Holy Spirit hovering over the waters.

Below: Fr. Bo immerses his hand in the water to symbolize Christ in the flesh entering into the waters, like he did at the river Jordan.

(Lit candles were also used to symbolize the presence of God the Father.)



Why are their faces covered?

The faces of the students have been covered so that we respect the FOIP policy of the school, for the safety of the kids.



As mentioned last week in our parish bulletin, we have been using our kitchen to help some refugees from the war in Ukraine to enable them to cook. Here is an article that they wrote:

United by a love for Peace.

Ukraine's Kitchen by Free Store is truly a community project based on love.

It's been a crazy couple weeks with a record number of varenyky (perogies), holobtsi (cabbage rolls), borscht, and pastries made with love by our newcomers. This group is sincerely excited to share these beautiful dishes from Ukraine straight to your table. We are proud to be the first in Canada to do this.

None of this would be possible without help from our partners at Dormition Catholic Church who welcomed us in their

commercial kitchen, ACUA Alberta Council for the Ukrainian Arts who stored our holobtsi, our friend Steven who stored and transported varenyky, and of course, Paul Doucette Sawmill Banquet & Catering Services who in 5 minutes, welcomed us to use his coolers, freezers and facility for order pick up. "When the opportunity arises to help, it is never a debate. If I can I do," says Paul.

"Dormition Parish is very pleased to partner with our brothers and sisters from Ukraine in this very special endeavor. The determination and independence of our people is something that will endure." Alex Schabel, President, Dormition Parish.

Thank you! We love you!

Слава Україні 🇺🇦 Героїм Слава!



Start the Great Fast with us at our upcoming Iconography Workshop

Learn the painting process and also the theology and spirituality of byzantine iconography.
No prior experience necessary.

**Friday, Feb. 17 - Monday, Feb. 20, 2023
(Family Day Long Weekend)**

At Dormition of the Most Holy Mother of God, Ukrainian Catholic Church
15608 104 Avenue, Edmonton, AB

Write a traditional Egg Tempera icon with 24K gold gilding.
This year we shall paint the icon of the Theotokos of the Passion,
commonly known in the Catholic Church as "Our Lady of Perpetual
Help".

Instructor: Fr. Bo Nahachewsky

Cost: \$400 per person. Materials and simple meals provided. 10-12
hours each day.

For more information and to register go to

dormition.eeparchy.com

The following is the proposed slate of 2023 Parish Executing Officers as proposed by the Nominating Committee for the upcoming AGM vote on February 12, 2023:

Parish Council

- Chair of PPC – **Alex Schabel**
- Vice Chair – **Steve Konowalec**
- Treasurer – **Sheila Leiding**
- Secretary – to be determined (waiting for response)
- Three Year Member-at Large – **Helen (Halyna) Sirman**
- Two Year Member-at-Large – **Roman Workun**
- One Year Member-at-Large – **Bill Shostak**

Non-elected members:

- Pastor - **Fr. Bo Nahachewsky** (by Appointment of Bishop)
- Past Chair – Greg Ostopowich (by definition)
- Representative of UCWLC - **Virginia Sharek** (ex-officio as President of Dormition UCWLC)

Finance Committee Members

- Finance Committee Chair – **Iryna Laschuk**
- **Alex Schabel** – (proposed Chair of PPC)
- **Sheila Leiding** – (Proposed Treasurer)

