

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 18, 2024

Orthodoxy Sunday

First Sunday of the Great Fast

Tone 5. Our Holy Father Leo, Pope of Rome (461).

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DIVINE LITURGY

Troparia and Kontakia

Troparion, Tone 2: We bow before Your most pure image, O kind Lord,* and beg pardon for our sins, O Christ our God.* Of Your own will You consented to ascend the Cross in the flesh* to free Your handiwork from enslavement to the enemy.* In thanksgiving we cry aloud to You:* By coming to save the world, our Saviour, You filled all things with joy.

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

Kontakion, Tone 8: The uncircumscribed Word of the Father* became circumscribed when He took flesh of you, O Mother of God;* and when He restored the divine image to its ancient glory,* He suffused it with the beauty of God.* Therefore, confessing our salvation* in deed and word, we portray it in images.

Prokeimenon, Tone 4

Blessed are You, Lord God of our fathers,*
and praised and glorified is Your Name
forever.

*Verse: For You are righteous in everything You
have done to us.*

Blessed are You, Lord God of our fathers,*
and praised and glorified is Your Name
forever.

Blessed are You, Lord God of our fathers.

And praised and glorified is Your Name
forever.

Epistle – Hebrews 11:24-26,32-40; 12:1-2

*A reading from the Epistle of the Holy Apostle
Paul to the Hebrews.*

Brethren (brothers and sisters), by faith
Moses, when he was grown up, refused to be
called a son of Pharaoh's daughter, choosing
rather to share ill-treatment with the people
of God than to enjoy the fleeting pleasures¹
of sin. He considered abuse suffered for the
Christ to be greater wealth than the treasures
of Egypt, for he was looking ahead to the
reward. And what more should I say? For
time would fail me to tell of Gideon, Barak,
Samson, Jephthah, of David and Samuel and

the prophets—who through faith conquered
kingdoms, administered justice, obtained
promises, shut the mouths of lions,²
quenched raging fire,³ escaped the edge of
the sword, won strength out of weakness,
became mighty in war, put foreign armies to
flight. Women received their dead by
resurrection.⁴ Others were tortured,⁵
refusing to accept release, in order to obtain
a better resurrection. Others suffered
mocking and flogging, and even chains and
imprisonment. They were stoned to death,⁶
they were sawn in two,⁷ they were killed by
the sword; they went about in skins of sheep
and goats,⁸ destitute, persecuted,
tormented— of whom the world was not
worthy. They wandered in deserts and
mountains, and in caves and holes in the
ground. Yet all these, though they were
commended for their faith, did not receive⁹
what was promised, since God had provided
something better so that they would not,
apart from us, be made perfect. Therefore,
since we are surrounded by so great a **cloud
of witnesses**,¹⁰ let us also lay aside every
weight¹¹ and the sin that clings so closely, and
let us run with perseverance¹² the race that is
set before us, looking to Jesus the pioneer

¹ **Fleeting pleasures:** The luxuries of life open to Moses in the royal palace of Pharaoh.

² Daniel stopped the mouths of lions (Dan 6:16-24).

³ Shadrach, Meshach and Abednego stood unharmed while fire danced around them (Dan 3:23-27).

⁴ The widow of Zarephath and the Shunammite woman received their children back from the dead (1 Kings 17:17-24; 2 Kings 4:32-37).

⁵ Maccabean martyrs were tortured as they professed faith in the resurrection.

⁶ The priest Zechariah was stoned in the Temple.

⁷ Isaiah the Prophet was sawn in two.

⁸ The prophet Elijah wore animal skins (2 Kings 1:8).

⁹ **Did not receive:** Not until Jesus opened the way to glory did the righteous of the OT enter the inheritance they saw from a distance.

¹⁰ **Cloud of witnesses:** The heroes of biblical history enumerated in Hebrews 11. They are pictured crowded into a stadium, looking down on believers still running the race of faith and urging them on to victory. At the finish line stands Jesus, waiting to reward us. Images of the faithful departed cheering us on hints at the communion and intercession of the saints. It shows that the Church in heaven is neither cut off from nor disinterested in the pilgrim Church on earth but is actively solicitous of her salvation.

¹¹ **Every weight:** As a runner sheds whatever might restrict his movements or hamper his performance, so the believer must rid himself of every encumbrance in life that will jeopardize his chances for winning the eternal prize.

¹² **Run with perseverance:** Life is more like a distance race than a short sprint. Endurance is therefore necessary to keep moving toward the finish without losing faith along the way.

and perfecter of our faith,¹³ who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

Alleluia, Tone 4

Verse: Moses and Aaron are among His priests and Samuel among those who call upon His name. *Verse:* They called on the Lord, and He heard them. (*Psalm 98:6*)

Gospel – John 1:43-51

At that time, Jesus decided to go to Galilee. And he found Philip and said to him, “Follow me.” Now Philip was from **Bethsaida**,¹⁴ the city of Andrew and Peter. Philip found Nathanael¹⁵ and said to him, “We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from **Nazareth**.¹⁶” Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.” When Jesus saw Nathanael coming toward him, he said of him, “Here is **truly an Israelite**¹⁷ in whom there is no deceit!” Nathanael asked him, “Where did you get to know me?” Jesus answered, “I saw you under the fig tree

before Philip called you.” Nathanael replied, “Rabbi, you are the Son of God! You are the King of Israel!”¹⁸ Jesus answered, “Do you believe because I told you that I saw you under the fig tree? You will see greater things than these.” And he said to him, “Amen, amen, I say to you, you will see heaven opened and the angels of God **ascending and descending**¹⁹ upon the Son of Man.”

