



THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD
ПАРАФІЯ УСПІННІА ПРЕСВ. БОГОРОДНИЦІ

**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, February 19, 2023

**Sunday of Cheesefare - Sunday of Forgiveness; Octoechos Tone 4; The Holy
Apostle Archippus**

After today's Liturgy we will be praying a **Panachyda** (Memorial Service) for both + Zonnie Ostopowich as well as for + Stefan Lashchuk, on the anniversaries of their passing.

Our Icon Workshop is going well.

For two days now, and two more to come 7 + 1 people plus Fr. Bo have been in our parish's hall painting icons. (One of them is not painting the icon that the rest of us are... she is special.)

At this time we are doing well and even are slightly ahead of schedule (not by much, but still ahead.) At the end of the first day we had prepared our boards then traced on and etched the image. Following that we applied bole and gilded the haloes. On Saturday we painted all the base layers (Rozchresh) and began painting the forms of Mary's garments. Today (Sunday) we will finish the garments of Mary and the two Arch-Angels, then begin working on the faces, hands and feet. On Monday we will finish the flesh, then add the gilding on Mary's trim, Christ's garments, The angels wings and feet, and then put in the final details and wording. Then before we will conclude we will bless the icons and take a group photo.

Of course since we are in the middle of the process the icons may look... unfinished. But you can see them all inside this bulletin.

Also, the hall is full of our supplies and some of our food. Please feel free to look at our work, but don't touch anything. Thanks.

The Great Fast (Lent) Starts Tonight (Sunday) at Sundown.

Inside this bulletin:

- The Message Of His Holiness Pope Francis For Lent 2023: Lenten Penance And The Synodal Journey
- A Reprinted Article By Fr. Bo About Why Ukrainian Catholic Start Lent On Monday And Roman Catholics Start On "Ash Wednesday"
- Presanctified Liturgy will be celebrated each Wednesday of Lent at 7 pm (unless otherwise announced in this bulletin).

Also Inside this bulletin for:

- Bishop's Appeal to everyone about the War in Ukraine (both English & Ukrainian)
- Info about a rally commemorating all victims of Russian brutality over the past year which will take place on Friday, February 24 at 6
- And a bunch of newly announced events happening both online and in person.

AN APPEAL BY THE UKRAINIAN CATHOLIC BISHOPS IN CANADA MARKING THE ONE YEAR COMMEMORATION OF THE RUSSIAN INVASION OF UKRAINE

To the Reverend Fathers, Religious Sisters, Venerable Monastics,
People of Ukrainian Descent, and all People of Good Will:

***"You shall not fear the terror of the night,
nor the arrow that flies by day..." [ps. 91:5]***

Glory be to Jesus Christ!

Dearly Beloved in Christ!

Today, on our calendars we mark a year since a new stage of the Russian-Ukrainian war began with brutal cruelty and destruction, cynicism and falsehood. Every day of the past year has been a repetition of February 24, adding to the bitter statistics of losses and multiplying the grief experienced by many. Thousands of innocent men, women and children have lost their lives; many have been tortured, held in prisons and camps, and forcibly deported. Millions are forced to wander around the world, having lost everything, seeking refuge far from their homes. Many cities and villages have been erased from the face of the earth, leaving only traces in the history and memory of those who lived there. Countless are the deep emotional wounds from the losses, tragic memories, and longing for relatives, inflicted by the war on those who survive and are suffering - especially the children!

This war is not limited to the context of armed battles, but also occurs in the struggle for consciences, spiritual values and ideals with all the evils that war entails. Most importantly, it requires from everyone a clear choice for good or evil. The war challenges us to demonstrate our love for Ukraine, for its God-given freedom, political and human rights. War challenges the very sincerity of our love for our neighbour and the Lord God. Every Ukrainian in and outside of

Ukraine is called to discover a deeper awareness of his or her national, political and ethnic identity. The enemy are those who want to stop this process and plant other values which contradict the truths of the Christian faith, the foundations of our spirituality and our Ukrainian identity. And they are looking for all kinds of insidious ways to achieve their goals.