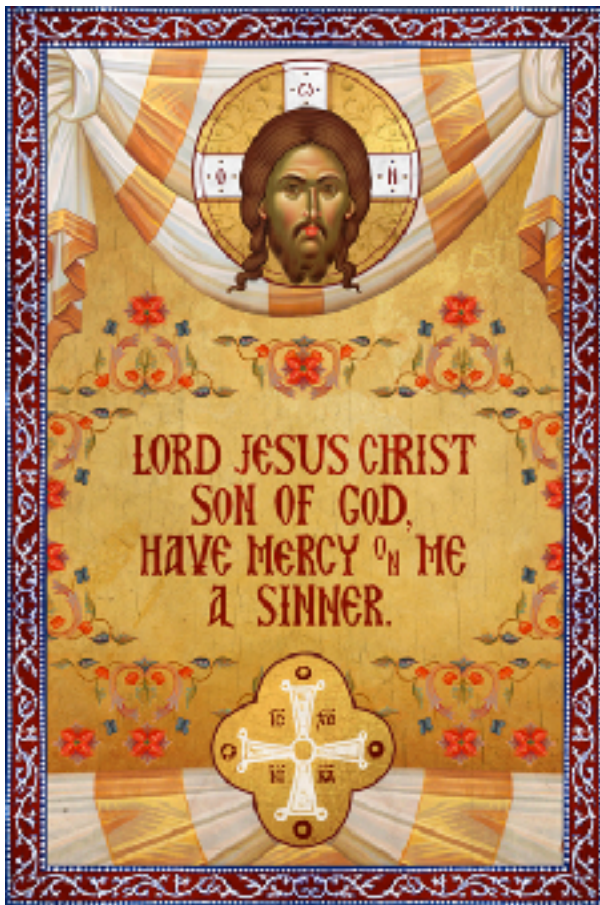
Parish & Eparchial News

- **Please pray for** several of our parishioners and family members including (but not limited to) Pauline, Stanley, Fr. Terry, Anne, Brody, Rosann, Jennie, Mickey, Kristopher, Greg, Ross, Ron, Jean, Verna, Miranda, Sarah, Ann & Louis.
- **Happy birthday** to **Donna Koziak** who celebrate(s) his/her/their birthday(s) this week. May God grant you many happy years. Mnohaya Lita.
- Our **next regular PPC meeting** will take place this Wednesday, February 1 at 6:30. Come in person, or if you need it we shall have zoom available.
- Our **Parish's Annual General Meeting** will take place after Liturgy on Sunday, February 12. All parishioners are asked to participate in this important meeting. Yes, we will keep it as short as we can.
- Today we will do our **Parish's "Kutia"** after Liturgy. Come and join us.
- Today, after the Kutia, we will be **un-decorating the church**. The more helpers we have putting away our Christmas decor, the faster it will go.
- **Church Calendars** can be found in the entrance of the church. Thanks once again to Park Memorial who sponsors our parish calendars.
- **House Blessings:** Well... I did not contact everyone in the parish, but anyone who has requested house blessings did get their's done. I will still be very happy to bless your home if you wish. Just give me a phone call, text or email.
- **"All Souls Saturdays"**: During the pre-Lenten, Lenten and even Post-Lenten seasons there are 5 days where we as the church pray for all those who died. The first of these days will take place on the Saturday before Meatfare Sunday (this year it's the 11th). If you would like the names of your family's loved ones included into the prayers (**isoroko-ooste**) please write them down on a piece of paper and hand them to Fr. Bo, or update them in our parish's book. I plan to celebrate a Parastas for all the dead on this day... and will gladly do it at the parish if anyone is wanting to come. Please let me know if you would like to participate. If nobody lets me know, I will pray for everyone in my home's icon corner.
- The **wedding of Nichole & Josh on Saturday, February 4th** here in our church. Rehearsal will take place on the 3rd at 3:30.
- **World Youth Day: August 1-6, 2023, in Portugal.** WYD is a pilgrimage of young people from all over the world, gathering with Pope Francis in an intense moment of celebration and evangelization! The Eparchies of Edmonton and New Westminster are planning a pilgrim-group that will visit Portugal and other European countries in July and

August 2023. The **deadline** to hear from interested young adults (ages 18-35) is February 6. To fill out the survey, google "Edmonton eparchy wyd" or visit <https://eeparchy.com/2023/01/10/why-join-world-youth-day/>.

