

Успіння Пресвятої Богородиці

Українська Греко-
Католицька Церква



Dormition of the Most Holy Mother of God

Ukrainian Catholic Church

DORMITION DISTRICT

Office

Telephone: **780-489-8868**

Email: dormition.edm@gmail.com

Website: dormition.eeparchy.com

Clergy

Pastor: Rev. Fr. Peter Babej

Email: fr.babej@eeparchy.com

Emergencies: 780-993-8037

Dormition Parish, Edmonton

15608-104 Ave, Edmonton, AB

Sunday Confession – 8:30 am

Sun. Liturgy – **9:30 am | 11:30 am**

Weekday Liturgy – Wed. 5:30 pm

Thurs., Fri., 7:00 am; Sat. 9:00 am.

Great Vespers – Saturdays, 6 pm

Confessions – After Vespers

St. Nicholas Parish, Carvel

AB-770, Carvel, Parkland County

Div. Liturgy – Sun. Jan. 21, 12:00 pm.

St. George Parish, Manly

53032 Hwy #770, Parkland County

Div. Liturgy – June 9, 2024, 12 noon

Holy Eucharist Parish, Cherhill

Township Rd. 562, Cherhill, AB

Div. Liturgy – May 26, 12:30 pm.

Sunday, February 11, 2024

Forgiveness Sunday Adam and Eve Leave Paradise

Tone 4. Cheese-fare Sunday.

Martyr Blaise, Bishop of Sebastia (313-24).

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DIVINE LITURGY

Tone 4: When the disciples of the Lord learned from the angel the glorious news of the resurrection* and cast off the ancestral condemnation,* they proudly told the apostles:* “Death has been plundered!* Christ our God is risen,* granting to the world great mercy.”*

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

Kontakion, Tone 6: O Master, Guide to Wisdom, Bestower of prudent counsel,* Instructor of the foolish and Defender of the poor ones;* make firm my heart and give it understanding.* Give me a word, O Word of the Father:* Behold, I shall not stop my lips from crying out to You:* In Your mercy, have mercy on me who am fallen.*

Prokeimenon, Tone 8

Pray and give praise to the Lord our God.*
Pray and give praise to the Lord our God.

Verse: In Judea God is known; His name is great in Israel. (*Psalm 75:12,2*)

Epistle – Romans 13:11-14:4

A reading from the holy Apostle Paul to the Romans.

Brothers and sisters, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer¹ to us now than when we became believers; the night² is far gone, the day³ is near. Let us then lay aside the works of darkness and put on the armour of light; let us live honourably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarrelling and jealousy. Instead, put on the Lord Jesus Christ,⁴ and make no provision for the flesh, to gratify its desires. Welcome those who are weak in faith,⁵ but not for the purpose of quarrelling over opinions. Some

¹ **Salvation is nearer:** With reference to our personal judgment as well as to Christ's future return in glory.

² **The night:** is the life in the world, and especially life under the influence of sin and evil, where death still pervades in the world. It is essentially a time for conversion, until the unending day of eternity dawns. In the meantime, Christians must be on guard against the devil, protecting themselves with the armor of light.

³ **The day:** refers to the presence of Christ's Kingdom, both in the Church now at hand and fulfilled completely in the age to come.

⁴ **Put on the Lord Jesus Christ:** That is, renew the commitments you made at Baptism, when you were first clothed with Christ (Gal 3:27). One has to flee the occasions of sin that entice the flesh.

⁵ **Weak in faith:** Paul's instructions are directed toward two groups in the Church of Rome, called the weak and the strong. The weak are mainly a Jewish Christian minority who maintain a distinct vegetarian diet (14:2), observe the liturgical feast days of Israel (14:5-6), and may adhere to the food laws of the Torah. The behavior of the weak, especially their abstinence from meat and wine is probably a conscious

believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment⁶ on those who eat; for God has welcomed them. Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

Alleluia, Tone 6

Verse: It is good to give praise to the Lord, and to sing to Your name, O Most High. *Verse:* To announce Your mercy in the morning and Your truth every night. (*Psalm 91:2,3*)

Gospel – Matthew 6:14-21

The Lord said, "If you forgive others their trespasses, your heavenly Father will also forgive you; but if you do not forgive others, neither will your Father forgive your trespasses.⁷ And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces⁸ so as to show others

imitation of biblical heroes who avoided Gentile foods while living in Gentile lands. The strong are mainly Gentile Christians. Apparently the strong have a condescending attitude toward the weak that needs correcting.

⁶ **Pass judgment:** To inflate differences of opinion is to cause division and strife. The strong should accommodate the weak without gloating over their Christian freedom or looking with contempt on them. In this case, preserving peace is a higher priority than the exercise of liberty. The weak and the strong are answerable to God, not to each other.

⁷ **Forgiveness:** Jesus insists on mutual forgiveness between people as a precondition of God's forgiveness. Those who do not forgive are not forgiven – period. This teaching is repeated in the parable of the unforgiving servant (Mt. 18:21-35), which concludes with the same teaching. To not forgive others is to willfully flee from the forgiveness of God for ourselves.

⁸ **Disfigure their faces:** Keeping a sad countenance to show off one's fasting is mere external display. Jesus rejects such hypocrisy. For the one who fasts, the compassion of God

that they are fasting. Truly I tell you, they have received their reward. But when you fast, anoint your head⁹ and wash your face, so that your fasting¹⁰ may be seen not by others, but by your Father, who is in secret; and your Father who sees in secret will reward you. Do not store up for yourselves treasures on earth,¹¹ where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also.”

Communion Hymn

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

Alternate Ambo Prayer

We thank You, O Lord Jesus Christ, that You have brought us to this opportune time of fasting unto salvation, for You have established this brief season to heal the great wounds of our souls, and to bring about the rejection of our many sins. Good master, we pray You, remove from us any pharisaical hypocrisy in fasting, and banish all false sorrow. Drive from us all pride in our self-denial and moderation in deeds, words or thoughts. Fill us with light and the truth

outshines the physical discomfort. During the fasting seasons of the Church the hymns call the faithful to wash and anoint their faces. Fasting is for spiritual growth and the glory of God, not to be seen by those around us.

