



THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD

ПАРАФІЯ УСПІННІА ПРЕСВ. БОГОРОДНИЦІ

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

Address:

15608 -104 Avenue,
Edmonton, AB
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Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am

Festal Liturgies:

Most Major Feast Days at 7pm,
*see the calendar section of this
bulletin for details.*

Parish Website:

<http://dormition.eeparchy.com>

Eparchial Website:

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Sunday, January 15, 2023

31 Sunday after Pentecost, Tone 7. Our Venerable Fathers Paul of Thebes (312-37) and John the Hut-Dweller (465-74)

Христос Рождається!
Славте Його!

Christ is Born!
Glorify Him!

Let's learn more about our faith!

As I mentioned in last week's homily, I want to try to do more to educate us all about our faith so that we can live it better. Sometimes this may be an "extra" article or two in the bulletin. Sometimes this may be a YouTube Video. Sometimes it will be an Icon or other "Liturgical Thing" that I will bring into the church. Sometimes it will be original stuff I write or make.

I recognize that we can't always come to the church together during the week, so I figure it's time to bring a time flexible session to you. **This weeks Lesson: Angels & Ripidia**



Home Blessings 2023

In the next 2 weeks, I hope to visit every parishioner in our parish at their home (assuming they are in town, sorry Steve & Janice). Will I succeed? Good question. I will give it a good try. If I need to extend it another week, I will.

I have created an online schedule/appointment thingy, which gives you all options of when I can come to bless your home. You can access it on your phone, tablet or computer. Just click on this link: <https://form.jotform.com/230137590935054> (assuming you are not reading this on paper), or scan the QR code.

If you would rather schedule things the "old fashion" way. No problem. Just talk to me. I can put you in my calendar myself. Just see me at church or call me at 780-340-3726.

If you don't schedule yourself, I will try to call you and arrange a time. However it's a lot less work for me if you can put yourself on the schedule, and you will get to pick the date and time.

What to expect: see page 3





Venerable Paul of Thebes

Saint Paul of Thebes was born in Egypt around 227 in the Thebaid of Egypt. Left orphaned, he suffered many things from a greedy relative over his inheritance. During the persecution against Christians under the emperor Decius (249-251), Saint Paul learned of his brother-in-law's

insidious plan to deliver him into the hands of the persecutors, and so he fled the city and fled into the wilderness.

Settling into a mountain cave, Saint Paul dwelt there for ninety-one years, praying incessantly to God both day and night. He sustained himself on dates and bread, which a raven brought him, and he clothed himself with palm leaves.

Saint Anthony the Great (January 17), who also lived as an ascetic in the Thebaid desert, had a revelation from God concerning Saint Paul. Saint Anthony thought that there was no other desert dweller such as he. Then God said to him, "Anthony, there is a servant of God more excellent than you, and you should go and see him."

Saint Anthony went into the desert and came to Saint Paul's cave. Falling to the ground before the entrance to the cave, he asked to be admitted. The Elders introduced themselves, and then embraced one another. They conversed through the night, and Saint Anthony revealed how he had been led there by God. Saint Paul disclosed to Saint Anthony that for sixty years a bird had brought him half a loaf of bread each day. Now the Lord had sent a double portion in honor of Saint Anthony's visit. The next morning, Saint Paul spoke to Anthony of his approaching death, and instructed him to bury him. He also asked Saint Anthony to return to his monastery and bring back the cloak he had received from Saint Athanasius. He did not really need a garment, but wished to depart from his body while Saint Anthony was absent.

As he was returning with the cloak, Saint Anthony beheld the soul of Saint Paul surrounded by angels, prophets, and apostles, shining like the sun and ascending to God. He entered the cave and found Abba Paul on his knees with his arms outstretched. Saint Anthony mourned for him, and wrapped him in the cloak. He wondered how he would bury the body, for he had not remembered to bring a shovel. Two lions came running from the wilderness and dug a grave with their claws.

Saint Anthony buried the holy Elder, and took his garment of palm leaves, then he returned to his own...



Venerable John Calabrytes "the Hut-Dweller"

Saint John the Hut-Dweller was the son of rich and illustrious parents, and was born in Constantinople in the early fifth century. He received a fine education, and he mastered rhetoric and philosophy by the age of twelve. He also loved to read spiritual books. Perceiving

the vanity of worldly life, he chose the path that was narrow and extremely difficult. Filled with longing to enter a monastery, he confided his intention to a passing monk. John made him promise to come back for him when he returned from his pilgrimage to Jerusalem, and take him to his monastery.