- Our parish is about to support some Ukrainian Refugees by letting them cook **Ukrainian Food in our kitchen**. For more information about this initiative talk to Alex.
- Our parish is also helping Ukrainian Refugees at **St. Martin Ukrainian Bilingual School**. See last week's bulletin for more info on this initiative.
- **Want to Support Special Olympics?** One of our parish families (the Kwas') are very involved in this great organization and would love to have you pledge them, as they take the plunge to raise funds for Special Olympics. If you are interested in helping them, email Fr. Bo and I will forward some info from them to you.
- Sadly, the **"Pooshchenya"** Dance Party which we announced in the bulletin a couple weeks ago **is not going to happen** this year. The idea was to have a FUNdraiser for our children's camp. Due to lack of time and the costs involved with putting this event together... it's on the drawing board for 2024. If you wish to help Camp Oselia financially this year anyway, we could really use your help. Donations can be made through the Eparchy of Edmonton.
- **Table for Two - You are My Valentine:** A romantic candlelit dinner for couples married or dating, Table for Two provides the ideal opportunity to focus on each other. Each of the courses is served up with discussion starters which invite couples to explore and deepen their relationship with each other and with God. A guest couple will give a short presentation on a topic related to sacramental marriage. Dietary restrictions will be accommodated within reason. **WHEN:** Feb 12, at 5:30 pm **WHERE:** St. Vladimir Parish Hall, 12726 119 St NW, Edmonton **COST:** \$85 per couple. **REGISTER:** by Feb. 5 at: <https://tinyurl.com/TableforTwo2023> **HOW MUCH:** \$85 per couple **CONTACT:** familyandlife@eeparchy.com if you have questions.





The Jesus Prayer

by Fr. Steven Peter Tschlis

Prayer is the basis of our Christian life, the source of our experience of Jesus as the Risen Lord. Yet how few Christians know how to pray with any depth! For most of us, prayer means little more than standing in the pews for an hour or so on Sunday morning or perhaps reciting, in a mechanical fashion, prayers once learned by rote during childhood. Our prayer life - and thus our life as Christians - remains, for the most part, at this superficial level.

The Challenge Of St. Paul

But this approach to the life of prayer has nothing to do with the Christianity of St. Paul, who urges the Christians of first century Thessalonica to *"pray without ceasing"* (1 Thess. 5:17). And in his letter to Rome, the Apostle instructs the Christian community there to *"be constant in prayer"* (Rom. 12:12). He not only demands unceasing prayer of the Christians in his care, but practices it himself. "We constantly thank God for you" (1 Thess. 2:13) he writes in his letter to the Thessalonian community; and he comforts Timothy, his *"true child in the faith"* (1 Tim. 1:2) with the words: *"Always I remember you in my prayers"* (2 Tim. 1:3). In fact, whenever St. Paul speaks of prayer in his letters, two Greek words repeatedly appear: PANTOTE (pantote), which means always; and ADIALEPTOS (adialeptos), meaning without interruption or unceasingly. Prayer is then not merely a part of life which we can conveniently lay aside if something we deem more important comes up; prayer is all of life.

Prayer is as essential to our life as breathing. This raises some important questions. How can we be expected to pray all the time? We are, after all, very busy people. Our work, our spouse, our children, our school - all place heavy demands upon our time. How can we fit more time for prayer into our already overcrowded lives? These questions and the many others like them which could be asked set up a false dichotomy in our lives as Christians. To pray does not mean to think about God in contrast to thinking about other things or to spend time with God in contrast to spending time with our family and friends. Rather, to pray means to think and live our entire life in the Presence of God. As Paul Evdokimov has remarked: *"Our whole life, every act and gesture, even a smile must become a hymn or adoration, an offering, a prayer. We must become prayer-prayer incarnate."* This is what St. Paul means when he writes to the Corinthians that *"whatever you do, do it for the glory of God"* (1 Cor. 10:31).

The Jesus Prayer

In order to enter more deeply into the life of prayer and to come to grips with St. Paul's challenge to pray unceasingly, the Orthodox Tradition offers the Jesus Prayer, which is sometimes called the prayer of the heart. The Jesus Prayer is offered as a means of concentration, as a focal point for our inner life. Though there are both longer and shorter versions, the most frequently used form of the Jesus Prayer is: ***"Lord Jesus Christ, Son of God, have mercy on me, a sinner."*** This prayer, in its simplicity and clarity, is rooted in the Scriptures and the new life granted by the Holy Spirit. It is first and foremost a prayer of the Spirit because of the fact that the prayer addresses Jesus as Lord, Christ and Son of God; and as St. Paul tells us, *"no one can say 'Jesus is Lord' except by the Holy Spirit"* (1 Cor. 12:3).