Hymn to the Mother of God

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

Communion Hymn

Praise the Lord from the heavens;* praise Him in the highest. (*Psalm 148:1*)

Rejoice in the Lord, O you just;* praise befits the righteous.* Alleluia, alleluia,* alleluia. (*Psalm 32:1*)

¹³ Christ is both the author, that is, the initiator and the finisher, that is, the perfecter of faith. His joy was to do God’s will. He endured the cross in that He voluntarily accepted humiliation and death. We are to imitate His determination and perseverance.

¹⁴ **Bethsaida:** A village on the northern edge of the Sea of Galilee.

¹⁵ **Nathanael:** Called “Bartholomew” in the Synoptic Gospels.

¹⁶ **Nazareth:** A small secluded Galilean village considered unimportant to many in Israel.

¹⁷ **Truly an Israelite:** i.e., a descendent of the patriarch Jacob, who was renamed “Israel” (*Gen 32:28*). Ironically, Jacob himself was known for his beguiling ways, especially when he intercepted the family blessing intended for his older brother.

¹⁸ **Son of God... King of Israel:** Titles closely connected in ancient Israel, where King David and his successors are called “sons” of the Lord God. Unlike his Davidic predecessors,

however, Jesus is the Son of God by nature and not by a covenant of divine adoption. Nathanael speaks from his knowledge of the Old Testament. That he was “called” while sitting “under the fig tree” recalls how neighbors will “invite” one another under their “fig tree” in the messianic age (*Zechariah 3:10*). Judaism linked this hope with the coming of the royal “Branch,” a messianic figure mentioned by *Zechariah*.

¹⁹ **Ascending and descending:** An allusion to Jacob’s dream in *Gen 28:11-15*. Jacob dreamed of a ladder spanning heaven and earth that enabled the angels to pass in and out of the world. Moved by the experience, he renamed the place where he slept “the house of God” and “the gate of heaven” (*Gen 28:17*). Jesus puts himself in the centre of this vision, claiming that He is the place where heaven touches down to earth; he is the true house of God; and he is the mediator through whom the angels exercise their ministry.

Alternate Ambo Prayer

O Master and Lord our God, we entreat You: in Your goodness listen to Your unworthy servants. Enable us to reach the desired end of these days of fasting given to us for our correction. Lead us, who have started this present contest, to the crowns of victory for which we hope. Remove from us the armor of darkness and clothe us with the armor of Your light. O Lord, grant us self-denial without hypocrisy, prayer in secret, which is more acceptable to You, and humble almsgiving, which is pleasing to You. Through the mercies of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good and life-giving Spirit, now and for ever and ever. Amen.

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“With Joy We Keep the Holy Fast”

*Hymn for Orthodoxy Sunday
Anthology, page 1008*

With joy we keep the holy Fast
And gather on the Lord’s own Day
That through His Word and Sacrament,
We may give thanks to Christ, the Way.

Now is the time acceptable!
Today, the day our Savior calls!
Let us cast off the weight of sin
And rise again from evil’s falls.

You took our flesh, O Christ our God,
That we be saved from death and sin.
In icons, we this faith express,
As we our Paschal fast begin.

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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.

ORTHODOXY SUNDAY – Today, is the First Sunday of the Great Fast. The word “orthodoxy” stems from the Greek word *orthodoxia* (*orthos* = right; *doksa* = opinion), which signifies the true faith and the true worship of God. The orthodoxy that we celebrate this Sunday is universal-catholic orthodoxy, professed by the entire Church of Christ of the first centuries in the battle against the heresy of Iconoclasm (Greek, *eikon* = image; *klastes* = a breaker – an image breaking heresy). The Sunday of Orthodoxy is a feast for the whole Church, East and West. It is the festive celebration of the decisive victory over Iconoclasm and other heresies.

NO COFFEE SOCIAL TODAY – Due to the Family Day Long Weekend, there is no Coffee Social today.

NO CATECHISM CLASSES TODAY – Due to the Family Day Long Weekend, there are no catechism classes today.

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!

ETERNAL MEMORY – Today, on the tenth anniversary of her passing, we remember the soul of the servant of God, +Zonnia Ostopowich, who fell asleep in the Lord on February 20th, 2014. May her memory be eternal in God!

ETERNAL MEMORY – Today, on the third anniversary of his passing, we remember the soul of the servant of God, +Stefan Lupynis, who fell asleep in the Lord on February 18th, 2021. May his memory be eternal in God!

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

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

Wednesday, February 21

5:30 pm - Presanctified Liturgy

7:00 pm – Bible Study

Thursday, February 22

7:00 am - Lenten Sixth Hour and Typica

7:00 pm - Way of the Cross (Ukrainian)

Friday, February 23

7:00 am - Lenten Sixth Hour and Typica

5:30 pm – Presanctified Liturgy

Saturday, February 24

9:00 am - Divine Liturgy and Panakhyda

SLATE FOR 2024-2025 PARISH COUNCIL –

The nominating committee has set forth the following slate for election at the upcoming Annual General Meeting (AGM):

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: Roman Workun

Director: Greg Ostapowich

Director: Kyle Wirachowsky

Director: Roman Ostapiak

LENTEN SOUP AND A BUN – will take place on Sunday, March 3, 2024, after each 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. Also, for those who are interested, Pysanky making will take place after the 9:30 am Divine Liturgy in the Parish Hall. 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 **Sat. March 9,**

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.