We, the Ukrainian Catholics in Canada, call upon all people of good will to steadfastly resist the spread of the evils of war, the killing of innocent people, and the destruction of the nation of Ukraine. Let us draw our strength from the Lord at all times in our struggle (cf. Ps. 26:1). As the Apostle Paul says, let us gird ourselves with the belt of faith and take the armor of justice, the shield of faith, the helmet of salvation and the spiritual sword to "resist the wiles of the devil" and "against the principalities, against the authorities, against the rulers of this world of darkness, against the spirits of malice in the heavenly spaces" (Eph. 6:11-12). Fervent and constant prayer to the Lord is our weapon against which enemy forces are powerless, and with

it we draw the grace of God. We pray not to succumb to feelings of hopelessness and oppression, excessive worries and cares (cf. Ps. 137:7).

Let us take the psalmist's words, "Your word is a lamp to my feet, and a light to my path" (Ps. 118:105) closer to heart and listen to God's voice in our lives. The word of God teaches us goodness, truth, love, understanding and ability to make right decisions that are sometimes very difficult, especially during times of deep tragedy and loss. In His word, we will find God who is near to us in solidarity, offering us comfort and healing.

Let us continue our works of mercy for the needy in Ukraine and those who seek refuge here in Canada, as a humble manifestation of our sincere faith and for the greater glory of God. In doing so, we share the time and talents with which the Lord has blessed us, knowing that everything will return a hundredfold. By giving temporal goods now, we will receive eternal goods in the future.

In solidarity and compassion with our brothers and sisters in Ukraine, who continue to suffer from the lack of food, water and other basic necessities of life due to the ongoing war, let us renew our practice of fasting and abstinence to remind ourselves of the many blessings we enjoy in our peaceful, daily lives here in Canada.

More than ever, we need to support each other through prayer, kind words and good deeds. A person who receives something through you will thank the Lord and praise Him always. "Let your light so shine before others that they may see your good works and glorify your Heavenly Father" (Mt. 5:16).

The outcome of this war is crucial and will have global significance and consequences. We pray for victory, which will be realized only when we put all our efforts together. Let us unite, pray, and work for the common good! Let this Lenten season be an opportunity to reach new spiritual heights and to better ourselves so that we can carry out our part in bringing to an end the tragedy of war.

May God bless the Ukrainian people both in their homeland and throughout the world. May He grant them the strength of a strong Christian faith, of enduring good health and the support of a multitude of people of good will. May He grant victory over evil and peace to Ukraine!

Sincerely Yours in Christ,

+ Lawrence Huculak, OSBM

Metropolitan Archbishop of Winnipeg
Apostolic Administrator of Saskatoon

+ David Motiuk

Eparchial Bishop of Edmonton
Apostolic Administrator of New Westminster

+ Bryan Bayda, CSSR

Eparchial Bishop of Toronto

+ Andriy Rabi

Auxiliary Bishop of Winnipeg

ЗВЕРНЕННЯ УКРАЇНСЬКИХ КАТОЛИЦЬКИХ ЄПИСКОПІВ КАНАДИ НА ПЕРШУ РІЧНИЦЮ РОСІЙСЬКОГО НАПАДУ ТА ВІЙНИ В УКРАЇНІ

Всечеснішим отцям, преподобному монашеству, усім українського походження та людям доброї волі:

***“Не побоїшся страху вночі,
ані стріли, що летить удень.” (Пс. 91:5)***

Слава Ісусу Христу!

Дорогі брати і сестри у Христі!