The Scriptural Roots Of The Jesus Prayer

The Scriptures give the Jesus Prayer both its concrete form and its theological content. It is rooted in the Scriptures in four ways:

1. In its brevity and simplicity, it is the fulfillment of Jesus' command that *"in praying"* we are *"not to heap up empty phrases as the heathen do; for they think that they will be heard for their many words. Do not be like them..."* (Matt. 6:7-8).
2. The Jesus Prayer is rooted in the Name of the Lord. In the Scriptures, the power and glory of God are present in his Name. In the Old Testament to deliberately and attentively invoke God's Name was to place oneself in his Presence. Jesus, whose name in Hebrew means God saves, is the living Word addressed to humanity. Jesus is the final Name of God. Jesus is *"the Name which is above all other names"* and it is written that *"all beings should bend the knee at the Name of Jesus"* (Phil. 2:9-10). In this Name devils are cast out (Luke 10:17), prayers are answered (John 14:13-14) and the lame are healed (Acts 3:6-7). The Name of Jesus is unbridled spiritual power.

3. The words of the Jesus Prayer are themselves based on Scriptural texts: the cry of the blind man sitting at the side of the road near Jericho, *"Jesus, Son of David, have mercy on me"* (Luke 18:38); the ten lepers who *"called to him, Jesus, Master, take pity on us"* (Luke 17:13); and the cry for mercy of the publican, *"God, be merciful to me, a sinner"* (Luke 18:14).
4. It is a prayer in which the first step of the spiritual journey is taken: the recognition of our own sinfulness, our essential estrangement from God and the people around us. The Jesus Prayer is a prayer in which we admit our desperate need of a Saviour. For *"if we say we have no sin in us, we are deceiving ourselves and refusing to admit the truth"* (1 John 1:8).

The Three Levels Of Prayer

Because prayer is a living reality, a deeply personal encounter with the living God, it is not to be confined to any given classification or rigid analysis. However, in order to offer some broad, general guidelines for those interested in using the Jesus Prayer to develop their inner life, Theophan the Recluse, a 19th century Russian spiritual writer, distinguishes three levels in the saying of the Prayer:

1. It begins as oral prayer or prayer of the lips, a simple recitation which Theophan defines as prayers' *"verbal expression and shape."* Although very important, this level of prayer is still external to us and thus only the first step, for *"the essence or soul of prayer is within a man's mind and heart."*
2. As we enter more deeply into prayer, we reach a level at which we begin to pray without distraction. Theophan remarks that at this point, *"the mind is focused upon the words"* of the Prayer, *"speaking them as if they were our own."*
3. The third and final level is prayer of the heart. At this stage prayer is no longer something we do but who we are. Such prayer, which is a gift of the Spirit, is to return to the Father as did the prodigal son (Luke 15:32). The prayer of the heart is the prayer of adoption, when *"God has sent the Spirit of his Son into our hearts, the Spirit that cries 'Abba, Father!'"* (Gal. 4:6).

The Fruits Of The Jesus Prayer

This return to the Father through Christ in the Holy Spirit is the goal of all Christian spirituality. It is to be open to the presence of the Kingdom in our midst. The anonymous author of The Way of the Pilgrim reports that the Jesus Prayer has two very concrete effects upon his vision of the world. First, it transfigures his relationship with the material creation around him; the world becomes transparent, a sign, a means of communicating God's presence. He writes:

"When I prayed in my heart, everything around me seemed delightful and marvelous. The trees, the grass, the birds, the air,

the light seemed to be telling me that they existed for man's sake, that they witnessed to the love of God for man, that all things prayed to God and sang his praise."

Second, the Prayer transfigures his relationship to his fellow human beings. His relationships are given form within their proper context: the forgiveness and compassion of the crucified and risen Lord.