⁹ **Anoint your head:** Fasting was often a public practice accompanied by wearing sackcloth and putting ashes on one’s head (Esther 4:3; Dan 9:3). While it was intended to express inner repentance, hypocrites utilized it to appear devout. Washing and anointing with oil outwardly symbolize happiness and disguise one’s inner commitment to God.

¹⁰ **Fasting:** Fasting is also not merely abstinence from food, but consists of self-denial in all areas of life in order to escape the control of the passions. On the eve of Great Lent, we

which You have taught. Strengthen us in the struggle against passions and in the war against sin. By putting far from us our passions, prepare us to follow You by our fasting. Show us victory over the devil, that we may partake of Your death and Resurrection, and be glad in the joy which You have prepared for those who hunger and thirst for righteousness. For You are the God of mercy, and glory is Yours, together with the Father and Your all-holy, good, and life-giving Spirit, now and for ever and ever. Amen.

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“LORD AND CREATOR”

Hymn for Forgiveness Sunday Anthology, page 1006

Lord and Creator, from clay You formed me,
Gave me a soul through life-giving breath;

2. Over creation made a ruler!
But Satan tempted, lured me to death.

Stripped of my heav’nly garment through sinning
Clothed now with leaves and garments of skin,

2. I eat my bread through working and sweating
Your voice is deafened through evil’s din.

In disobedience, Adam was banished;
Paradise closed! He sat there and cried.

2. Give us your grace, this season to welcome;
Fasting and pray’r will humble our pride.

sing, “Let us abstain from passions as we abstain from food.” St. John Chrysostom writes, “What good is it if we abstain from eating birds and fish, but bite and devour our brothers?”

¹¹ **Treasures on earth:** By attaching themselves to treasures on earth, people cut themselves off from heavenly treasures. They become slaves to earthly things rather than free in Christ. The heart of discipleship lies in: 1) disentangling ourselves from the chains of earthly things, and 2) attaching ourselves to God, the true treasure.

As we begin this season of fasting;
Thus, sanctifying body and soul,
2. Fleeing from passions, virtues e'er seeking,
We set Christ's Pascha as final goal!

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Rite of Mutual Forgiveness

Prayer of Saint Ephrem

O Lord and Master of my life! Drive from me the spirit of indifference and discouragement, lust for power, and idle chatter. (+Bow)

Instead, grant to me, Your servant, the spirit of integrity, humility, patience, and love. (+Bow)

Yes, O Lord and King! Let me see my own sins and not to judge my brothers and sisters; for You are blessed, for ever and ever. Amen. (+Bow)

Priest: Bowing our heads and bending our knees, let us pray to the Lord.

All: **Lord, have mercy.**

Priest and faithful kneel.

Priest: Hear us, O God our Savior, hope of all those who live to the ends of the earth, and those traveling by sea, air and land! Through the Law and the Prophets, You foretold these holy days of fast, placing before us a pattern of repentance and of putting our selfish passions to death. When in the fullness of time You appeared in the flesh on earth, You established and sanctified these days since You Yourself fasted forty days and nights. As One Who is compassionate and merciful, grant that all of us – in perfect repentance, in unpretending humility, in fervent prayer, in hunger and thirst, in frequent bending of our knees, and with a broken heart – may begin these holy days and complete their course without stain, our conscience clear. May we preserve the Faith undefiled and indivisible, and be shown as victors over sin. Set Your

Angel of Peace over our lives to keep our comings and goings unharmed and unhindered against all deceits and onslaughts of the Enemy, to guide us toward the accomplishment of every virtue, and to strengthen us by Your power for the struggles of the Fast, so that selfish passions may be restrained and souls and bodies cleansed. May we be found worthy, without reproach, to partake of Your most pure Body and Your precious and life-creating Blood. For You are a God of mercy, compassion and love for mankind, and You desire that everyone be saved – and to You, with Your beginningless Father, and Your most holy, good and life-creating Spirit, we give glory now and forever and ever.

All: **Amen.**

Priest: Bless, honourable brothers and sisters, and forgive me a sinner, wherein I have sinned this day, and in all the days of my life, in word, deed, or thought, and in all my senses of soul and body.

All: **Father(s), may God forgive you and have mercy upon you. Bless, honourable father(s) and forgive us sinners, wherein we have sinned this day, and in all the days of our lives, in word, deed, or thought, and in all our senses of soul and body.**

Priest: Through His grace, + may God forgive your sins and have mercy on you all.

Prayer of Forgiveness

All: **Lord, Jesus Christ, in Your great mercy and love for mankind, You prayed for the forgiveness of those who crucified You, and You taught us to love our enemies, to pray for those who persecute or offend us and to forgive them. Today, with the help of Your grace, I choose to forgive those who have hurt me in the past, or those who continue to persecute or offend me this day.**

Moment of silence. Remember the person(s).

All: Lord, bless them and guide them according to Your will. Also bless me in my decision to forgive and take away any bitterness and resentment that I have in my heart. May Your forgiveness, goodness and loving-kindness be revealed in all of us, to Your praise and glory. Amen. ALL RISE.

Once everyone is standing, the before closing the holy doors the priest says:

Priest: Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us. **All: Amen.**

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ANNOUNCEMENTS

BULLETIN BY EMAIL – if you wish to receive a copy of the bulletin by email, please let us know by calling the parish office or send your request to fr.babej@eeparchy.com.

SUNDAY OF FORGIVENESS – Today, is the fifth of five Sundays that prepare us for the Great Fast. Today’s theme is FORGIVENESS. We also remember the expulsion of Adam and Eve from Paradise after the Fall.

SINCEREST THANKS – to Greg Ostapowich, Dave, Sharon Holinka, Ihor Holinka, and Chris Lirette for preparing the Sunday Breakfast last Sunday! May God bless!

CHRISTIAN INITIATION – TODAY, Jason Waywitka will complete his initiation into the Catholic Church through the Holy Mysteries of Chrismation and Eucharist. We welcome Jason to the Church and to our Parish Family!

CATECHISM CLASSES TODAY – after the 9:30 am Divine Liturgy.

BEST WISHES – to all who celebrate their birthdays or anniversaries this past week or in the next upcoming days. May God bless you with health, happiness and peace!

PARISH ANNUAL GENERAL MEETING – is scheduled to take place on Sunday, February 25th, in the Parish Hall, after the 9:30 am Divine Liturgy. A light lunch will be provided.