He asked his parents for a Gospel so that he might study the words of Christ. John's parents hired a calligrapher to copy the text, and had the volume bound in a golden cover studded with gems. John read the Gospel constantly, delighting in the Savior's words.

The monk kept his promise to come back for John, and they went secretly to Bithynia. At the monastery of the "Unsleeping" (Akoimitoi), he received monastic tonsure. The young monk began his ascetical labors with zeal, astonishing the brethren with his unceasing prayer, humble obedience, strict abstinence, and perseverance at work.

After six years, he began to undergo temptations. He remembered his parents, how much they loved him, and what sorrow he caused them. He regretted leaving them, and was filled with a burning desire to see them again.

Saint John explained his situation to the igumen Saint Marcellus (December 29) and he asked to be released from the monastery. He begged the igumen for his blessing and prayers to return home. He bid farewell to the brethren, hoping that by their prayers and with the help of God, he would both see his parents and overcome the snares of the devil. The igumen then blessed him for his journey.

Saint John returned to Constantinople, not to resume his former life of luxury, but dressed as a beggar, and unknown to anyone. He settled in a corner by the gates of his parents' home. His father noticed the "pauper," and began to send him food from his table, for the sake of Christ. John lived in a small hut for three years, oppressed and insulted by the servants, enduring cold and frost, unceasingly conversing with the Lord and the holy angels.

...

... monastery. Saint Anthony kept this garb as a precious inheritance, and wore it only twice a year, on Pascha and Pentecost.

Saint Paul of Thebes died in the year 341, when he was 113 years old. He did not establish a single monastery, but soon after his end there were many imitators of his life, and they filled the desert with monasteries. Saint Paul is honored as the first desert-dweller and hermit.

In the twelfth century Saint Paul's relics were transferred to Constantinople and placed in the Peribleptos monastery of the Mother of God, on orders of the emperor Manuel (1143-1180). Later, they were taken to Venice, and finally to Hungary, at Ofa. Part of his head is in Rome.

Saint Paul of Thebes, whose Life was written by Saint Jerome, is not to be confused with Saint Paul the Simple (October 4).

**Through the prayers of our
Venerable Fathers Paul of
Thebes and John the Hut-
Dweller, O Lord Jesus Christ,
Save Us.**

These lives of the Saints were taken from oca.org

...Before his death, the Lord appeared to the monk in a vision, revealing that the end of his sorrows was approaching, and that in three days he would be taken into the Heavenly Kingdom. Therefore, he asked the steward to give his mother a message to come to him, for he had something to say to her.

At first, she did not wish to go, but she was curious to know what this beggar had to say to her. Then he sent her another message, saying that he would die in three days. John thanked her for the charity he had received, and told her that God would reward her for it. He then made her promise to bury him beneath his hut, dressed in his rags. Only then did the saint give her his Gospel, which he always carried with him, saying, "May this console you in this life, and guide you to the next life."

She showed the Gospel to her husband, saying that it was similar to the one they had given their son. He realized that it was, in fact, the very Gospel they had commissioned for John. They went back to the gates, intending to ask the pauper where he got the Gospel, and if he knew anything about their son. Unable to restrain himself any longer, he admitted that he was their child. With tears of joy they embraced him, weeping because he had endured privation for so long at the very gates of his parental home.

The saint died in the mid-fifth century, when he was not quite twenty-five years old. On the place of his burial the parents built a church, and beside it a hostel for strangers. When they died, they were buried in the church they had built.

In the twelfth century the head of the saint was taken by Crusaders to Besançon (in France), and other relics of the saint were taken to Rome.

What to Expect for Home Blessings

House blessings typically take about 5-10 minutes. However I would like to sit and get to know you a little. So I might stay up to 25-30 minutes if you let me.

Because I will need to get to the next place, I will try not to exceed 30 minutes per household.

When I come, we can start at your kitchen or dining room table. I will put out an icon, light a candle (which I will bring with me), and pray the blessing prayers there.

Afterwards, with your permission I will walk through your house, sprinkling it with blessed water, with someone leading me so that I don't go any place I am not supposed to. You can turn on the lights as we get there, and I can put them out as we leave. This is a great job for a kid(s) to do if you have any children around.