"Again I started off on my wanderings. But now I did not walk along as before, filled with care. The invocation of the Name of Jesus gladdened my way. Everybody was kind to me. If anyone harms me I have only to think, 'How sweet is the Prayer of Jesus!' and the injury and the anger alike pass away and I forget it all."

Endless Growth

"Growth in prayer has no end," Theophan informs us. *"If this growth ceases, it means that life ceases."* The way of the heart is endless because the God whom we seek is infinite in the depths of his glory. The Jesus Prayer is a signpost along the spiritual journey, a journey that all of us must take.

Appendix

The purpose of this pamphlet is merely to introduce the practice of the Jesus Prayer. The Jesus Prayer cannot be separated from the sacramental life of the Church and asceticism. The following books are recommended for further study:

- The Art of Prayer edited with an introduction by Kallistos Ware (Faber and Faber: London) 1966
- The Power of the Name by Kallistos Ware (SLG Press: Oxford) 1974
- The Way of a Pilgrim translated by R. M. French (Seabury Press: New York) 1965
- Christ is in our Midst by Father John of New Valaamo (St. Vladimirs' Seminary Press: New York) 1980
- The Jesus Prayer by Per-Olof Sjogren (Fortress Press: Philadelphia) 1975
- Prayer of the Heart by George A. Maloney (Ave Maria Press: Notre Dame) 1980