SLATE FOR 2024-2025 PARISH COUNCIL – The nominating committee has set forth the following slate for election at the upcoming Annual General Meeting:

Council Executive

Co-Chairs: Iryna Laschuk
Steve Konowalec
Vice Chair: Ihor Holinka
Secretary: Chris Lirette
Treasurer: Sheila Leiding

Elected Council Members

Director: Helen Sirman
Director: Bill Shostak
Director: Greg Ostapowich
Director: Kyle Wirachowsky
Director: Roman Ostapiak

PARISH MEMBERSHIP – If you would like to become a registered member of Dormition Parish, please fill out the registration form provided in the vestibule. You can leave it with Fr. Peter, or in the sacristy, or slip it under the Parish Office door.

THE GREAT FAST – WILL BEGIN TOMORROW, Monday, February 12. The first day of the Fast is a day of strict fasting, and abstinence from meat, dairy and eggs, and from foods that contain these ingredients. Abstinence from meat and meat products is to be observed for the first week of the Great Fast (Monday to Friday).

FIRST WEEK OF THE GREAT FAST – The schedule of services for the first week of the Great Fast is as follows:

Monday, February 12 – Presanctified Liturgy, 5:30 pm.

Wednesday, February 14 – Presanctified Liturgy, 5:30 PM; followed with Bible Study at 7:00 pm.

Thursday, February 15 – Lenten Sixth Hour and Typica, 7:00 am.

Friday, February 16 – Lenten Sixth Hour and Typica, 7:00 am. Men’s Night at 7:00 pm.

Saturday, February 17 – Divine Liturgy and Panakhyda, 9:00 am.

MEN’S NIGHT – will take place on Friday, February 16, 2024. At 7:00 pm, we will begin with Prayers, followed by personal testimony, a presentation on “The Role of Men” and brotherly fellowship. To confirm your attendance, please email Fr. Peter at fr.babej@eeparchy.com.

SECOND WEEK OF THE GREAT FAST – The schedule of services for the second week of the Great Fast is as follows:

Wednesday, February 21 – Presanctified Liturgy, 5:30 PM; followed with Bible Study at 7:00 pm.

Thursday, February 22 – Lenten Sixth Hour and Typica, 7:00 am.; Way of the Cross in Ukrainian, 7:00 pm;

Friday, February 23 – Lenten Sixth Hour and Typica, 7:00 am; Presanctified Liturgy at 5:30 pm.

Saturday, February 24 – Divine Liturgy and Panakhyda (for All-Souls), 9:00 am.

LIST OF THE DEPARTED – During the Great Fast, we will be prayer for the repose of the souls of the departed faithful, especially by name, for the departed faithful of our parish families and friends. Please fill out the list provided in today’s bulletin and submit it to Fr. Peter or leave it in the sacristy, or slip it under the Parish Office door. If you have already submitted a list in previous years, to update your list, call 780-489-8868 or email

your updates to dormition.edm@gmail.com Also, the binder with the names of the departed is set on the left side of the church, at the icons of Jesus and Mary. You may add names directly to your list.

LENTEN SOUP AND A BUN – will take place on Sunday, March 3, 2024, after each Divine Liturgy. Also, Pysanky making after the 9:30 am Divine Liturgy. Cost: \$5 per person; children six and under – free. There is a sign-up list at the entrance. Please sign-up if you plan to attend, so that we have a general idea of how many people will be attending. We also ask that those who wish to participate in the Pysanky making, that you also sign-up on the sheet provided. The cost of supplies is \$2.00 per person. Thank you!

PASKA MAKING WITH CHILDREN AND MOMS – We will be making Paska breads with children and moms on Saturday, February 24, from 2:00 pm to 4:00 pm. Cost: \$5.00 per person. Each person will make their own paska! To register your attendance, please include your name on the sign-up sheet at the church entrance or email dormition.edm@gmail.com.

FOOD BANK DRIVE – MOST NEEDED ITEMS! – Currently, the Foodbank provides hampers **to approximately 32,000 families per month**. And the total keeps growing. The Foodbank relies on donations of not only money, but food products. In response to this urgent need, let all of us be generous in donation food to those who are in need of assistance. The following is a list of suggestions. Please leave your donations in the designated box in the church vestibule:

- Canned beans without pork
- Canned fish, meat, milk, stew, soups
- Canned fruit, vegetables, beans
- Dry cereals, beans, lentils, pasta, rice
- Baby formula, baby food, diapers

- Peanut butter (500g), jams
- Healthy school snacks
- Pasta & canned pasta sauce
- Cookies, crackers, packaged meals
- Coffee, tea, hot chocolate, flour, oil
- Salad dressings, ketchup
- Mustard, pickles
- Toothpaste, toilet paper, bar soap
- Bath wash, razors, deodorant,
- Dish soap

NOTE: Safeway has \$10 packs of assorted food items. If you wish to make a monetary donation, cheques can be sent to: Edmonton Food Bank, P.O. Box 62061, Edmonton AB, T5M 4B5.

CAMP OSELIA SOCIETY ANNUAL GENERAL MEETING – will take place on Thursday, March 14, 7:00 PM, at Saint Josaphat Cathedral basement. All welcome.

ICON WRITING WORKSHOPS – Are you interested in the process of painting / writing a traditional Byzantine Icon? "2 Icon Writing Workshops". No experience is necessary. Since this prayerful process requires about 30+ hours, Fr. 6 Bo is planning to do one on February's Family Day Weekend (16-19) and the other on March's Commonwealth Day Weekend (8-11). The cost of each workshop is \$400 per person, and includes all materials and simple lunches. Space is limited. If you are interested in either weekend, please send an email to Fr. Bo: fr.nahachewsky@eeparchy.com

ST. BASIL UCWLC LENTEN RETREAT – Retreat Master: Deacon Cyril Kennedy. In Jesus, God has come into the world and defeated the powers of death, bringing humanity back to life. Three miracles: Jesus Healing the Women with the Flow of Blood, Jesus Raising Jairus' Daughter, and Jesus and the Gerasene Demoniac. **Age:** Teens and Adults.

Date: Saturday, Feb 24, 2024.