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.

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.

EPARCHY & COMMUNITY

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.nahachewsky@eeparchy.com

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. 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.

MEN OF INTEGRITY – SETTING THE CAPTIVES FREE. Take your Prayer Life to a whole new level. This two-day conference for men will take place March 1-2, 2024, at Holy Family Parish, 75 Poirier Avenue, St. Alberta, AB. Early registration: \$50, students/seniors \$40. After February 17: \$60, students/seniors \$50. For registration link and conference details, go to: www.catholicfamilyministries.com, or call 780-920-7878. The weekend includes: Adoration, Confession, Mass (Friday and Saturday), Light Breakfast, Lunch, Snacks, Talks, Fellowship, Vendors. Friday: 5:30 pm to 10:00 pm; Saturday, 7:30 am to 4:00 pm.

SHEVCHENKO CONCERT – will take place on Sunday, March 10, 2024, 2:30 pm, at the Ukrainian Youth Unity Complex, 9615 153 Avenue, Edmonton.

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 11, 2024

Sunday Collection

Sunday Envelopes	\$797.09
Loose Donations	\$265.00
Candles	\$25.50
TOTAL Sunday Collection	\$1,087.59
 TOTAL INCOME	 \$1,087.59

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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
Joel & Theodosia Sych	\$142.08
N.N.	\$100.00
N.N.	\$100.00
Ivan and Luba Genyk	\$100.00
Sheila Leiding	\$50.00
Babiak Family	\$50.00
Maria Pelenska	\$50.00
N.N.	\$50.00
Maria Lang	\$30.00

N.N.	25.00
N.N.	\$20.00
N.N.	20.00
Total Donations	\$5,688.08

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Liturgy of the Presanctified Gifts

Since the Divine Liturgy is always a joyous celebration of the Risen Christ, the eucharistic Liturgy is not celebrated in the Eastern Catholic and Orthodox Churches on Lenten weekdays. To help the faithful to sustain their Lenten effort by participation in Holy Communion, the Liturgy of the Presanctified Gifts is served instead. The service is an ancient one. We officially hear about it in the canons of the seventh century, which obviously indicates its development at a much earlier date.

On all days of the holy fast of Lent, except on the Sabbath, the Lord’s Day, and the holy day of the Annunciation, the Liturgy of the Presanctified is to be served (Canon 52, Quinisext, 692).

The Liturgy of the Presanctified Gifts is an evening service. It is the solemn Lenten Vespers with the administration of Holy Communion added to it. There is no consecration of the eucharistic gifts at the presanctified liturgy. Holy Communion is given from the eucharistic gifts sanctified on the previous Sunday at the celebration of the Divine Liturgy, unless, of course, the feast of the Annunciation should intervene; hence its name of “presanctified.”

The Liturgy of the Presanctified Gifts is served on Wednesday and Friday evenings, although some churches may celebrate it only on one of these days. It comes in the evening after a day of spiritual preparation and total abstinence. The faithful who are unable to make the effort of total fasting because of

weakness or work, however, normally eat a light Lenten meal in the early morning.

During the psalms of Vespers, the presanctified gifts are prepared for communion. They are transferred from the altar table where they have been reserved since the Divine Liturgy; and are placed on the table of oblation. After the evening hymn, the Old Testament Scriptures of Genesis and Proverbs are read, between which the celebrant blesses the kneeling congregation with a lighted candle and the words: **“The Light of Christ illumines all,”** indicating that all wisdom is given by Christ in the Church through the scriptures and sacraments. This blessing was originally directed primarily to the catechumens—those preparing to be baptized on Easter—who attended the service only to the time of the communion of the faithful.

After the readings, the evening Psalm 141 is solemnly sung once again with the offering of incense. Then, after the litanies of intercession and those at which the catechumens were dismissed in former days, the presanctified eucharistic gifts are brought to the altar in a solemn, silent procession. The song of the entrance calls the faithful to communion.

Now the heavenly powers [i.e., the angels] do minister invisibly with us. For behold the King of Glory enters. Behold the mystical sacrifice, all fulfilled, enters in. Let us with faith and love draw near that we may be partakers of everlasting life. Alleluia. Alleluia. Alleluia.

After the litany and prayers, the Our Father is sung and the faithful receive Holy Communion to the chanting of the verse from Psalm 34: “O taste and see, how good is the Lord. Alleluia.” The post-communion hymns are sung and the faithful depart with a prayer to God who “has brought us to these all-holy

days for the cleansing of carnal passions,” that he will bless us “to fight the good fight, to accomplish the course of the fast, and to attain unto and to adore the holy resurrection” of Christ.

The Liturgy of the Presanctified Gifts is traditionally considered to be the work of the sixth-century pope, **Saint Gregory of Rome**. The present service, however, the inspired liturgical creation of Byzantium.