Dormition Parish Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
29 Sunday of the Publican and the Pharisee; Octoechos Tone 1; The Transfer of the Relics of the Great-Martyr Ignatius the God-bearer (of Antioch) Matins Resurrectional Gospel 1. 2 Timothy 3:10-15; Luke 18:10-14. 10 am Divine Liturgy followed by... “Kutia”: Our Parish’s Annual Carolling and “Christmas” Meal	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. Hebrews 13:7-16; Matthew 5:14-19. 5:30 Appointment	31 The Holy Wonderworkers and Unmercenaries Cyrus and John (284-305) 2 Peter 2:9-22; Mark 13:14-23. 11 am Appointment 12:30 Appointment Donna Koziak’s Birthday	1 Fore-feast of the Encounter; the Holy Martyr Tryphon (249-51) Romans 8:28-39; Luke 10:19-21. 5:30 pm Festal Divine Liturgy for the Feast of our Lord 6:30 regular PPC Meeting	2 The Encounter of Our Lord God and Saviour Jesus Christ Feast of Our Lord. Holy Day of Obligation. Hebrews 7:7-17; Luke 2:22-40. Liturgy for this feast will take place the evening before 5:30 Appointment	3 (fast free) Post-feast of the Encounter; the Holy and Just Simeon Who Received God and the Prophetess Anna Hebrews 9:11-14; Luke 2:25-38. 11:30 am Camp Oselia Meeting 3:30 pm Wedding Rehearsal at Dormition	4 Post-feast of the Encounter; Our Venerable Father Isidore of Pelusium (408-50) 2 Timothy 3:1-9; Luke 20:45-21:4. 1 pm Wedding for Josh and Nicole at Dormition (hall is NOT used for the wedding banquet)
5 Sunday of the Prodigal Son, Octoechos Tone 2; Post-feast of the Encounter; The Holy Martyr Agatha (249-51) Matins Resurrectional Gospel 2. 1 Corinthians 6:12-20; Luke 15:11-32. 10 am Divine Liturgy followed by Fellowship	6 Post-feast of the Encounter; Our Venerable Father Boucolus, Bishop of Smyrna; the Holy Priest-Martyr Sylvanus, Bishop of Emessa and Those with Him 1 John 2:18-3:10; Mark 11:1-11. 5:30 Appointment	7 Post-feast of the Encounter; Our Venerable Father Parthenius, Bishop of Lampsacus (312-37); Passing into Eternal Life (1957) of Blessed Petro Verhun, apostolic Visitor of Forced Labourers in Germany and Martyr of Siberia 1 John 3:10-20; Mark 14:10-42. 10:30 am Divine Liturgy at Venta Care Centre	8 Post-feast of the Encounter; the Holy Great-Martyr Theodore the General (286-305); the Holy Prophet Zechariah (c. 520 BC) 1 John 3:21-4:6; Mark 14:43-15:1.	9 Leave-taking of the Feast of the Encounter of Our Lord; the Holy Martyr Nicephorus 1 John 4:20-5:21; Mark 15:1-15. 5:30 Appointment	10  The Holy Martyr Charalampus (193-211) Abstinence from meat and foods that contain meat. 2 John 1:1-13; Mark 15:22-25, 33-41. 1 pm Camp Oselia Summer Program Meeting 6:30 Camper’s Connect (RL’s Surgery) Icon Workshop moved to next week	11 First All Souls Saturday. The Holy Priest-Martyr Blaise, Bishop of Sebastia (313-24) 1 Corinthians 10:23-28; 1 Thessalonians 4:13-17; Luke 21:8-9, 25-27, 33-36; John 5:24-30. Possible 7 pm Soroko-ooste? Icon Workshop moved to next week
12 Meatfare Sunday (of the Fearful Judgment), Octoechos Tone 3. Our Holy Father Meletius, Archbishop of Antioch (379-95) Matins Resurrectional Gospel 3. 1 Corinthians 8:8-9:2; Matthew 25:31-46. 10 am Divine Liturgy followed by Fellowship & Our Parish AGM 2 pm Liturgy for Melkites? 5:30 Tables for Two at St. Vlad’s Parish	13 Our Venerable Father Martinian 3 John 1:1-15; Luke 19:29-40; 22:7-39. 5:30 Appointment	14 The Repose of Our Venerable Father Constantine the Philosopher, in the Monastic Life, Cyril, Teacher of the Slavs (869); and our Venerable Father Auxentius (457-74); and the Venerable Maron the Wonderworker and Hermit Polyeleos Feast. Hebrews 7:26-8:2; John 10:9-16. 11 am Appointment	15  The Holy Apostle Onesimus According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Joel 2:12-26; Joel 3:12-21.	16 The Holy Martyrs Pamphilus the Priest (c. 309) and Porphyrius and Their Companions Jude 11-25; Luke 23:1-34, 44-56. 5:30 Appointment	17  The Holy and Great-Martyr Theodore the Recruit (286-305) According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Abstinence from meat and foods that contain meat. Zechariah 8:7-14; Zechariah 8:19-23. CANCELLED Pooshchenya 5 pm-ish - 9 pm Iconography Workshop at Dormition	18 Saturday before Cheesefare; Our Holy Father Leo, Pope of Rome (461) Romans 14:19-26; Galatians 5:22-6:2; Matthew 6:1-13; Matthew 11:27-30. 9 am - 9 pm Iconography Workshop at Dormition
19 Sunday of Cheesefare - Sunday of Forgiveness;	20   Our Venerable Father	21 	22 	23 	24 	25  9

Jan 29, 2023

Sunday of the Publican and the Pharisee; Octoechos Tone 1; The Transfer of the Relics of the Great-Martyr Ignatius the God-bearer

Troparion, Tone 1: Though the stone was sealed by the Judeans,* and soldiers guarded Your most pure body,* You arose, O Saviour, on the third day,* and gave life to the world.* And so the heavenly powers cried out to You, O Giver of Life:* Glory to Your resurrection, O Christ!* Glory to Your kingdom!* Glory to Your saving plan,* O only Lover of mankind.

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

Kontakion, Tone 3: Let us bring sighs of sorrow to the Lord as did the Publican* and approach the Master as sinners,* for He desires salvation for everyone.* He grants forgiveness to all who repent.* For as God, the One-who-is, co-eternal with the Father, He became flesh for us.

Prokeimenon, Tone 1:

Let Your mercy, O Lord, be upon us, as we have hoped in You.

verse: Rejoice in the Lord, O you just; praise befits the righteous.