Program: Begins with Liturgy and Homily: 9:00 am in St. Basil's Church. Registration and Coffee: 10 am | Sessions: 10:45 am – 3:15 pm in St. Basil's Cultural Centre. Last Session: 3:30 pm in St. Basil's Church.

Online Registration Link: Pre-Registration is required at:

<https://forms.gle/AoFZ1CSueu5rCjzE6> or
[Christina 780-435-7415](mailto:Christina.780-435-7415)
clmacyk@telusplanet.net

Registration Deadline: February 15, 2024.

Ticket Fee: \$30.00

EPARCHIAL CHILDREN'S DAYCAMP at HOLY EUCHARIST PARISH – SPRING BREAK. AGE: GRADES 1 - 6 (Grades 7-12: volunteer as counsellors, no charge).

DESCRIPTION: We will pray, sing, make crafts, make new friends and spend time with old friends. The theme for the week will focus on Holy Week and Pascha (Easter).

DATES & TIMES: March 25, 26, and 27 9:00 am – 3:00 pm.

LOCATION: Holy Eucharist parish, 6425-120 Avenue, Edmonton

COST: \$35 per child. Cost covers snacks and all other materials.

CONTACT: youth@eeparchy.com to register, or for more information.

ADDITIONAL INFORMATION: Children are asked to bring a lunch each day. Youth in grades 7 – 12 are encouraged to volunteer as camp counsellors. Space is limited to 35 spots.

CHURCH FLOOR PROJECT – As you can see, our church carpet and flooring need to be replaced. Also, the floor in the sanctuary needs to be repaired and levelled. We will need to raise at least \$10,000 in order to begin this urgent project. **Fundraiser deadline: is April 8, 2024.**

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SUNDAY, FEBRUARY 4, 2024

Sunday Collection

Sunday Envelopes	\$1,270.00
Loose Donations	\$115.65
Candles	\$19.25
TOTAL Sunday Collection	\$1,404.90

OTHER INCOME

Donations to Parish	\$100.00
Bingo Replacement	\$10.00
UCWLC Collections	\$50.00
TOTAL Other Income	\$160.00

TOTAL INCOME \$1,564.90

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CHURCH FLOOR PROJECT

N.N.	\$1,000.00
Benoit and Denise Boudreau	\$1,000.00
N.N.	\$500.00
Justin and Catherine Tamsett	\$500.00
Alex Schabel	\$400.00
Steve and Janet Konowalec	\$300.00
Chris Lirette	\$300.00
Fr. Peter and Dobr. Donna Babej	\$250.00
Iryna Laschuk	\$250.00
N.N.	\$250.00
N.N.	\$200.00
N.N.	\$100.00
N.N.	\$100.00
Ivan and Luba Genyk	\$100.00
Sheila Leiding	\$50.00
N.N.	\$50.00
Maria Lang	\$30.00
N.N.	\$20.00
N.N.	20.00
N.N.	15.00
N.N.	5.00
Total Donations	\$5,441.00

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Prayer of Saint Ephrem

O Lord and Master of my life! Drive from me the spirit of indifference and discouragement, lust for power, and idle chatter. (+Prostration)

Instead, grant to me, Your servant, the spirit of integrity, humility, patience, and love. (+Prostration)

Yes, O Lord and King! Let me see my own sins and not to judge my brothers and sisters; for You are blessed, for ever and ever. Amen. (+Prostration)

+God, be merciful to me a sinner! +God, cleanse me of my sins and have mercy on me! +I have sinned without number, forgive me, O Lord! Repeat: (4 times, 12 bows)

O Lord and Master of my life! Drive from me the spirit of indifference and discouragement, lust for power, and idle chatter. Instead, grant to me, Your servant, the spirit of integrity, humility, patience, and love. Yes, O Lord and King! Let me see my own sins and not to judge my brothers and sisters; for You are blessed, for ever and ever. Amen. (+Prostration)

**THE REMEMBRANCE OF ADAM'S
EXPULSION FROM PARADISE**

The quickly flowing river of time rushes on to eternity. Only the Holy Church and God's feasts stop this motion momentarily, as if counting the time. And our entire life, from our birth to departure from it, is reflected in this yearly cycle; it reminds us and calls to us, "Know yourself, look

inside yourself, O man. Who are you, how do you live, and what awaits you ahead? You are rushing headlong with this flow of time to timelessness, to eternity.” So, it is every day, every year.

Was it so long ago that the cry of the human heart, languishing in sins, rang out in the Church, “Open unto me the doors of repentance, O Giver of Life”? Our hearts trembled—the fast was already in the air. But now, the weeks of preparation for our field of repentance in Great Lent have passed, when:

—the Pharisee and the publican were the mirrors of our souls;

—we called out to the Heavenly Father with the voice of the prodigal son, recognizing also our distance from the Truth, our departure to a faraway land: “O God, I have sinned against heaven and before Thee; make me one of Thy hired servants.” —a reminder of the terrible and glorious Last Judgment of the Lord, when the books shall be opened and all secrets revealed. Not yet frightening us, it calls us to knowledge of ourselves, to repentance.

Now we are at the last day of the threshold before Great Lent. On this day, the Church remembers the terrible tragedy that happened to mankind at the dawn of its history—its expulsion in the person of our forefather Adam from the face of God; the expulsion of Adam from paradise.

The vale of tears and sadness—the earth—received the outcast, so that at God’s commandment the transgressor would reap thorns and thistles, so that he would eat his bread in the sweat of his brow, so that in pain, tears, and sadness he would give birth to his children and feed them, so that he would reap all the bitter fruits of his disobedience to the Heavenly Father.

Adam wept in his exile, sitting “outside of paradise”; he wept, remembering what he was, what he possessed, and Who he lost. To this day, all mankind weeps and sighs over the first Adam, over the now elusive phantom of happiness. The whole world, harassed and weary, weeps because of its waywardness, because of its naked soul;

because life is aimless and joyless. Nothing can fill our life so that we might unconditionally feel the fullness of true—not phantom—happiness; for this fullness is only in God.

But we are exiles. Paradise is far away, and the farther mankind lives from the time of the fall, the more shadowy that beautiful image of paradise becomes in him, the deeper is mankind’s pain and suffering, and the more the image and likeness of God is erased from his soul. The world would have perished long ago, had not the Second Adam, Christ, not reopened locked paradise and given man the opportunity to return to it.