Once I sprinkle the Holy Water that we blessed on Theophany throughout the house, we will conclude the prayer and we can visit for a little.

I don't drink coffee, but I might accept a glass of water or a little tea at a few houses. However please don't be insulted if I don't drink anything. If I bless 8 houses and drink a cup at each one... I will... well... its best not to drink too much.

Its best if we turn off TV's, Radios and such, so that they are not distracting.

I don't care if your house is super clean or more "lived in", so don't panic about having stuff around. My own house is certainly "lived in".

Pets, if you have them, are fun. I will bless them and play with them too. No need to put them away unless they eat priests.

Do you live out of the city? Within reason... no problem. If you are in the Edmonton area, and you anticipate me needing a little extra time to travel back and forth, book two time slots back to back.

See you soon.

Orthodox Stuff in our Catholic Church's Bulletin

We the Ukrainian Catholic Church are 100% Catholic, following the leadership of the Pope of Rome, yet at the same time we are also 100% orthodox (note the small "o") in our liturgy, spirituality, theology and even history. We are Eastern Catholics who keep our Eastern faith, while fully being in communion with the Roman Catholic Church.

The word "orthodox" means: the true faith. The word "catholic" means: universal. Both Catholic and Orthodox churches consider themselves both catholic and orthodox. (note how when I use the word orthodox with a capital "O" or the word catholic with a capital "C" then I am referring to the church affiliation. If I use them without a capital then it is about the meaning of the word (except at the beginning of sentences it gets capitalized anyway).)

So if you see an article like the one following which uses the word "orthodox", realize that it equally applies to us. If it doesn't, I wouldn't put it in our bulletin.

What Orthodox Christians Believe About Angels

<https://www.stgeorgegreenville.org/our-faith/angels/>

"The [guardian] angel will not retreat from us, unless we drive him away by our evil deeds. As the smoke drives bees away, and stench the doves, even so our stinking sin drives away from us the angel who protects our life." - Saint Basil the Great

Created Long before Humans

Saint John of Damascus tells us: "God is Himself the Maker and Creator of the angels; for He brought them out of nothing into being and created them after His own image. They are an incorporeal race, a sort of spirit or immaterial fire, even as the divine David says that ' His angels are spirits , and His ministers a flame of fire (Ps 103:6).

Angels were among the first part of God's creation. In the Creed we say, "I believe in one God...Maker of heaven and earth, and of all things visible and invisible. Holy Scripture says, "When the stars were made, all My angels praised Me with a loud voice" (Job 38:7, LXX). The Apostle Paul tells us "By Him all things created that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers" (Col 1:16). Heaven that was created in the very beginning according to Genesis (In the beginning God created the heaven and the earth) is generally understood by the Fathers to be an invisible heaven inhabited with powers on High. They believed that God created the angels long before He created the visible world.

Mankind Knew the Angels

Mankind knew about the existence of angels from their first days in Paradise. From Genesis we know that a Cherubim was placed with a flaming sword at the gates of Paradise after Adam and Eve were expelled. Later, Abraham encouraged his servant Nahor telling him that the Lord would send His angel with him to protect him. (Gen 34:7). Jacob saw angels during his sleep and while awake. (Gen 32:1-2).

In the time of the New Testament an angel informed Zachariah of the conception of the Forerunner and the Virgin Mary the Theotokos of the birth of Jesus. Angels announced the good news to the shepherds at the birth of Jesus and prevented the Magi from returning to Herod.

Angles served Jesus after His temptation in the wilderness and appeared to strengthen Him in the Garden of Gethsemane. It was angels who informed the Myrrh-bearing Women about His Resurrection. Angels informed the Apostles of His second coming as the time of His ascension into heaven. Angels help the apostles. They freed Peter from prison and instructed Cornelius. They told Paul to appear before Caesar. Angels are the foundation of the revelations given by John in his book of the Revelation.

Nature of Angels

Angels are active spirits with intelligence, will and knowledge. They serve God to carry out His will and glorify Him. The angels are bodiless and invisible to our physical eyes. They have no bodily needs or desires and passions, no cares about food, drink, clothes or shelter. Nor do they possess the impulse and cravings for procreation. They neither marry nor are given in marriage (Matt. 22:30). They have no worries about the future either, and no fear of death. For, though God created them before man, they are neither aged nor aging, but unchangingly youthful, beautiful and strong. They have no anxiety about their salvation and no struggle for immortality, being already immortal (Luke 20:36). Unlike men, they are not faltering between good and evil, being already good and holy as when God created them.