Epistle: 2 Timothy 3:10-15

Timothy my Son, now you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, and my suffering the things that happened to me in Antioch, Iconium, and Lystra. What persecutions I endured! Yet the Lord rescued me from all of them. Indeed, all who want to live a godly life in Christ Jesus will be persecuted. But wicked people and impostors will go from bad to worse, deceiving others and being deceived. But as for you, continue in what you have learned and firmly believed, knowing from whom you learned it, and how from childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus.

Alleluia verses, Tone 1:

God gives me vindication, and has subdued people under me.

Making great the salvation of the king, and showing mercy to His anointed, to David, and to His posterity forever.

Gospel: Luke 18:10-14

The Lord said his parable, "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee, standing by himself, was praying thus, 'God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax collector. I fast twice a week; I give a tenth of all my income.' But the tax collector, standing far off, would not even look up to heaven, but was beating his breast and saying, 'God, be merciful to me, a sinner!' I tell you, this man went down to his home justified rather than the other; for all who exalt themselves will be humbled, but all who humble themselves will be exalted."

Communion Hymn

Praise the Lord from the heavens,* praise Him in the highest.* Alleluia, alleluia,* alleluia.

29 січня, 2023

Неділя про Митаря і Фарисея. Перенесення мощів св. свщмч. Ігнатія Богоносця.

Тропар глас 1: Хоч запечатали камінь юдеї* і воїни стерегли пречисте тіло Твоє,* воскрес Ти, Спасе, на третій день,* даруючи життя світові.* Тому сили небесні взивали до Тебе, Життєдавче:* Слава воскресінню Твоєму, Христе,* слава царству Твоєму,* слава провидінню Твоєму,* єдиний Чоловіколюбче!

+Слава Отцю, і Сину, і Святому Духові. І нині, і повсякчас, і на віки вічні. Амінь.

Кондак Тріоді, глас 3: Зітхання митарські принесім Господеві* і до Нього приступім, грішні, як до Владики,* Він бо хоче спасення всіх людей,* Він відпущення подає всім, що каються,* бо ради нас Він воплотився – Бог суцїй, Отцю собезначальний.

Прокімен (глас 1):

Милість Твоя, Господи, хай буде над нами,* бо ми надіялись на Тебе.

Стих: Радуйтеся, праведні, в Господі, правим належить похвала.

Апостол: (2 Тим. 3, 10-15):

Сину Тимотею, ти пішов слідом за мною в моїй науці, моїй поведінці, моїй настанові, вірі, довготерпеливості, любові, постійності у переслідуваннях, у стражданнях, які були спіткали мене в Антіохії, в Іконії та в Лістрі; всі ці переслідування я переніс на собі, і від усіх них Господь мене визволив. Та й усі, що побожно хочуть жити у Христі Ісусі, будуть переслідувані. А лихі люди й дурисвіти будуть дедалі більше поступати у злому, зводячи інших, і самі зведені. Ти ж тримайся того, чого навчився і в чому переконався. Відаєш бо, від кого ти навчився, і вже змалку знаєш Святе писання, яке може тебе зробити мудрим на спасіння вірою у Христа Ісуса.

Стих Алилуя (глас 1):

Бог, що дає відплату мені, і покоров народи мені

Ти, що звеличуєш спасіння царя, і даєш милість помазаннику Своему Давидові і родові його повіки.

Євангеліє: (Лук 18, 10-14):

Сказав Господь притчу оцю: Два чоловіки увійшли в храм молитись: один був фарисей, а другий – митар. Фарисей, стоячи, молився так у собі: Боже, дякую тобі, що я не такий, як інші люди: грабіжники, неправедні, перелюбці, або як оцей митар. Пощу двічі на тиждень, з усіх моїх прибутків даю десятину. А митар, ставши здалека, не смів і очей звести до неба, тільки бив себе в груди, кажучи: Боже, змилуйся надо мною грішним! Кажу вам: цей вернувся до свого дому виправданий, але не той; бо кожний, хто несеться вгору, буде принижений, а хто принижується, буде ввищений.

Причасний:

Хваліте Господа з небес,* хваліте Його на висотах. Алилуя (х3).