We now bear the weight and sorrow of the life of an exile. Even we, who live the life of the Church, know also the paradisaic joy of the open Royal doors, and the life-creating, jubilant words, “Christ is Risen!”; in them is the original nearness to divine love for man. But preceding this paradisaic joy on earth is Great Lent, and the Church continually teaches that what we have lost through sin, we can find and regain only through repentance, *podvyh*, and ascetic labors of great temperance.

Just a few hours will pass, and we will all notice with amazement that something will change around us and within us; something will happen that will place a seal of particular concentration and attention upon everything. And along with the Church, we must pass from the call to repentance to the very labors of repentance, to the work of repentance.

Our Mother-Church received the Lord’s commandment of the healing fast, which could be heard in Old Testament times for the people of God through the Prophet Joel: *Now therefore, saith the Lord your God, turn to me with all your heart, and with fasting, and with weeping, and with lamentation... sanctify a fast, proclaim a solemn service ... assemble the elders... and all the inhabitants of the Lord’s house, Let the priests that minister to the Lord weep, and say, Spare thy people, O Lord, and give not thine heritage to reproach... (Joel 2:12, 15, 16, 17).*

The Second Adam, Jesus Christ, began the path of His labors with a great forty days fast, so that by His divine love for fallen man He might open again locked paradise and show the way by which man may return to it.

The Holy Gospels testify that, “*Then was Jesus led up of the Spirit into the wilderness... And when he had fasted forty days and forty nights, afterward he was hungry*” (Matt. 4:1–2). And the devil came to Him and tempted Him. Great is the audacity and blindness of the dark power. Having made progress in tempting man in paradise, it began to war against God unto blindness, not recognizing in Christ the Savior and Son of God; it approached His meekness, humility, patience, purity, and holiness with the darkness of temptations woven from pride, betrayal, conceit, and lies. But sinless Christ God Who needed no purification, opposed the tempter with fasting and prayer, showing all of us who follow Him the path of struggle with sin. And the Lord confirmed by word and deed that this *kind does not go out but by prayer and fasting* (Matt. 17:21).

By prayer and fasting, the Christian receives the strength of the Spirit from the Lord for his struggle with the enemy; through fasting and prayer he receives the gift of discernment and the mind of Christ; prayer and fasting lights the light, which disperses the darkness of sinful life, for, “*The light shineth in darkness; and the darkness comprehended it not*” (John. 1:5).

But by his will, man chooses between a path of corruption and in-corruption, good and evil. If woe, suffering, and death entered life through the sin of disobedience to God, then only through obedience, prayer, and fasting—our living sacrifice of love for God—can the light of supreme righteousness, peace, and joy return. And this, my dear ones, is paradise on earth.

However, according to God’s commandment, love for God on earth manifests only as love for people. The heart of a Christian can warm itself and burn only with a two-in-one love for God and people simultaneously. If our heart is hard and

cruel toward our brother, to man, then darkened by dislike, coldness, and cruelty, it becomes indifferent or hypocritical toward God. And paradise, which could have been so close—in our heart—leaves and fades, and the sin of lack of love gives birth to disobedience, conceit, and self-love.

But how can we love a sinner? How can we love those who do not love us, our enemies? Here also, the Lord comes to our aid. He gives us the Lord’s prayer. We hear every day, “And forgive us our debts, as we forgive our debtors...”

By this prayer the Lord is saying to us, look at yourself:

—after all, you are that very debtor who needs to be forgiven;

—you are that very sinner;

—you are the one who does not love—you love by choice;

—you are someone’s enemy—you have offended someone, had contempt for someone, humiliated someone.

You yourself need forgiveness; you need condescending love.

The words of today’s Gospel also resound: For if ye forgive men their trespasses, your heavenly Father will also forgive you: “*But if ye forgive not men their trespasses, neither will your Father forgive your trespasses*” (Matt. 6:14-15). Forgive everyone everything, and you will be forgiven. Forgive, and you will be saved, and you will inherit paradise.

Following immediately after these words of the Lord about forgiveness are these other words: “*Judge not, and ye shall not be judged*” (Mark. 7:1).

In these words, the Lord shows a very short and most sure path to salvation, which opens to us the gates of the Kingdom of Heaven. The Lord shows us that virtue, without which all our ascetic labors and efforts in life in general, and during the Great fast in particular, will be in vain. Furthermore, this is the only path—the path of love for people, beginning with non-judgment.

Judge not, and ye shall not be judged... In His first Coming, the Lord came not to judge the world, but to save it. He came to open locked paradise to it. After all, God gave all judgment to His Son at the Second Coming; but for now, *mercy rejoices against judgment* (James 2:13).

Now is yet the time of God's mercy. God still has mercy on us, but we judge and enforce. Having no doubts at all, we lift ourselves up in opinion and judgment over our neighbors, both near and far, small and great. We judge when we know much; we judge when we know nothing at all; we judge from other people's words.

Just think, my dear ones, our judgment, as the judgment of an enemy, extends even to the Savior Himself. A person has sinned before God, before people, and we are witnesses of it. But we did not see how he repented, and we did not hear the priest's consoling words pronounced over his head: "And by the authority given to me, I forgive and absolve all your sins, in the name of the Father, the Son, and the Holy Spirit." God's mercy has already erased the handwriting of sins, but we continue to remember and judge. This is no longer judgment over a man, but a judgment over God Who has been merciful and forgiven.

Thus, we perish by judgment. For where there is judgment, there is no love. Only love is capable of being at all times an advocate, and only love can cover our brother's nakedness.

But we judge! And this judgment becomes our own condemnation and sentence, which sounds like this: *For he shall have judgment without mercy, that hath shewed no mercy* (James. 2:13)! And paradise cannot receive us, for we have no love in us. Where there is no love, there is no salvation.

Today, beginning with the *podvh* of Great Lent, let us, friends, resolve two major spiritual lessons: do not judge and do not tempt! So that we might root ourselves in saving, blessed non-condemnation, that we might place a beginning of this *podvyh* during the very first days of Great Lent, we must learn to see, judge, and condemn

only ourselves—the only person that we truly know, from all sides and deeply. This is where judgment without mercy will be unto salvation; for this is the only judgment that will lead us to true reason. It gives us a vision of that abyss on the edge of which we stand, and which we dig out by our sins, our debts to God and people, and by our condemnation of others.