Peter informs us that in their might and power they surpass all earthly governments and authorities (II Peter 2:10-11). But as created beings they have limitations. They do not know the depths of the essence of God (I Cor 2:11). They do not know the future that only God knows (Mark 13:32). They do not fully understand the mystery of the Redemption yet they wish to (I Peter 1:12). They don't know human thoughts (III Kings 8:39). And thy cannot by themselves perform miracles without the will of God (Ps 71:19).

"An angel, then, is an intelligent essence, in perpetual motion, with free will, incorporeal, ministering to God, having obtained by grace an immortal nature. The Creator alone knows the form and limitation of the angelic essence; but all that we can understand is that it is incorporeal and immaterial. For all that is compared with god, Who alone is incomparable, we find to be dense and material. For in reality only the Deity is immaterial and incorporeal." Saint John of Damascus.

Number and Ranks of Angels

They are an extraordinary number of angels. In the book of Daniel it says, "thousand thousands ministered unto Him and the thousand times ten thousand stood before Him" (Daniel 7:10). And In Luke it is recorded that "a multitude of the heavenly host" praised our Lord (Luke 2:13).

We can only assume that with such a number there are differing degrees of perfection among their ranks. In Scripture we see some called angels and others archangels (I Thess 4:16; Jude, v 9)

The Tradition of the Orthodox Church teaches us that there is a Heavenly Hierarchy of angels. This was documented earliest by St. Dionysius the Areopagite one of the Seventy Apostles in On the Heavenly Hierarchy. He explained the angelic world as divided into nine ranks made up of three hierarchies with three ranks each.

• Thrones, Cherubims, and Seraphim - those closest to God.

The Seraphim (Means flaming) are aflame with love for God and kindle others to such love. They are closest to God as the prophet Isaiah saw, saying: "And the seraphim stood around Him, each having six wings" (Isaiah 6:2). They are fire-like, "For our God is a consuming fire." (Heb 12:29); "His throne was a flame of fire" (Dan 7:9), "Who maketh his angels spirits; his ministers a flaming fire" (Ps 103:4).

After the seraphim, are the many-eyed Cherubim (Means Great understanding) who are radiant with the knowledge of the mysteries of God and the depths of His Wisdom. Through the cherubim wisdom is sent down to others and spiritual enlightenment is given to see of God and gain knowledge of Him.

Next are the Thrones. On them God intellectually resides. Residing on them in an incomprehensible manner, God makes His righteous judgment, according to the word of David: "Thou hast sat upon a throne, O Thou that judgest righteousness." (Ps 9:4). They serve His justice, glorifying it and pouring out the power of justice onto the thrones of earthly judges, helping kings and masters to bring forthright judgment.

• Dominions Virtues and Powers

The Dominions dominate the rest of the angels. They send down power for prudent governing and wise management to authorities on the earth set up by God. Further they teach how to control the senses, how to subdue in oneself dissolute desires and passions, how to enslave the flesh to the spirit, and how to rule over one's will and be above all temptations.

The Virtues (Authorities) work miracles and send down the grace of miracle-working to those worthy of such grace, so they may work miracles. They help people laboring and those overburdened by troubles and they bear the infirmities of the weak. They also strengthen every man in patience.



The Powers have power over the devil, to restrain the demons, to repulse the temptations brought upon people by them. They help those wrestling with passions and vices to cast out evil thoughts.

• **Angels, Archangels, and Principalities - those closest to Man**

The Principalities direct the lower angels. They are entrusted with the management of the universe and the keeping of all the kingdoms and principedoms, of lands and all peoples, races and nations. They raise worthy people to various honorable offices and direct them so that they take power for the sake of spreading and augmenting of God's holy glory, and for the sake of the benefit of their neighbors.

The Archangels are the heralds of good news. They reveal prophecies, knowledge, and understanding of God's will which they receive from the higher orders of angels and announce to the lower order. They strengthen people in faith, enlightening their mind with the light of knowledge of the holy Gospel and revealing the mysteries of devout faith.

The Angels are the lowest of all the orders and the closest to man. They announce the lesser mysteries and intentions of God and teach people to live virtuously and righteously before God. They are appointed to guard each of us who believe.