Сьогодні календар відррахував рік з того часу як розпочався новий етап російсько-української війни з особливою брутальною жорстокістю та руйнуванням, цинічністю та брехнею. Кожний день відліченого року є повторенням 24 лютого, додає до гіркої статистики втрат і помножує пережите горе. Тисячі невинних людей і дітей втратили своє життя, багато було закатовано, мучаться у тюрмах і таборах, примусово вивезені. Мільйони змушені поневірятися по світі, часто втративши все, і шукають притулку далеко від того, де колись був їхній дім. Стерто з лиця землі багато міст і сіл, слід від яких залишиться в історії та пам'яті тих, хто жив там. А скільки глибоких душевних ран від втрат, пережиття, туги за рідними завдала війна тим хто вижили і потерпають, особливо дітям!

Ця війна не обмежується битвами зброї, але торкається боротьби сумління, духовних цінностей та ідеалів з усім злом, яке несе війна. Передусім вимагає від кожного чіткої визначеності на чийй стороні - добра чи зла, ми є. Вона виступила мірилом нашої любові до рідного краю, свободи, добра і прав людини, даруваних нам Всевишнім, ба навіть самої щирості нашої любові до ближнього і Господа Бога. Відбувається відкриття та глибше усвідомлення нашої ідентичності і самобуття як народу так і кожного українця в Україні та поза її межами. Ті, що хочуть призупинити цей процес і насаджувати свої так звані “цінності”, які протиречать християнським правдам віри, засадам нашої духовності та культури, шукають усіляких підступних шляхів досягнути своїх цілей.

Ми, греко-католики Канади, разом з усіма людьми доброї волі цілого світу закликаємо наполегливо протистояти поширенню зла, війні, вбивствам невинних людей, руйнації та знищення народу в Україні. Черпаймо нашу силу у Господі повсякчасно у нашої боротьбі (Пс. 26:1). Як сказав св. Апостол Павло, підпережімся поясом віри та візьмімо броню справедливості, щит віри, шолом спасіння і духовний меч, щоб “дати відсіч хитрощам диявольським” та “проти начал, проти властей, проти правителів цього світу темряви, проти духів злоби в піднебесних просторах” (Еф. 6:11-12). Палка і постійна молитва до Господа є нашою зброєю супроти якої ворожі сили є безсилими, а ми черпаємо нею ласку і благодать Божу. Молімся, щоб не піддатися почуттям

безвиходу та пригнічення, надмірних клопот та турбот (Пс. 137:7).

Візьмімо ближче до серця слова псалмопівця: “Для моєї ноги Твоє слово світильник, то світло для стежки моєї” (Пс. 118:105) та дослуховуймося слова Божого у нашому житті. Воно вчить нас добра, правди, любові, вирозуміння та правильності рішень, які деколи важко прийняти у стані глибокого пережиття та втрати. У слові Божім знайдемо Бога, який є поруч, співстраждає з людиною, потішає та зціляє.

Робімо діла милосердя для потребуючих в Україні та тимчасово переселених у Канаді як скромний вияв нашої щирої віри та більшої слави Божої. Ділімся добром, яким Господь нас благословив, часом і талантами, знаючи, що все вернеться сторицею. Даючи дочасне добро тепер, ми отримуємо вічне добро. Як ніколи, нам потрібно підтримати один одного молитвою, добрим словом та ділом. Людина, яка отримала щось через вас, буде дякувати Господеві і повсякчас славити Його. “Нехай ваше світло так світить перед людьми, щоб вони бачили ваші добрі діла та прославляли вашого Небесного Отця” (Мт. 5:16).

В солідарності та співчуттях з нашими братами і сестрами в Україні, які терплять від браку їжі, води та інших необхідних речей повсякденного життя, проведемо сьогоднішній день та усі п'ятниці у пості та стриманні, щоби також пригадати собі наскільки ми є благословенні, живучи в мирі і спокої в Канаді.

Результат цієї війни є дуже важливим і матиме глобальне значення. Нам потрібна лише перемога, яка є дуже реальною коли спільно докладемо усіх зусиль. Єднаймося, молімся, працюймо над собою та загального добра! Нехай цей Великопосний час буде чудовою нагодою для духовних звершень і поступу до перемоги!