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LIVE LIKE THE ICON YOU ARE

By Fr. Philip LeMasters

There are many ways to view ourselves as human beings. All too often, we accept false definitions that we find appealing in light of our passions, weaknesses, and other forms of personal brokenness. When we do so, we set our sights too low, for the Savior became one of us in order to make us perfectly beautiful icons of His salvation. As He said to Nathanael in today’s gospel reading, “Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man.” To be truly human means nothing less than to participate personally in the fulfillment of that sublime calling.

On this first Sunday of Great Lent, we commemorate the restoration of icons in the Byzantine Empire. We do so not as a lesson in art history, but because the icons proclaim the good news of our salvation in Jesus Christ and call us to share in our Lord’s holiness in every dimension of our existence. It is possible to portray the Lord in an icon because He is fully human, as well as fully divine. He has a fully human body, which was essential for Him to be born, live in this world, die, rise from the grave, and ascend into heaven. Icons of the Theotokos and the saints manifest our calling to become radiant with the divine glory by uniting

ourselves to Christ such that His holiness becomes characteristic of every dimension of our lives. The purpose of our Lenten journey is simply to become more beautiful living icons of our Lord, which means becoming more truly ourselves in His image and likeness.

Today’s epistle reading from Hebrews recounts the sufferings of the Old Testament saints who looked forward in faith to the coming of the Messiah. They “did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.” Our vocation is nothing less than to become perfect as our Heavenly Father is perfect. That is possible only when we share personally in the healing and restoration of the human person in God’s image and likeness which the Savior has accomplished and shares with us.

Even as the icons proclaim the truth of our Lord’s incarnation using materials like paint and wood, they call us to manifest His holiness in our own bodies. We will never “see heaven opened, and the angels of God ascending and descending upon the Son of man” if we refuse to make our daily physical actions tangible signs of our union with Christ in holiness. In fasting, we limit our self-indulgence in food in order to gain strength to redirect our desires for fulfillment to God and away from bodily pleasure. In almsgiving, we limit our obsession with our own physical comfort in order to help the needy with the basic necessities of life. In prayer, we use our bodies to stand, kneel, and otherwise comport ourselves in ways that help us to open our hearts to God. Our bodies are temples of the Holy Spirit and destined for resurrection in the heavenly kingdom. In order to become beautiful living icons of the Savior, we must offer our embodied selves to Him through lives of ascetical struggle for our healing from whatever passions beset us.

In Lent or any other time, we should not seek suffering, pain, or deprivation as ends in themselves. If, however, we are going to open the dark, ugly, and weak dimensions of our lives to the beautiful healing strength of Christ, we will have to crucify our passions as we die to the power of sin. The Savior entered into death through His Cross in order to overcome the slavery of the first Adam to the grave. He rose and ascended in glory in order to make us participants in the eternal life of heaven, in order to fulfill the calling of all those in the image of God to become like Him in holiness. Since there remains much in each of us that would prefer to live as though He had not conquered the power of death, we must endure the challenges of struggling to embrace our high calling to live with our bodies as those who “will see heaven opened, and the angels of God ascending and descending upon the Son of man.”

Contrary to the false accounts of personal fulfillment that we find so appealing due to our passions, the icons call us to continue our ascetical struggles with confident hope that through them we are opening ourselves to share in the infinite beauty of the God-Man. As we celebrate the restoration of icons today, let us grow in our commitment to enter into the perfection in holiness that Jesus Christ has made possible for all who bear the divine image and likeness. Let us continue to undertake bodily disciplines that will enable us to enter into His eternal blessedness as whole persons. For He calls us to nothing less than seeing “heaven opened, and the angels of God ascending and descending upon the Son of man.” That is what it means to be a human person made perfect in Him.

blogs.ancientfaith.com

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Historical Background

lent.goarch.org/sunday_of_orthodoxy/learn

The Sunday of Orthodoxy is the first Sunday of Great Lent. The dominant theme of this Sunday since 843 has been that of the victory of the icons. In that year, the iconoclastic controversy, which had raged on and off since 726, was finally laid to rest, and icons and their veneration were restored on the first Sunday in Lent. Ever since, this Sunday has been commemorated as the "Triumph of Orthodoxy."

The Seventh Ecumenical Council dealt predominantly with the controversy regarding icons and their place in Orthodox worship. It was convened in Nicaea in 787 by Empress Irene at the request of Tarasios, Patriarch of Constantinople. The Council was attended by 367 bishops.

Almost a century before this, the iconoclastic controversy had once more shaken the foundations of both Church and State in the Byzantine empire. Excessive religious respect and the ascribed miracles to icons by some members of society, approached the point of worship (due only to God) and idolatry. This instigated excesses at the other extreme by which icons were completely taken out of the liturgical life of the Church by the Iconoclasts. The Iconophiles, on the other-hand, believed that icons served to preserve the doctrinal teachings of the Church; they considered icons to be man's dynamic way of expressing the divine through art and beauty.

The Council decided on a doctrine by which icons should be venerated but not worshipped. In answering the Empress' invitation to the Council, Pope Hadrian replied with a letter in which he also held the position of extending veneration to icons but not worship, the last befitting only God.