This judgment of ourselves will tear a living, saving cry from our hearts that will reach the heavens: "Lord! Have mercy on me. O God, be merciful to me, a sinner!" And the miracle of our salvation will begin. The Lord will console our repentant souls and hearts with peace, calm, and love. In the words of our dear elder, St. Seraphim of Sarov, "Acquire the spirit of peace, and thousands will be saved around you"—transformation will begin in life around us.

"Now is the spring of the soul!" Holy and Great Lent is at the doors. May the seed of our repentance and prayer sprout forth by it, and produce the saving fruits of our soul's resurrection in God.

Children of God!

"May your mind fast from vain thoughts; may your will fast from evil desires; may your eyes fast from seeing evil; may your ears fast from base songs and calumnious whisperings; may your tongue fast from slander, condemnation, lies, flattering, and foul language; may your hands fast from striking, and from stealing what does not belong to you; may your feet fast from walking to evil deeds."

This is the Christian fast, which the Lord expects of us.

Our friends, let us enter the Great Fast, let us enter the field of its ascetic labors—repentance, temperance, and humility—and confirm ourselves in them; so that having received forgiveness, we may meet Christ's resurrection, Holy Pascha—the heavenly radiance on earth. Amen.

Archimandrite John

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СЛУЖБА БОЖА

Тропарі і кондаки

Тропар, глас 4: Світлу про воскресіння розповідь від ангела почувши* і від прадідного засуду звільнившись,* Господні учениці, радіючи, казали апостолам:* Здолано смерть, воскрес Христос Бог,* що дає світові велику милість.

†Слава Отцю, і Сину, і Святому Духові.

Кондак, глас 4: Спас і мій визволитель,* як Бог, із гробу воскресив землян від узів* і розбив брами адові* та воскрес на третій день, як Владика.

і нині, і повсякчас, і на віки вічні. Амінь.

Богородичний, глас 4: Йоаким і Анна народженням Твоїм, Пречиста, * з неслави бездітності, Адам же і Єва від тління смерті визволилися. * Звільнений від вини за гріхи, Твій народ святкує, взиваючи: * Неплідна народжує Богородицю* і кормительку Життя нашого.

Прокімен, Глас 4

Всі: Які величні діла Твої, Господи!* Все премудрістю сотворив Ти (Пс 103, 24).

Стих: *Благослови, душе моя, Господа! Господи, Боже мій, Ти вельми великий.*

Всі: Які величні діла Твої, Господи!* Все премудрістю сотворив Ти (Пс 103, 24).

Апостол - Рим 13:11 – 14:4

ЧТЕЦЬ: До Римлян послання святого апостола Павла читання.

Браття і сестри! Тепер ближче нас спасіння, ніж тоді, як ми увірували. Ніч проминула, день наблизився. Відкиньмо, отже, вчинки темряви й одягнімось у зброю світла. Як день, поведьмося чесно: не в ненажерстві та пияцтві, не в перелюбі та розпусті, не у сварні та заздросцах; але вдягніться у

Господа Ісус Христа і не дбайте про тіло задля похотей. Слабкого в вірі приймайте, не вступаючи з ним у суперечки. Один вірить, що можна все їсти, а слабкий у вірі їсть городину. Хто їсть, хай тим, що не їсть, не гордує; а хто не їсть, хай того що їсть, не судить, бо Бог його прийняв. ти хто такий, що чужого слугу судиш? Своєму господареві стоїть він або падає; а стоятиме, бо Господь має силу втримати його.

Алилуя, Глас 4

Стих: Натягни лук і наступай, і пануй істини ради, лагідности і справедливости.

Стих: Ти полюбив правду і зненавидів беззаконня.

Євангеліє - Від Матея 6:14-21

Сказав Господь: Коли ви прощатимете людям їхні провини, Отець ваш небесний простить і вам. А коли ви не будете прощати людям, і Отець ваш небесний не простить вам провин ваших. Коли постите, не будьте сумні, як лицеміри: бо вони виснажують своє лице, щоб було видно людям, що вони постять. Істинно кажу вам: вони вже мають свою нагороду. Ти ж, коли постиш, намасти свою голову і вмий своє лице, щоб не показати людям, що ти постиш, але Отцеві твоєму, що в тайні; і Отець твій, що бачить в тайні, воздасть тобі. Не збирайте собі скарбів на землі, де міль і хробаки нищать і де злодії підкопують і крадуть. Збирайте собі скарби на небі, де ні міль, ні хробаки не точать і де злодії не проломлюють стін і не крадуть. Бо де твій скарб, там і твоє серце буде.

Причасний

Хваліте Господа з небес,* хваліте Його на висотах.* Радуйтеся, праведні, у Господі, правим належить похвала* Алилуя (3).

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ЧИН ВСЕПРОЩЕННЯ

Господи і Владико життя мого! Духа лінивства, недбайливости, властолюб'я, і пустомовства віджени від мене. *Поклін.*

Духа чистоти, покори, терпеливості, й любови даруй мені, слугі Твоєму. *Поклін.*

Так, Господи, Царю! Дай мені бачити гріхи мої і не осуджувати брата мого, бо Ти благословенний на віки вічні. Амінь. *Поклін.*

Іерей: Голови ваші та коліна приклонивши, Господеві помолімся.

Всі: Господи, помилуй.

Всі клякають.

Іерей: Господи Ісусе Христе, Боже наш, уповання всіх кінців землі і тих, що на морі далеко, Ти звістив через закон і пророків ці посні дні, показуючи нам образ покаяння і умиртвлення пристрастей, Ти сам узаконив і освятив піст, з'явившись на землі, коли прийшла повнота часів, постивши сорок днів і сорок ночей. Тож як щедрий і милостивий, благозволь усім нам у досконалому покаянні, у смиренні нелицемірному, в молитвах усердних, у голоді і спразі, у частому коліноприклоненні та зі серцем сокрушеним святі дні це розпочати і безгрішно в чистій совісті час їх звершити, віру неподільну зберегти і переможцями гріха явитися. Ангела миру постав для життя нашого, щоб оберігати входи і виходи наші неушкодженими і непоборними перед усіма ворожими намірами і підступами, наставляючи нас на діяння чеснот і укріплючи силою своєю на подвиги посту, на стиманність від пристрастей і на очищення душ і тіл, щоб сподобилися ми неосудно причаститися пречистого Твого Тіла і чесної і животворящої Твоєї Крови. Бо Ти еси Бог

милости і щедрот, і чоловіколюб'я, і хочеш, щоб усі спаслися, і Тобі славу возсилаємо з безначальний Твоїм Отцем, і з Пресвятим, благим і животворящим Твоїм Духом, нині і повсякчас, і на віки вічні. Амінь.