All of the heavenly orders are also called by the common name "angels". Although they have different names according to their situation and grace given by God (as seraphim, cherubim, thrones and the rest of the orders), yet all in general are called angels, because the

word "angel" is not a denomination of essence, but of service, as it is written: "Are they not all ministering spirits, sent forth to minister" Raphael (Heb 1:14). But their service is different and not identical: each order has its own service

This ranking is also found in other early Church documents such as the Apostolic Constitutions, writings of Saint Ignatius, Gregory the Theologian, Saint John Chrysostom, Gregory the Dialogist, John of Damascus and others. These nine ranks can be found in Holy Scripture.

A few archangels are given specific names:

- Michael (Means like God) found in Dan 10:13,12:1; Jude 1:9 and Rev 12,8.
- Gabriel (Man of God), found in Dan 8:16,9:21, and Lk 1:19-26.

- Raphael (The Help of God), Tobit 3:17, 12:15
- Uriel (Fire of God) found in 2 Ezdras 4:36, 4:1
- Salathiel (Prayer to God), found in 2 Esdras 5:16
- Jegudiel (Praise of God),
- Barachiel (Blessing of God).



Ministry of the Angels

Angels were created as the most perfect reflections of His grandeur and glory. Angels that are closest in rank to humans are seen in Scripture as heralds of God's will, guides, and servants of an individual's salvation. Some angels are appointed for the governance of the heavens and the world. Others continually glorify God.

Guardian Angel

The Orthodox Church believes that each person is assigned a guardian angel. Christ said, "Take heed that ye despise not ye of these little ones, for I say unto you, that their angels do always behold the face of My Father which is in heaven" (Matt 18:10).

It was originally from the Jews that the Church inherited this belief in the ministry of the Guardian Angels. The Psalmist had declared, "The angel of the Lord encamps all around those who fear Him, and delivers them" (Psalms 34 [33]:7). And again, "He will give His angels charge over you, to keep you in all your ways" (91 [90]:11)

Most Orthodox believe that you receive a guardian angel when you are baptized.

Prayer to our Guardian Angel:

O angel of God, my holy guardian, given to me from heaven, enlighten me this day, and save me from all evil. Instruct me in doing good deeds, and set me on the path of salvation. Amen.

O angel of Christ, holy guardian and protector of my soul and body, forgive me everything wherein I have offended you every day of my life, and protect me from all influence and temptation of the Evil One. May I never again anger God by my sins. Pray for me to the Lord, that He may make me worthy of the grace of the All-Holy Trinity, and of the blessed Mother of God, and of all the saints. Amen.

Cherubic Hymn - the song of the angels

The Cherubic Hymn is the song of the angels, sung during every Divine Liturgy of the year except those of Holy Thursday and Holy Saturday. It occurs after the Gospel reading and is interrupted by the Great Entrance. The Cherubic Hymn was added to the Liturgy of St. John Chrysostom by order of the

Emperor Justinian near the end of the sixth century.
Let's be sure we grasp what this means.

Think of the words to this well known hymn of our
Divine Liturgy.

*"We, who mystically represent the Cherubim,
And chant the thrice-holy hymn to the Life-giving
Trinity,
Let us set aside the cares of life.*

*That we may receive the King of all,
Who comes invisibly escorted by the Divine Hosts."*

As we live faithfully the Orthodox way, we draw closer to God and we become more like the angels. It is a great gift of the mercy and love of God for us that we, who are sinful, impure, fallible, weak are allowed to be His servants, as are the angels. It is a great gift of the mercy and love of God for us that our Lord Jesus Christ became Incarnate – for He identified Himself completely with us by sharing fully in our human nature. He did not do this for the angels!

Fans (rhipidion) Used In Liturgical Services

When we celebrate the Divine Liturgy we gather as the Church triumphant and the Church Militant. This means with those who are still on this

earth and all those who are in the heavenly realms. We are joined with the angels as well as the saints. The altar boys [and girls] represent visibly the angels and carry the fans with the Seraphim and the inscription, "Holy, Holy, Holy. Lord of Sabaoth, the earth is full of your glory. (Is 6:1-3)," the hymn of the angels.



We know that such fans were used as early as the fourth century in the Church services. According to the Apostolic Constitutions (VIII 12:3-4) two deacons stood by the altar and waved fans. Here is one that was used in Constantinople in the sixth century.