The decree of the Council for restoring icons to churches added an important clause which still stands at the foundation of the rationale for using and venerating icons in the Orthodox Church to this very day: "We define that the holy icons, whether in colour, mosaic, or some other material, should be exhibited in the holy churches of God, on the sacred vessels and liturgical vestments, on the walls, furnishings, and in houses and along the

roads, namely the icons of our Lord God and Saviour Jesus Christ, that of our Lady the Theotokos, those of the venerable angels and those of all saintly people. Whenever these representations are contemplated, they will cause those who look at them to commemorate and love their prototype. We define also that they should be kissed and that they are an object of veneration and honour (timitiki proskynisis), but not of real worship (latreia), which is reserved for Him Who is the subject of our faith and is proper for the divine nature. The veneration accorded to an icon is in effect transmitted to the prototype; he who venerates the icon, venerated in it the reality for which it stands".

A Synod was called in Constantinople in 843. Under Empress Theodora. The veneration of icons was solemnly proclaimed at the Hagia Sophia Cathedral. The Empress, her son Michael III, Patriarch Methodios, and monks and clergy came in procession and restored the icons in their rightful place. The day was called "Triumph of Orthodoxy." Since that time, this event is commemorated yearly with a special service on the first Sunday of Lent, the "Sunday of Orthodoxy."

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FIRST SUNDAY OF GREAT LENT
“Orthodoxy Sunday”

Today is the first Sunday of Great Lent, also known as “the Sunday of the Veneration of Icons.” Today we commemorate the victory of the Church over Iconoclasm and the final restoration of the veneration of icons in Constantinople in the year 843 AD. At the seventh ecumenical Council, which took place in Nicaea, in the year 787 A.D., the Church made it very clear that as Christians, we do not worship icons; for God alone is worshipped and praised. However, we do venerate and revere icons, because they are visible signs of God and His Kingdom. When we venerate an icon of Christ, by kissing or touching it, our love and devotion is not given to the icon itself, but is always transferred to God alone. When we venerate an icon of a saint, we also worship God alone, for the saints in heaven keep nothing for

themselves. Mother Mary keeps nothing for herself. St. Josaphat also keeps nothing for himself. All glory, praise and honor are always passed on by them to God alone, Who dwells in His saints and Who is the source of all holiness and divine life.

Icons in our Churches or in our homes are very important for several reasons. First of all, they are windows into heaven, (we are looking from this world into the kingdom of God) and therefore, they create a sense of reverence in our worship of God. Secondly, icons are the Word of God, Holy Scripture, written down not with ink or letters on paper, but with colour on wood. So, wherever they are mounted, icons always silently proclaim the Gospel, and they can be very useful in teaching the faith to others. Finally, icons help to establish a personal link between ourselves and God. When we pray before an icon, it becomes easier to focus our attention on God and to make our prayer more personal and intimate.

We often forget, however, that not all icons are objects, made of wood, cloth and paint. There are such things as ‘living icons’, which move and breathe and have life in them. These ‘living icons’ are you and me -- human beings. God Himself has called us ‘icons’. In the Book of Genesis, just before creating human beings God said, “Let us make man in our image and likeness” (*Gen. 1:26*). *And so, God made man in His image and likeness, male and female He created them.* Well, the word “icon” is a Greek word, which means “image.” So, to be created in the image of God, is to be an icon of God.

If we met someone on the street who knew nothing about God, how would we describe God to that person? We would probably begin by saying that God is an infinite and eternal Being, the Creator of all things. We would try to paint a picture, or image, with words. We would say that God is all-powerful, all-knowing, everywhere present, all loving and merciful, infinite in goodness and wisdom, and the fountain of all truth and eternal life.

All these wonderful attributes, which are infinite in God, are also reflected in humans, but only in a

finite and limited way. As humans, we have been endowed with free will, finite beauty, knowledge and wisdom; we have been created to love and to be loved, and to live for eternity in God. This is what it means to be an 'image of God.' When we look at a human being, we are looking at a created reflection of God Himself. God, as the Master Iconographer, has created us in His own image and likeness.

When the priest (or deacon) incenses during church services, he not only censes the icons on the walls and doors, but he also censes the 'living icons' assembled before him - each of us present in the church. To show respect only to icons made of wood, and to disrespect the living ones, would be hypocritical on our part. All people - regardless of colour, gender, class, or nationality, -- all are icons of the living God. Some may be tarnished and darkened because of sin, some in the process of being restored by the hand of God; and others may already be bright and radiant with Divine Light -- but all are icons nevertheless!

If we have a sense of awe and reverence for human beings as icons of God, we will have a deep respect and love for God. If we strive to love our neighbor, to show kindness and mercy, then our love and devotion will always be transferred to God. He who loves His neighbor, loves God. In his first letter, St. John writes the following: "If someone says, "I love God" and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen? And this commandment we have from Him: that he who loves God must love his brother also." (1 Jn 4:20)

According to the spiritual theology of the Christian East, the ultimate goal of human life is "Theosis" or "Deification," which literally means 'to become like God.' We are called to become like God, not by our own effort and merit, but only by the grace of God. (If you remember, Adam and Eve sinned against God because they wanted to become 'like God', not by God's grace, but on their own, in pride and rebellion. True holiness is to become like God, through humility and obedience. This process of 'becoming like God'

began on the day of our baptism and must continue throughout our lifetime. If we strive to cooperate with God, to become transparent, then God will fill us with His Light. He will shine through us and we will become a light in the world we live in.