Нехай Господь Бог благословить увесь український народ на батьківщині та цілому світі. Нехай Всевишній Господь скріпить нашу віру, подасть доброго здоров'я та підтримку багатьох людей доброї волі. Нехай Господь Бог дарує перемогу над злом та мир Україні!

Щиро Ваші, у Христі,

+ Лаврентій Гуцуляк, ЧСВВ

Митрополит-Архієпископ Вінніпезький;
Апостольський Адміністратор Саскатунської єпархії

+ Давид Мотюк

Єпарх Едмонтонський;
Апостольський Адміністратор Нью-Вестмінстерської єпархії

+ Браян Байда. ЧНІ

Єпарх Торонтонський

+ Андрій Рабій

єпископ-помічник Вінніпезький

MESSAGE OF HIS HOLINESS POPE FRANCIS FOR LENT 2023

Lenten Penance and the Synodal Journey

Dear brothers and sisters!

The Gospels of Matthew, Mark and Luke all recount the episode of the Transfiguration of Jesus. There we see the Lord's response to the failure of his disciples to understand him. Shortly before, there had been a real clash between the Master and Simon Peter, who, after professing his faith in Jesus as the Christ, the Son of God, rejected his prediction of the passion and the cross. Jesus had firmly rebuked him: "Get behind me, Satan! You are a scandal to me, because you do not think according to God, but according to men!" (Mt 16:23). Following this, "six days later, Jesus took with him Peter, James and John his brother and led them away to a high mountain" (Mt 17:1).

The Gospel of the Transfiguration is proclaimed every year on the Second Sunday of Lent [in the Roman Rite]. During this liturgical season, the Lord takes us with him to a place apart. While our ordinary commitments compel us to remain in our usual places and our often repetitive and sometimes boring routines, during Lent we are invited to ascend "a high mountain" in the company of Jesus and to live a particular experience of spiritual discipline – asceticism – as God's holy people.

Lenten penance is a commitment, sustained by grace, to overcoming our lack of faith and our resistance to following Jesus on the way of the cross. This is precisely what Peter and the other disciples needed to do. To deepen our knowledge of the Master, to fully understand and embrace the mystery of his salvation, accomplished in total self-giving inspired by love, we must allow ourselves to be taken aside by him and to detach ourselves from mediocrity and vanity. We need to set out on the journey, an uphill path that, like a mountain trek, requires effort, sacrifice and concentration. These requisites are also important for the synodal journey to which, as a Church, we are committed to making. We can benefit greatly from reflecting on the relationship between Lenten penance and the synodal experience.

In his "retreat" on Mount Tabor, Jesus takes with him three disciples, chosen to be witnesses of a unique event. He wants that experience of grace to be shared, not solitary, just as our whole life of faith is an experience that is shared. For it is in togetherness that we follow Jesus. Together too, as a pilgrim Church in time, we experience the liturgical year and Lent within it, walking alongside those whom the Lord has placed among us as fellow travellers. Like the ascent of Jesus and the disciples to Mount Tabor, we can say that our Lenten journey is "synodal", since we make it together along the same path, as disciples of the one Master. For we know that Jesus is himself the Way, and therefore, both in the liturgical journey and in

the journey of the Synod, the Church does nothing other than enter ever more deeply and fully into the mystery of Christ the Saviour.

And so we come to its culmination. The Gospel relates that Jesus "was transfigured before them; his face shone like the sun and his clothes became white as light" (Mt 17:2). This is the "summit", the goal of the journey. At the end of their ascent, as they stand on the mountain heights with Jesus, the three disciples are given the grace of seeing him in his glory, resplendent in supernatural light. That light did not come from without, but radiated from the Lord himself. The divine beauty of this vision was incomparably greater than all the efforts the disciples had made in the ascent of Tabor. During any strenuous mountain trek, we must keep our eyes firmly fixed on the path; yet the panorama that opens up at the end amazes us and rewards us by its grandeur. So too, the synodal process may often seem arduous, and at times we may become discouraged. Yet what awaits us at the end is undoubtedly something wondrous and amazing, which will help us to understand better God's will and our mission in the service of his kingdom.