Monday is Dedicated to the Holy Angels

Our Orthodox Church has dedicated Monday to the holy angels. Therefore, every Monday in the church services we are reminded of the holy angels with praise and prayer: "Holy Archangels and Angels, pray to God for us."

Liturgical Fans

by Reader John Nichiporuk



You can sometimes spot through the open Royal Door of Orthodox churches two shining discs on stakes next to the High Place. They are used quite seldom, except for particularly solemn and festive services. What is the purpose of these liturgical objects, when did they appear and what do they symbolize?

Practical Use

Liturgical fans (Greek. Ριπίδιον – fan) have been used by mankind for their intended purpose since time immemorial. The predecessors of these liturgical objects have been mentioned since the time of Ancient Egypt – fans were widely used at the court of pharaohs and in rich houses, producing air movement and protecting the dignified masters from insects and heat. Such artifacts were discovered in Tutankhamun's grave during the excavations of the 20th century and date back to the 14th century BC. How and when the fans appeared in Christian worship is not known for sure, but it is a fact that they have been used since the early centuries of Christianity. The Apostolic Constitutions, a liturgical canonical document traditionally attributed to the second half of the 4th century, provide the first evidence of the use of fans in Christian worship: "Two deacons on either side of the Holy Table must hold fans made of thin leather or peacock feathers or canvas, and quietly drive away small flying creatures so that they do not fall into the chalice" (Book VIII, 12).

Thus, the fans initially had a purely practical function – to drive away insects from the Holy Gifts, which was especially relevant in countries with hot climates. They were known both in the East and West, where they were called flabella. Gradually they were differentiated between smaller ones – for waving over the Holy Gifts, and larger ones – for solemn processions. In the West, the liturgical use of flabella ceased by the 14th century, whereas in the East they received rich symbolic interpretations and have remained to this day.

continued on next page.

Liturgical Fans continued

Symbolism

The presence of peacock feathers on the fans, which persisted in the East until the 9th century, gradually led to the idea that the fans symbolize the incorporeal angelic powers who invisibly participate in the Sacraments of the Church. The special ornament in the shape of an eye on the feathers of the peacock reminded believers of the many-eyed Seraphim, who chant incessantly to God (See the Anaphora of St. John Chrysostom). It is likely that by the 7th century the images of the Seraphim began to appear on liturgical fans, although Christ with the Evangelists and the Deesis were also depicted. St. Photios († 891) writes that the deacons weave with fans made of feathers in the shape of six-winged Seraphim in order to distract the attention of believers from the material side of the Sacrament, so that they do not dwell on the visible, but move on to the invisible and untold beauty instead. Such use of liturgical fans, as we can see, acquired a didactic worship role. St. Symeon of Thessalonica († 1429) says that a deacon is entrusted with a fan at his ordination, because the deacon himself performs the ministry of Seraphim at the Liturgy and is endowed with angelic dignity, as evidenced by the numerous altar frescoes of angels in the form of young men holding liturgical fans.

Nowadays, deacons hardly use fans during worship services. Interestingly though, the current Orthodox Sluzhebnik still contains instructions to the deacon to reverently weave over the Holy Gifts with a fan during the Anaphora, both to chase away flies (cf. the instructions of the Sluzhebnik after the Great

Entrance) and to symbolize the presence of heavenly hosts. Just as deacons drive away insects from the Holy Gifts, so the heavenly hosts drive away the spirits of darkness from the place where the greatest Sacrament is celebrated. However, according to St. John Chrysostom, the very Blood of the Lord is terrifying for demons, for “demons flee when they see the Blood of the Lord, and the angels gather” (Conversation 43 on the Gospel of John). It should be noted that fans are another link that connects the Christian Church with the Old Testament Tabernacle and the Temple, because there were images of the Cherubim sitting around the Ark of the Covenant in the Holy of Holies of the Tabernacle as well.

Present-Day Practice

At present, fans are used mainly in ordination of deacons as well as during some hierarchical divine services. According to the Typikon, they should be brought out during the Little and Great Entrances for the shadowing of the Gospel, the Diskos and the Chalice, respectively (Instructions for Pontifical Service). Fans are also used to honor locally revered icons, relics of saints, significant liturgical objects, such as the Shroud, during processions, and when a bishop is buried, they are held over the body of the deceased bishop. The use of these ancient objects is also allowed for a priestly Liturgy, which makes it possible to enrich any service and instill awe in the flock, emphasizing the holiness of what these fans overshadow and recall the presence of the Seraphim even in the poorest parishes.