A little girl with her family in a tour group, were being shown around one of the great cathedrals of Christendom. As the guide was explaining an historic tomb nearby, the girl was staring at a great stained-glass window, through which the sun was streaming, bathing the cathedral floor with beautiful colours.

As the group was about to move on, the girl interrupted the guide with her new question: "Who are those people in the pretty windows?"

"Those are the saints" – the tour guide replied.

That night as she was preparing for bed, the little girl suddenly felt inspired by something important. She turned to her mother and said, "I know who the saints are!" "Do you dear?" – replied the mother. "Who are they?" They are people who let the light shine through!"

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СЛУЖБА БОЖА

Тропарі і кондакі

Тропар, глас 2: Пречистому образу Твоєму поклоняємося, **благий,*** просячи прощення прогрішень наших, Христе Боже,* бо волею благоволив еси плоттю зійти на хрест,* щоб ізбавити тих, що їх створив еси, від неволі ворожої.* Тому благодарственно кличемо Тобі:* Ти радістю сповнив усе, Спасе наш, прийшовши спасти світ.

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

Кондак, глас 8: Неописанне Слово Отче* із Тебе, **Богородице,** воплощенням описалося* і, осквернений образ у давнє зобразивши,* з божественною добротою з'єднало,* та, ісповідуючи спасення, ділом і словом ми це являємо.

Прокімен, Глас 4

Всі: Благословен еси, Господи, Боже отців наших, і хвальне, і прославлене ім'я Твоє на віки.

Стих: Бо праведний еси в усьому, що створив Ти нам.

Апостол

До Євреїв 11:24-26; 32-40; 12: 1-2

ЧТЕЦЬ: До Євреїв послання святого апостола Павла читання.

Браття (брати й сестри)! Вірою Мойсей, коли був виріс, зрікся зватися сином дочки фараона; волів радше страждати разом з людом Божим, ніж зазнавати дочасної розкоші гріха, бо, дивлячись на нагороду, вважав за більше багатство наругу вибраного народу, ніж скарби Єгипту. І що ще скажу? Часу не вистане мені, як почну розповідати про Гедеона, про Варака, про Самсона, про Єфту, про Давида й Самуїла та пророків, що вірою підбили царства, чинили справедливість, обітниць осягнули, загородили пащі левам, вогненне полум'я гасили вістря меча уникали, ставали сильні, будучи недолугі, на війні проявили мужність, наскоки чужинців відбивали. Жінки діставали назад своїх померлих, які воскресали. Інші загинули в муках, зрікшись від них звільнитись, щоб осягнути ліпше воскресіння. Інші зазнали наруг і бичів, кайданів і в'язниці; їх каменували, різали пилою, брали на допити; вони вмирили смертю від меча, тинялися в овечих та козячих шкурах, злиденні, гноблені, покривджені; вони, яких світ був невартий, блукали по пустинях, по горах, по печерах та земних вертепах. І всі вони, дарма що мали добре свідчення віри, не одержали обіцяного, бо Бог зберіг нам щось краще, щоб вони не без нас осягли завершення. Тому й ми, маючи кругом

себе таку велику хмару свідків, відкиньмо всякий тягар і гріх, що так легко пристає до нас навколо, і біжімо витривало до змагання, що призначене нам, дивлячися пильно на Ісуса, засновника й завершителя віри, який, замість радості, що була перед ним, витерпів хрест, не звертаючи уваги на сором, і возсів праворуч Божого престолу.

Стихи Аллелуя

Стих: Мойсей і Арон між єреями Його і Самуїл між тими, що призивають ім'я Його.

Стих: Призивали Господа і Він вислухав їх.

Євангеліє - Від Івана 1:43-51

В той час вирішив Ісус піти в Галилею. І найшовши Филипа, мовив до нього: Іди за мною. А був Филип з Витсаїди, з міста Андрія та Петра. Зустрів Филип Натанаїла і сказав до нього: Ми найшли того, про якого писав Мойсей у законі і пророки – Ісуса, сина Йосифа, з Назарету. Натанаїл сказав йому: Що доброго може бути з Назарету? Мовив до нього Филип: Прийди й подивися. Ісус, побачивши, що до нього надходить Натанаїл, сказав про нього: Ось справжній ізраїльтянин, в якому нема лукавства. Натанаїл сказав: Звідкіль ти мене знаєш? Сказав Ісус і промовив до нього: Перше ніж Филип тебе покликав, я тебе бачив, як був еси під смоковницею. Натанаїл відповів йому: Учителю, ти – Син Божий, ти – цар Ізраїля. Ісус у відповідь сказав йому: Тому що я мовив до тебе: я бачив тебе під смоковницею – віруєш. Побачиш більше, ніж те. І сказав до нього: Істинно, істинно кажу вам: побачите небеса відкриті і ангелів Божих, як вони возходять та сходять на Сина чоловічого.

Замість Достойно, співаємо:

Тобою радується, Благодатная, всяка твар, ангельський собор і чоловічеський рід,

освящений храме і раю словесний, дівственна похвало, що із неї Бог воплотився і младенцем став – перед віками сущий Бог наш. Лоно бо Твоє престолом сотворив і утробу Твою просторішою небес учинив. Тобою радується, Благодатная, всяка твар, слава Тобі.