Священник повертається до людей:

Іерей: Благословіть мене, дорогі брати і сестри, та моліться за мене. Простіть мені мої провини - вчинені словом, ділом або помислом - бо я людина грішна.

Всі: Отче, ми прощаємо тобі. Нехай Бог простить тобі і помилує тебе.

Іерей: Амінь.

Всі: Благослови мене, отче, і молися за мене. Прости мені мої провини - вчинені словом, ділом або помислом - бо я людина грішна.

Іерей: Дорогі брати і сестри, я прощаю вам. Нехай Бог простить вам і помилує вас.

Всі: Амінь.

Іерей: Благословення Господнє на вас, Того благодаттю і чоловіколюб'єм, нині і повсякчас, і на віки вічні.

Всі: Амінь.

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Молитва Прощення

Господи, Ісусе Христе, із Твоєї любови і милосердя до всіх, Ти молився о прощення для тих, що Тебе розіп'яли, і Ти навчав нас любити наших ворогів, молитися за тих що нас переслідують чи зневажають, і прощати їм. Сьогодні, з допомогою Твоєї ласки, я рішаю простити всім, що завдали мені болю в минулому, і тим, що далі по сьогодні мене переслідують або зневажають.

Хвилина мовчанки. Нагоди пригадати всіх людей до кого маємо жаль.

Господи, благослови і провадь їх, згідно з Твоєю волею. Рівнож, благослови і мене у

моєму рішенні прощати. Відбери від мене всі жалі, лють і злопам'ять. Нехай у всіх наших серцях проявиться Твоє милосердя, прощення, благодать і любов, на Твою славу. Амінь.

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Молитва святого Єфрема

Господи і Владико життя мого! Духа лінивства, недбайливості, властолюб'я і пустомовства віджени від мене.
+ Доземний поклін

Духа чистоти, покори, терпеливості й любови даруй мені, слугі Твоєму. *+ Доземний поклін*

Так, Господи, Царю! Дай мені бачити гріхи мої і не осуджувати брата мого, бо Ти благословенний на віки вічні. Амінь.
+ Доземний поклін

Молитву митаря проказується чотири рази (12 малих поклонів)

+Боже, милостивий будь мені грішному. +Боже, очисти мої гріхи і помилуй мене. +Без числа нагрішив я, Господи, прости мені.

Господи і Владико життя мого! Духа лінивства, недбайливості, властолюб'я і пустомовства віджени від мене. Духа чистоти, покори, терпеливості й любови даруй мені, слугі Твоєму. Так, Господи, Царю! Дай мені бачити гріхи мої і не осуджувати брата мого, бо Ти благословенний на віки вічні. Амінь. *+ Доземний поклін*

ОГОЛОШЕННЯ

ВІСНИК ЕЛЕКТРОННОЮ ПОШТОЮ – якщо хтось бажає отримати парафіяльний вісник електронною поштою просимо звернутися до о. Петра на адресу fr.babey@eeparchy.com.

МНОГАЯ ЛІТА – з днем народження, складаємо найщиріші побажання всім, хто святкує свої уродини. Нехай Господь Бог благословить на многі і благі літа!

НЕДІЛЯ ПРОЩЕННЯ – Сьогодні, п'ята неділя із серії п'ять неділь, які підготовляють нас до Великого Посту. Сьогоднішня тема – ПРОЩЕННЯ. Також, сьогодні пам'ятаємо вихід Адам і Єви із Раю, та всіх у цей світ.

КАВА І СОЛОДКЕ – Запрошуємо всіх на каву і солодке в парафіяльній залі, після Служби Божої.

МАТЕРІ В МОЛИТВІ - Спільнота „Матері в молитві” була заснована для допомоги матерям, які бажають разом молитися за своїх дітей та онуків, дітей парафії та всіх українських дітей і знайти необхідну підтримку. Зібрання і молитва відбудеться **СЬОГОДНІ, 11-го лютого, 2024**, після україномовної Божественної Літургії. Для додаткової інформації просимо звертатися до Лесі Бабяк за номером 587-937-0311, або електронічною поштою та адресу Lesia.Ivanivna.Babiak@gmail.com. Запрошуємо до молитви!

ЗАГАЛЬНІ ПАРАФІЯЛЬНІ ЗБОРИ – відбудуться в неділю, 25-го лютого, в парафіяльній залі, після першої Служби Божої.

ЛИСТА КАНДИДАТІВ – Номінаційна комісія підготувала слідуочу листу кандидатів до парафіяльної ради для голосування підчас Загальних Зборів і неділю, 25-го лютого:

Предсідники: Ірина Лащук, Стефан Коновалець

Віце-голова: Ігор Голінка

Секретар: Христина Лірет

Скарбник: Шіла Лайдінг

Директори: Гелен Сірман, Василь Шостак, Григорій Остапович, Кайл Вірачовський, Роман Остап'як.

ПАРАФІЯЛЬНЕ ЧЛЕНСТВО – Якщо бажаєте вступити в членство парафії Успіння Пресвятої Богородиці, просимо виповнити анкети (при вході до церкви) та передати о. Петрові.

КОВЕРКТИ НА 2024 РІК – Можна підібрати сьогодні, при вході до церковної зали. Якщо бажаєте отримати ковертки, просимо виповнити анкету членства і передати о. Петрові.

ВЕЛИКИЙ ПІСТ – починається завтра, в понеділок, 12-го лютого. Перший день посту – здерження від м'ясних і молочних продуктів. **ПЕРШИЙ ТИЖДЕНЬ ПОСТУ** – здерження від м'яса і м'ясних продуктів від понеділка до п'ятниці.