Our New Ripidia (Liturgical Fans)

As many of you know, I love making things. I have been a consecrated Iconographer for the majority of my life, and in the past couple years I have been playing around with carving wood (with the help of a CNC router).

In order to better celebrate Liturgy, we now have these two ripidia. They shall be carried in processions by the Altar Servers, and will remind us of the presence of the Angels, who constantly minister to our Lord.

It is my hope that during the next several months I will be able to make and/or explain about several different Liturgical objects.

For example: the Tabernacle. I have been playing around with the Ostopowich family's tabernacle for years, and finally I have a plan to get it re made. (it was huge before and would not fit on our Holy Table.) God willing this will be a topic of our faith education soon.

← This is a picture of them being made. They are still attached to the rest of the Maple board that they were cut out from.

Parish & Eparchial News

- **Please pray for** several of our parishioners and family members including (but not limited to) Pauline, Stanley, Fr. Terry, Anne, Brody, Rosann, Jennie, Mickey, Kristopher, Greg, Ross, Ron, Jean, Verna, Miranda, Sarah, Ann & Louis.
- **Happy birthday** to **Lyba Genyk** who celebrate(s) his/her/their birthday(s) this week. May God grant you many happy years. Mnohaya Lita.
- Have a great 2023. **Church Calendars** can be found in the entrance of the church. Thanks once again to Park Memorial who sponsors our parish calendars.
- Our parish is **supporting Ukrainian refugees** who are attending St. Martin's school. See the pictures and explanation on page 11.
- The **wedding of Nichole & Josh on Saturday, February 4th** here in our church.



Sadly, the "Pooshchenya" Dance Party which we announced in last week's bulletin is not going to happen this year. The idea was to have a FUNdraiser for our children's camp. Due to lack of time and the costs involved with putting this event together... it's on the drawing board for 2024.

If you wish to help Camp Oselia financially this year anyway, we could really use your help. Donations can be made through the Eparchy of Edmonton.

Table for Two - You are My Valentine

A romantic candlelit dinner for couples married or dating, **Table for Two** provides the ideal opportunity to focus on each other. Each of the courses is served up with discussion starters which invite couples to explore and deepen their relationship with each other and with God. A guest couple will give a short presentation on a topic related to sacramental marriage. Dietary restrictions will be accommodated within reason.

WHEN: Feb 12, at 5:30 pm

WHERE: St. Vladimir Parish Hall, 12726 119 St NW, Edmonton

COST: \$85 per couple.

REGISTER: by Feb. 5 at: <https://tinyurl.com/TableforTwo2023>

HOW MUCH: \$85 per couple

CONTACT: familyandlife@eeparchy.com if you have questions.

CAMPERS CONNECT ON ZOOM!!!

FEB. 10, 6:30 pm – 8:00 pm

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

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

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

Watch for upcoming events:

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

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

SEE YOU ON FEB 10!