Причасний

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

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ОГОЛОШЕННЯ

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

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

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. Слідуюче зібрання і молитва відбудеться **10-го березня, 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!

ХРЕСНА ДОРОГА – в цей четвер, 22-го лютого, о год. 7:00 вечора, в українській мові.

ДРУГИЙ ТИЖДЕНЬ ВЕЛИКОГО ПОСТУ.

Порядок богослужень:

Середа, 21-го лютого – Літургія Передосвячених Дарів, о год. 5:30 п.п.

Четвер, 22-го лютого – Хресна Дорога, о год. 7:00 вечора.

П’ятниця, 23-го лютого – Літургія Передосвячених Дарів, о год. 5:30 п.п.

Субота, 24-го лютого – Служба Божа та Панахида (Сорокоусти).

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, Роман Воркун, Григорій Остапович, Кайл Вірачовський, Роман Остапак.

ШЕВЧЕНКІВСЬКИЙ КОНЦЕРТ – відбудеться в неділю, 10-го березня, 2024, о год. 2:30 п.п., Ukrainian Youth Unity Complex, 9615 – 153 Avenue. Вступ: Добровільні пожертви «Приятелі збройних сил України».

РУХ ХРИСТІЯНСЬКИХ 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 карточці, та передати о. Петрові або залишити в захристії або церковній канцелярії.

Проповідь Блаженнішого Святослава в 1-шу неділю Великого посту, Неділю Православія

Ось справжній ізраїльтянин, в якому немає лукавства. (Ів. 1, 47) Сьогодні, у цю першу неділю Великого посту, Святе Євангеліє благовістує нам Бога, який спішить відбудувати людину для того, щоб відновити її з руїни гріха і зробити справжньою, тобто

такою, що своєю істотою та своїм життям відповідає первинному задуму Творця щодо неї, її вічному покликанню. Сам текст, який ми сьогодні читали, побудований як передання великого ентузіазму від знахідки – зустрічі Христа з Його першими апостолами. Ісус Христос, який вийшов із Йордану, був повний благодаті Святого Духа. Іван вказав, що це той Агнець Божий, який бере на себе гріхи світу. Учні почали відходити від Івана до Ісуса зі словами: ми нарешті знайшли Того, на кого всі чекали, кого всі шукали. Їх сповнює радість від можливості поділитися знайденим з іншими. Ісус Христос приходить не тільки, щоб Його знайшли, хоч так просили пророки: «Боже, дай себе нам знайти і ми повернемося до тебе» (пор. Пс. 84, 5). Сьогодні Христос сам іде, щоби віднайти людину. Ентузіазм зустрічі приводить щораз інших осіб до знайомства з Христом. Ось Филип веде Натанаїла – тут починається друга частина Євангеліє, яка зосереджує нашу увагу на чомусь іншому. Йоан розповідає, що як тільки Христос побачив здалека Натанаїла, то сказав: «Ось справжній ізраїльтянин, в якому немає лукавства» (Ів. 1, 47). Сьогодні, коли чуємо слово «лукавство», часто розуміємо його передовсім у моральному сенсі: нелукавий – це той, хто не хитрує; той, хто нічого не приховує; той, хто говорить правду; той, хто не намагається іншого обманути. У словах Ісуса справжній ізраїльтянин, який немає лукавства, означає щось глибше. Відсутність 10 лукавства – це справжність людини у її відношенні до Бога, це відповідність її задуму Творця щодо неї. Відсутність лукавства для правдивого ізраїльтянина означає те, що Божий закон і Боже слово, які будять сумління, без фальші Натанаїл утілює у своєму особистому житті. У ньому немає лукавства не лишу тому, що він не лукавить перед іншими, а тому, що

живе відповідно до Божого закону. Він – справжній ізраїльтянин ще й тому, що той Божий закон, який був дороговказом і вихователем людини до приходу Ісуса Христа, Натанайл вірно й до остатку втілює в особистому житті – він справжній у тому, що робить. Справжній у своєму релігійному житті. І та справжність – це його «нелукавство». Цікаво, що Натанайл далі говорить до Христа: «А звідки Ти мене знаєш? Я з тобою ніколи до цього часу не бачився». Христос торкає його в саме серце, кажучи: «...перш ніж Филип тебе покликав, я бачив тебе, як ти був під смоківницею». Це – таїнственні слова. Мабуть, найкраще їх зрозумів лише сам Натанайл. Бути під смоківницею, відповідно до книг Старого Завіту, – це перебувати у своєму приватному просторі, де інші тебе не бачать. Інколи ми є справжніми тоді, коли ніхто нас не бачить. Сучасна людина навіть думає, що тоді і Бог її не бачить. Приватний простір людини – це територія, куди ніхто не може зайти без дозволу господаря. Ми не знаємо, що робив за зачиненими дверима, у своєму приватному просторі, Натанайл. Що він переживав? Що шукав? Чого і Кого прагнув? Він знав, що те, що він робив там, «під своєю смоківницею», інші люди не бачили. Бачив і знав це тільки Господь Бог! Правдоподібно, що в тому приватному просторі, який був недосяжним для людського ока, він здійснював Божий закон, молився та шукав Бога й очікував Месії. Він жив Божими заповідями. Боже слово цілковито охопило всі сфери його життя. Не було жодного виміру, у якому жив, діяв, думав, прагнув Натанайл, де би Боже слово, Його правда й істинність не мали вирішального значення. Відтак справжньою, у якій немає лукавства, людина є лише тоді, коли це справжнє вона виявляє у своєму внутрішньому, приватному, просторі. Тому, коли Христос