The disciples' experience on Mount Tabor was further enriched when, alongside the transfigured Jesus, Moses and Elijah appeared, signifying respectively the Law and the Prophets (cf. Mt 17:3). The newness of Christ is at the same time the fulfilment of the ancient covenant and promises; it is inseparable from God's history with his people and discloses its deeper meaning. In a similar way, the synodal journey is rooted in the Church's tradition and at the same time open to newness. Tradition is a source of inspiration for seeking new paths and for avoiding the opposed temptations of immobility and improvised experimentation.

The Lenten journey of penance and the journey of the Synod alike have as their goal a transfiguration, both personal and ecclesial. A transformation that, in both cases, has its model in the Transfiguration of Jesus and is achieved by the grace of his paschal mystery. So that this transfiguration may become a reality in us this year, I would like to propose two "paths" to follow in order to ascend the mountain together with Jesus and, with him, to attain the goal.

The first path has to do with the command that God the Father addresses to the disciples on Mount Tabor as they contemplate Jesus transfigured. The voice from the cloud says: "Listen to him" (Mt 17:5). The first proposal, then, is very clear: we need to listen to Jesus. Lent is a time of grace to the extent that we listen to him as he speaks to us. And how does he speak to us? First, in the word of God, which the Church offers us in the liturgy. May that word not fall on deaf ears; if we cannot always attend Mass, let us study its daily biblical readings, even with the help of the internet. In addition to the Scriptures, the Lord speaks to us through our brothers and sisters, especially in the faces and the stories of those who are in need. Let me say something else, which is quite important for the synodal process: listening to Christ often takes...

... place in listening to our brothers and sisters in the Church. Such mutual listening in some phases is the primary goal, but it remains always indispensable in the method and style of a synodal Church.

On hearing the Father's voice, the disciples "fell prostrate and were very much afraid. But Jesus came and touched them, saying, 'Rise, and do not be afraid.' And when the disciples raised their eyes, they saw no one else but Jesus alone" (Mt 17:6-8). Here is the second proposal for this Lent: do not take refuge in a religiosity made up of extraordinary events and dramatic experiences, out of fear of facing reality and its daily struggles, its hardships and contradictions. The light that Jesus shows the disciples is an anticipation of Easter glory, and that must be the goal of our own journey, as we follow "him alone".

Lent leads to Easter: the "retreat" is not an end in itself, but a means of preparing us to experience the Lord's passion and

cross with faith, hope and love, and thus to arrive at the resurrection. Also on the synodal journey, when God gives us the grace of certain powerful experiences of communion, we should not imagine that we have arrived – for there too, the Lord repeats to us: "Rise, and do not be afraid". Let us go down, then, to the plain, and may the grace we have experienced strengthen us to be "artisans of synodality" in the ordinary life of our communities.

Dear brothers and sisters, may the Holy Spirit inspire and sustain us this Lent in our ascent with Jesus, so that we may experience his divine splendour and thus, confirmed in faith, persevere in our journey together with him, glory of his people and light of the nations.

Rome, Saint John Lateran, 25 January, Feast of the Conversion of Saint Paul

FRANCIS

Unbreakable Ukraine - Незламна Україна

365 DAYS OF RESISTANCE. 9 YEARS OF WAR. CENTURIES OF RESILIENCE.



A year ago, the lives of Ukrainians across the world changed forever.

This solemn day marks one year of Russia's devastating full-scale invasion of Ukraine. A reminder that the fight is not over yet, and regardless of what city we're in — our strength is in our unity.

Join us on Friday, February 24th, at 6:00 pm, for a rally commemorating all victims of Russian brutality over the past year, and a fundraiser supporting the Ukrainian Armed Forces.

On this day, we will join Ukrainian communities all over the world, to remind everyone that the Russia-Ukraine war is still going on, and Ukraine still needs strong support from our allies.

WHEN: Friday, February 24th, at 6:00 pm

WHERE: Alberta Legislature Grounds.