Понеділяк, 12-го лютого – 5:30 п.п., Літургія Перешеосвячених Дарів.

Середа, 14-го лютого – 5:30 п.п. Літургія Передшеосвячених Дарів.

РУХ ХРИСТИЯНСЬКИХ СІМЕЙ – У неділю 3-го березня, в церкві Успіння Пресвятої Богородиці, після української Служби Божої, о год. 12:45 п.п. почнеться Курс Руху Християнських Сімей (РХС) в парафіяльній залі. Курс нараховує 12 тем, які базуються на Святому Письмі та вченні Церкви.

Програма:

11:30 ранку – Служба Божа

12:45 п.п. – Фуршет

Лекція для подруж та програма для дітей.

Зустрічі відбуватимуться раз у місяць. Мета програми - поглиблення і поліпшення взаєморозуміння між чоловіком і дружиною, та краще розуміння суть Таїнства Подружжя, та суть родини як «домашня церква». На кожній зустрічі: молитва, благословення отця, представлення подружньої пари, що підготувала тему. Висвітлення теми здійснюється обов'язково чоловіком і дружиною разом. Ця перша частина зустрічі триває 45хв., а далі слідує праця в групах та кава-брейк. Запрошуємо зацікавлених до участі! В справі реєстрації, просимо звернутися до о. Петра на телефон 780-993-8037 або через емейл на адресу fr.babej@eeparchy.com

СПИСОК НА СОРОКОУСТИ – протягом Великого Посту, підчас богослужень в середу та суботу, отці читатимуть імена померших. Просимо списати всі імена померших із вашої родини та включені карточки, та передати о. Петрові або залишити в захристії або церковній канцелярії.

НОВА ПІДЛОГА І КИЛИМ – Як бачите, мусимо вставити в церкві нову підлогу і килим. Щоб почати цей проект, переводимо збірку. Щира подяка за всі пожертви в цьому намірі!

«Учімося від святих бути вірними Богові й людині, а відтак будемо вірними нашій Батьківщині»

7 лютого владика Богдан Дзюрах, апостольський екзарх у Німеччині та країнах Скандинавії, завітав до громади українців в Аугсбурзі, які цього дня святкували парафіяльне свято Блаженного священномученика Петра Вергуна. Про це повідомляє пресслужба Апостольського екзархату в Німеччині та Скандинавії.

Розпочавши проповідь із життєвого шляху першого апостольського візитатора для українців у Німеччині, владика Богдан відзначив у його постаті ревність і праведність у священничому служінні. «Він не тільки піклувався про своїх вірних, а й давав гарний приклад ревності іншим священникам», — наголосив архиєрей.

Також єпископ провів паралель між моментом смерті блаженного священномученика та розп'яттям Ісуса — обоє були полишені на смерть, досвідчуючи біль і самотність. «Не важливо де, коли і як будемо помирати — важливо з ким і з яким серцем», — сказав проповідник.

Беручи до уваги слова Ісуса із притчі про таланти (Мт. 25, 14–30), архиєрей застановився над двома чеснотами: добротою і вірністю, які за словами єпископа, сповідували у своєму житті праведники і святі. «Дивіться на життя наших святих і вчіться від них живої віри, яка виявляється в доброті та вірності. Вчіться доброти, яку людина черпає з віри, бо знає, що Господь із нею. Подивіться на святих і сповніться надією», — закликав владика Богдан.

Говорячи про чесноту вірності, проповідник зазначив, що після гріхопадіння, покаєння людини повертає її до вірності Богові. «Гляньте в очі Ісусові! Там ви не побачите осуду, гніву чи зневаги, а проте співчуття, милосердя і вірну любов. У тій вірності Ісуса до нас черпаймо силу, щоби відновити нашу вірність Богові, а також людині», — сказав апостольський екзарх, закликаючи людей до вірності Богові, який завжди залишається вірним людині.

«Вчімося від святих бути вірними Богові й людині, а відтак будемо вірними нашій Батьківщині», — сказав на завершення проповіді владика Богдан.

Департамент інформації УГКЦ

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THIS WEEK AT DORMITION

SUNDAY, FEBRUARY 11: SUNDAY OF FORGIVENESS. **Holy Father Blaise, Bishop of Sebastia.**

7:30 AM – Church Open for Prayer.
8:30 AM – Confessions. 9:00 AM – Rosary Prayer.

9:30 AM – Divine Liturgy; for the needs and intentions of all parishioners; for Ukraine and its' Armed Forces; for the needs and intentions of Jason Waywitka.

11:30 AM – Divine Liturgy (Ukrainian); for the needs and intentions of all parishioners; for Ukraine.

Mon. Feb. 12: FIRST DAY OF THE GREAT FAST. St. Miletius, Archbishop.

5:30 PM – Liturgy of the Presanctified Gifts.

Tues. Feb. 13: Venerable Martinian, Hermit.

No Divine Services

Wed. Feb. 14: Venerable Auxentius, St. Maron.

5:30 PM – Liturgy of the Presanctified Gifts.

7:00 PM – Bible Study.

Thurs. Feb. 15: Apostle Onesimus.

7:00 AM – Lenten Sixth Hour and Typica.

Fri. Feb. 16: Pamphilus, Porphyrius, Valentinus, Paul and Others, Martyrs.

7:00 AM – Lenten Sixth Hour and Typica.

7:00 PM – Men's Night Program.

Sat. Feb. 17: St. Cyrus, Apostle to the Slavs. The Great Martyr Theodore of Tyre.

9:00 AM – Divine Liturgy and Panakhyda (All-Souls)

10:00 AM – English Language Program.

1:00 PM – Preparation for First Solemn Confession.

6:00 PM – Great Vespers

SUNDAY, FEBRUARY 18: SUNDAY OF ORTHODOXY. **First Sunday of the Great Fast. St. Leo, Pope of Rome**

7:30 AM – Church Open for Prayer.

8:30 AM – Confessions. 9:00 AM – Rosary Prayer.

9:30 AM – Divine Liturgy; for the needs and intentions of all parishioners; for Ukraine and its' Armed Forces.

11:30 AM – Divine Liturgy (Ukrainian); for the needs and intentions of all parishioners; for Ukraine.

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