визнає справжність Натанайла в його духовному та релігійному житті, під його смоківницею, тоді Натанайл розуміє, що перед ним стоїть Бог. Тоді він ісповідує віру у воплоченого Бога, кажучи: «Учителю, Ти – Син Божий, Ти – Цар Ізраїля. Ти – той Месія, на якого я чекав там, під своєю смоківницею. Той Месія, до якого нас готували Закон і старозавітні пророки». Сьогодні Христова Церква святкує неділю торжества православ'я. Сьогоднішнє Боже слово нам до кінця пояснює що це. Торжество православ'я – це торжество істини і всеохопної повноти християнської віри, торжество правди, торжество повноти відбудованої Богом людини, торжество того, у кому немає лукавства. Цікаво, що в нашій візантійській традиції відбудування правдивої людини вбачалося у її відновленні як образу й подоби Бога. Господь, як Творець, сотворив людину на Свій образ і подобу. Через гріхопадіння вона втратила подобу Бога, але у глибині її душі залишився Його образ. Той образ, який будив її сумління, був глибоко у її приватному просторі, під особистою смоківницею, завжди змушував шукати правду, Бога, Спасителя, та й очікувати на Нього. Те відбудування людини наша візантійська традиція передає нам як відновлення живої ікони, якою є кожна особа. Саме через те, що Бог став людиною, людина стала справжньою у Христі. Вповні справжня людина була об'явлена в Божественній особі Ісуса Христа. Христос наче наново показав людині її справжній взірець, на який вона була сотворена. Взірець справжньої людини, у якому образ і подоба Бога сягають усієї своєї повноти, усієї своєї краси, видимо показані людині її Творцем у воплоченому Сині. Тому богословська думка Церкви бачить, наскільки таїнственным і великим було об'явлення істинної людини в

божественній особі Ісуса Христа. Тому ми малюємо святі ікони, які нам дають можливість побачити воплощеного Бога, побачити взірць, з яким ми себе постійно повинні зіставляти. Ми почитаємо святі ікони нашого Спасителя, Богородиці, святих Божих угодників саме для того, щоб побачити, як нам потрібно відбудувати власну подобу в тому образі Божому, який криється у глибині нашої душі. Наш великопісний шлях має бути подібним до процесу реставрації ікони, коли нашими молитвами, ділами милосердя, умертвленнями, аскетичними практиками, ми даємо можливість Богові крок за кроком відмалювати й відновити в усій красі свою подобу в Його образі, яким є ми. Найцінніша ікона Бога – це жива людина. Тому Бог став людиною, воплотився у Свій образ для того, щоб ця людина була віднайдена та відбудована Ним самим, Його стражданнями, Його смертю, Його кров'ю і воскресінням, та могла засяяти в усій своїй красі. Пан Євген Сверстюк, який пережив складні часи, а ще й за свою безкопромисність щодо безбожної влади був ув'язненим, свого часу говорив так: «Для людини існує єдина безпрограшна позиція – бути чесним». Якби ж то Господь Бог, що бачить, якими ми є за зачиненими перед людьми дверима, міг нам колись сказати: «Ось справжній християнин, у якому немає лукавства!» Це було б найбільшою нагородою за всі великопісні практики, які ми хочемо здійснити в тому часі. Хто справді шукає правди в сучасному світі, який правди відрікається? Той, хто шукаючи її в особистому житті, побачить не тільки красу відбудованої ікони у своїй душі, а як Христос каже до Натанаїла: «Віруєш, побачиш ще більше. Побачиш небеса відкриті і ангелів Божих, як вони возходять і сходять на Сина Чоловічого». Амінь.

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THIS WEEK AT DORMITION

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; for repose of +Stefan Lupynis (3 yrs.); for the repose of +Zonia Ostopowich (10 yrs.)

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

Mon. Feb. 19: Apostle Archippus, of the 70.

No Divine Services.

Tues. Feb. 20: Leo, Bishop of Catania.

No Divine Services.

Wed. Feb. 21: Ven. Timothy of Symbola. Eustraphius, Archbishop.

5:30 PM – Liturgy of the Presanctified Gifts.

7:00 PM – Bible Study.

Thurs. Feb. 22: Finding of the Relics of the Martyrs at Eugenius.

7:00 AM – Lenten Sixth Hour and Typica.

7:00 PM – Way of the Cross (Ukrainian)

Fri. Feb. 23: Hieromartyr Policarp, Bishop of Smyrna.

7:00 AM – Lenten Sixth Hour and Typica.

5:30 PM – Liturgy of the Presanctified Gifts.

Sat. Feb. 24: First and Second Finding of the Head of John the Baptist.

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

10:00 AM – English Language Program.

6:00 PM – Great Vespers

SUNDAY, FEBRUARY 25: SUNDAY OF ST. GREGORY PALAMAS. Second Sunday of the Great Fast.

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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