WHAT'S HAPPENING: There will be a program featuring several speakers, and a visual demonstration. We will commemorate victims of Russian terrorism and war crimes, across Ukraine. For this part of the demonstration, we will have a map of Ukraine laid out on the ground, with candles outlining its shape, and Ukrainian cities marked on the map. Please bring small candles to place inside the map during the demonstration!

We will hold a moment of silence to commemorate all fallen Ukrainians whose future and lives were cruelly taken away by Russia and will give the floor to our speakers afterwards. We will conclude the rally with singing Ukrainian national anthem.

WHAT'S NEEDED: Please bring Ukrainian flags, posters, and symbols! As well as the candles for the demonstration, and cash for donations. We're also encouraging everyone to wear embroidered vyshyvankas or Ukrainian colors. Thank you! Please remember to dress warm, the weather is predicted to be (-19) to (-30).

If you are outside of Edmonton, please check with your community for an event near you: Calgary, Fort Saskatchewan, Red Deer, Vegreville, Lethbridge

Glory to Ukraine! Glory to the Heroes!

Wednesday, March 1: Eparchial Youth Ministry is hosting a day of events (molebyn, talks, testimonials, meal, etc.) to commemorate the first anniversary of the invasion of Ukraine. Students, young adults, and others are invited to St. Joseph's College on the U of A campus, from 11AM to 6PM. All events are free and open to the public. The day will conclude with a Panakhyda at 6PM, led by Bishop David. For registration, schedule, and other information, visit <https://forms.gle/G4hrWxuN3S4phhou9>, or contact deacon.kennedy@eeparchy.com.

MAR
7

DIVINA ELOQUIA: THE WORD AND THE WORLD IN EARLY CHRISTIAN LITERATURE

What the Confessor Learned from the Theologian

Maximus the Confessor on Gregory Nazianzus' Theological Orations

Presenter:

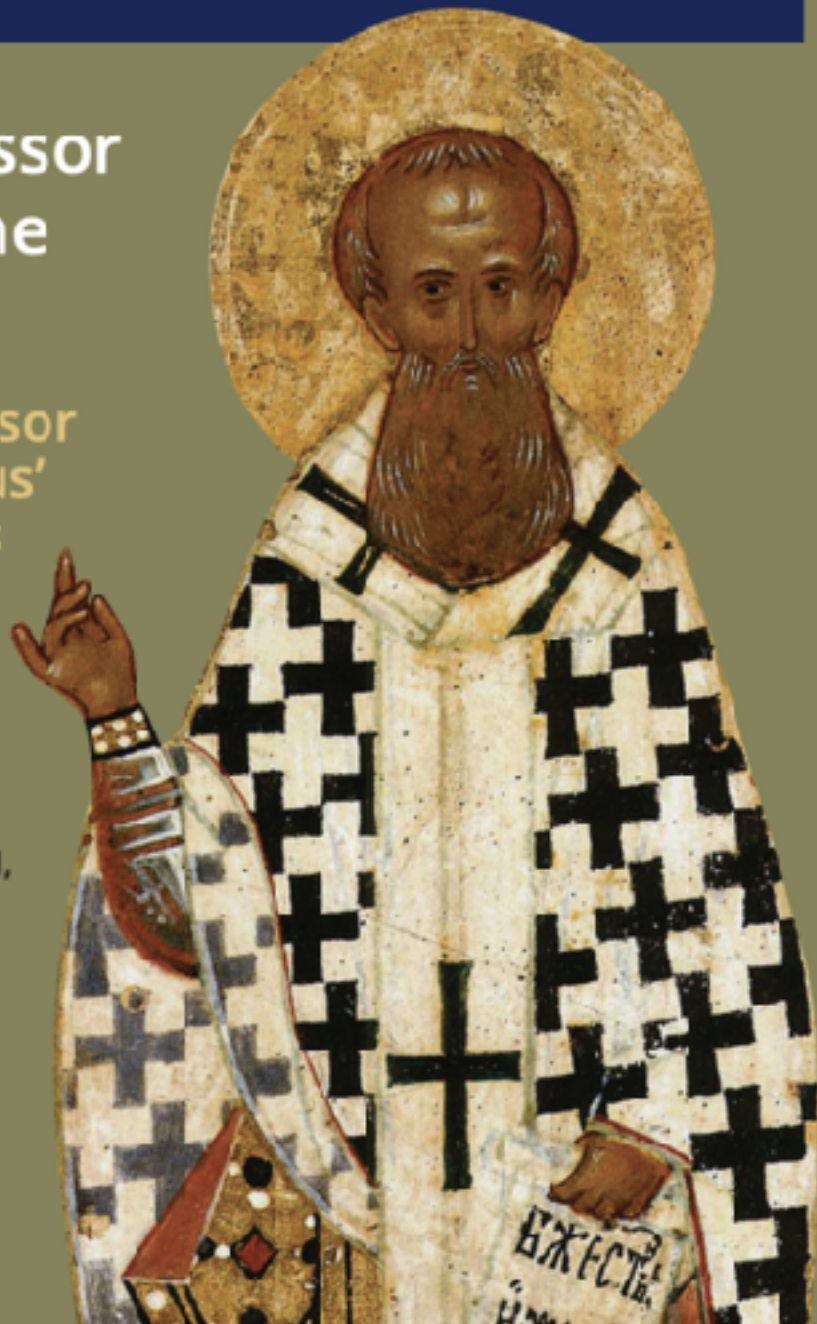
Fr. Andrew Summerson

March 7, 2023, 5:00 - 6:30 p.m.

Location: Sheptytsky Institute
Charbonnel Lounge,
St. Michael's College, Elmsley Hall,
81 St. Mary St., Toronto

A series of Patristic talks
organized by the Pontifical
Faculty of Theology at
St. Augustine's Seminary

Details and Registration:
www.staugustines.on.ca/events



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METROPOLITAN ANDREY SHEPTYTSKY INSTITUTE OF
EASTERN CHRISTIAN STUDIES
IN THE UNIVERSITY OF ST. MICHAEL'S COLLEGE



Sacred Arts Guild of Alberta

The Art of Medieval Illuminated Manuscripts Workshop

The Sacred Lamb (Agnus Dei)

with Debbie Thompson Wilson



Image courtesy of
Debbie Thompson
Wilson.

APRIL 28, 2023

FRIDAY: 9 AM TO 5 PM

Kensington Art Supply #120, 6999 11St. SE
Calgary AB

\$135*

Inquiries and Information:

www.SacredArtsGuildofAlberta.com

SacredArtsGuildofAlberta@gmail.com

Registration opens on February 1st (members) and
February 15th (non-members).

There will be a limit of 14 students this class.

* \$350 for both workshops

Often pictured with John the Baptist, or by itself, the Holy Lamb is one of the most frequently used symbols in Christian art across the centuries, rendered in stained glass, paintings, textiles, sculpture, metalwork, jewellery & manuscripts.

Participants will be painting and gilding a roundel of the lamb (choice of 3 images from different medieval periods) with the option of working on artificial vellum (pergamenata parchment) or watercolour paper.

A required supply list will be made available upon successful registration. All other supplies will be covered by SAGA.

Sacred Arts Guild of Alberta

The Art of Medieval Illuminated Manuscripts Workshop

Noah's Ark

with Debbie Thompson Wilson



Image courtesy of
Debbie Thompson
Wilson.

APRIL 29/30, 2023

SAT/SUN: 9 AM TO 5 PM

Kensington Art Supply #120, 6999 11St. SE
Calgary AB

\$250*

Inquiries and information:

www.SacredArtsGuildofAlberta.com

SacredArtsGuildofAlberta@gmail.com

Registration opens on February 1st (members) and
February 15th (non-members).

There will be a limit of 14 students this class.

* \$350 for both workshops

Noah's Ark was a popular theme found throughout medieval manuscripts. It was a challenge for the artists to render such a complex image in a very small space and it illustrates the ingenuity of the illuminators. Some of the images in manuscripts have been directly linked to medieval "mystery" plays which were performed in towns and markets and included apocryphal stories of Noah. Participants will have a number of examples to choose from to gild and paint from simple to more complex.

A required supply list will be sent upon successful registration. All other supplies will be covered by SAGA.

Sacred Arts Guild of Alberta

June 25*, 26-30, 2023

\$650 for members

\$695 for non-members

Registration begins **February 10th**

\$100 deposit is required with
registration

Payment in full by **May 1st**

See registration form for refund and
cancellation policy

Inquiries and information:

www.SacredArtsGuildofAlberta.com

SacredArtsGuildofAlberta@gmail.com

Workshop will be held at:

St Stephen Protomartyr Ukrainian
Catholic Church;
4903, 45 Street SW, Calgary AB



Images courtesy of Peter Murphy

Byzantine Icon Workshop

A five day* workshop with experienced
iconographer and tutor Peter Murphy.

Participants will have a choice of two
traditional Byzantine style icons to
choose from - Christ Pantocrator or St.
George.

The workshop cost includes all tuition,
a handmade gessoed Serbian lime
wood panel, gold leaf, gilding tools
and materials, and the use of
traditional iconographers mineral
pigments.

Peter Murphy will give clear stage by
stage handouts to work from and also
demonstrate the intriguing process of
creating an icon from scratch.

*There is a one day drawing option
extension class on Sunday June 25th
where participants can learn to
prepare their own line drawing of their
chosen icon at no extra cost.

Sunday of Cheesefare: Expulsion of Adam from Paradise

oca.org

As we begin the Great Fast, the Church reminds us of Adam's expulsion from Paradise. God commanded Adam to fast (Gen. 2:16), but he did not obey. Because of their disobedience, Adam and Eve were cast out of Eden and lost the life of blessedness, knowledge of God, and communion with Him, for which they were created. Both they and their descendants became heirs of death and corruption.

Let us consider the benefits of fasting, the consequences of disobedience, and recall our fallen state. Today we are invited to cleanse ourselves of evil through fasting and obedience to God. Our fasting should not be a negative thing, a mere abstention from certain foods. It is an opportunity to free ourselves from the sinful desires and urges of our fallen nature, and to nourish our souls with prayer, repentance, to participate in church services, and partake of the life-giving Mysteries of Christ.

At Forgiveness Vespers we sing: "Let us begin the time of fasting in light, preparing ourselves for spiritual efforts. Let us purify our soul, let us purify our body. As we abstain from food, let us abstain from all passion and enjoy the virtues of the spirit...."



Apostles of the Seventy Archippus and Philemon, and Martyr Apphia

Saints Archippus, Philemon and Apphia, Apostles of the Seventy were students and companions of the holy Apostle Paul. In the Epistle to Philemon, the Apostle Paul names Saint Archippus as his companion, and mentions him again in the Epistle to the Colossians (Col. 4:17).

Saint Archippus was bishop of the city of Colossae in Phrygia. Saint Philemon was an eminent citizen of this city, and the Christians gathered in his home to celebrate church services. He was also made a bishop by Saint Paul and he went about the cities of Phrygia, preaching the Gospel. Later on, he became archpastor of the city of Gaza. Saint Apphia, his wife, took the sick and vagrants into her home, zealously attending to them. She was her husband's co-worker in proclaiming the Word of God.

During the persecution against Christians under the emperor Nero (54-68), the holy Apostles Archippus and Philemon and Apphia were brought to trial by the ruler Artocles for confessing faith in Christ. Saint Archippus was brutally slashed with knives. After torture, they buried Saints Philemon and Apphia up to the waist in the ground, and stoned them until they died.

Saint Archippus is also commemorated on November 22.



**Through the Prayers of Sts. Archippus, Philemon and Apphia,
O Lord Jesus Christ, Have Mercy on Us and Save Us.**

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