Dormition Parish Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
15 31 Sunday after Pentecost, Tone 7. Our Venerable Fathers Paul of Thebes (312-37) and John the Hut-Dweller (465-74) Matins Resurrectional Gospel 10. 1 Timothy 1:15-17; Luke 18:35-43. 10 am Divine Liturgy followed by Fellowship 7 pm Marriage Prep	16 The Veneration of the Precious Chains of the Holy and Illustrious Apostle Peter James 2:14-26; Mark 10:46-52. House blessings 5:30 Appointment Lyba Genyk's Birthday	17 Our Venerable and God-bearing Father Anthony the Great (356) Polyeleos Feast. Hebrews 13: 17-21; Luke 6: 17-23. 11 am Appointment 3:00 Sacred Orders Commission Meeting	18 Our Holy Fathers and Archbishops of Alexandria Athanasius (373) and Cyril (444) James 3:11-4:6; Mark 11:23-26. House blessings 7pm Likely Marriage Prep	19 Our Venerable Father Macarius of Egypt (c. 390) James 4:7-5:9; Mark 11:27-33. House blessings 5:30 Appointment	20 Our Venerable and God-bearing Father Euthemius the Great (473) Polyeleos Feast. Abstinence from meat and foods that contain meat. Hebrews 13: 17-21; Luke 6: 17-23. House blessings 3 pm Camp Oselia Meeting	21 Our Venerable Father Maximus the Confessor (662); the Holy Martyr Neophytus (284-305); the Holy Martyrs Eugene, Candidus, Valerian, and Aquilas 1 Thessalonians 5:14-23; Luke 17:3-10. House blessings
22 Sunday of Zacchaeus; Octoechos Tone 8; The Holy Apostle Timothy; the Holy Venerable-Martyr Anastasius the Persian (628) Matins Resurrectional Gospel 11. 1 Timothy 4:9-15; Luke 19:1-10. 10 am Divine Liturgy followed by Fellowship	23 The Holy Priest-Martyr Clement, Bishop of Ancyra; the Holy Martyr Agathangel (both 286-305); Passing into Eternal Life (1952) of Blessed Olimpia Bida, Superior of the Sisters of St. Joseph, and Martyr 1 Peter 2:21-3:9; Mark 12:13-17. House blessings 5:30 Appointment	24 Our Venerable Mother Xenia the Roman 1 Peter 3:10-22; Mark 12:18-27. 11 am Appointment House blessings	25 Our Holy Father Gregory the Theologian, Archbishop of Constantinople (390) Polyeleos Feast. 1 Corinthians 12:7-11; John 10:9-16. 1:15 Appointment 7pm Likely Marriage Prep	26 Our Venerable Father Xenophon and his wife Maria 1 Peter 4:12-5:5; Mark 12:38-44. House blessings 5:30 Appointment	27 The Transfer of the Precious Relics (438) of Our Father among the Saints John Chrysostom Polyeleos Feast. Abstinence from meat and foods that contain meat. Hebrews 7:26-8:2; John 10:9-16. House blessings	28 Our Venerable Father Ephrem the Syrian (373) 2 Timothy 2:11-19; Luke 18:2-8. House blessings



Start the Great Fast with us at one of our two upcoming

Iconography Workshops

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

**Friday, Feb. 10 - Sunday, Feb. 12, 2023, or
Friday, Feb. 24 - Sunday, Feb. 26, 2023**

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

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

Instructor: Fr. Bo Nahachewsky

Cost: \$100 per person. Materials and simple meals provided. 10-12 hours each day.

For more information and to register go to:

dormition.eeparchy.com

Helping Ukrainian Refugee Children



Above: Students at St. Martin's School thanking our parish for supporting their fellow students from Ukraine.

Right: The letter (more less) that was given to the school with the envelope.

Below: Our parishioner Virginia Sharek handing the envelope to Principal Paul this past Thursday.



Dear Paul Begoray, Principal of St. Martin's Catholic School,

As part of our Parish's effort to help newcomers from Ukraine, displaced due to the tragic invasion by the Russian Federation, we are providing St. Martin school with a cheque in the amount of \$3,000 to pay for an occupational therapist to work with three children with special needs (cerebral palsy).

We understand the total cost to hire an OT from January 2023 to June 2023 (3 hours per week for 23 weeks) is approximately \$6,900. We hope to cover this full cost for the school and will be in communication with your in the coming months.

These funds were made possible through a Humanitarian Aid for Newcomers Grant provided by the Ukrainian Catholic Eparchy of Edmonton. Parishes within the Eparchy are encouraged to support newcomers and organizations directly helping with the most critical needs. Your school's efforts to open your doors to so many families whose children have endured unimaginable events in their home country is admirable.

May God continue to bless you, your teachers, and your students throughout 2023 and for many, many years to come.

Z Bohom!

Alex & Fr. Bo from Dormition Parish

31 Sunday after Pentecost, Tone 7. Our Venerable Fathers Paul of Thebes (312-37) and John the Hut-Dweller (465-74)

Troparion, Tone 7: By Your cross You destroyed death;* You opened Paradise to the thief;* You changed the lamentation of the myrrh-bearers to joy,* and charged the apostles to proclaim* that You are risen, O Christ our God,* offering great mercy to the world.

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

Kontakion, Tone 7: No longer shall the dominion of death be able to hold humanity,* for Christ went down shattering and destroying its powers.* Hades is bound.* The prophets exult with one voice.* The Saviour has come for those with faith, saying:* “Come forth, O faithful, to the resurrection!”

Now and for ever and ever. Amen.

Theotokion, Tone 7: O all-praised treasury of our resurrection, we hope in you,* bring us up from the pit and depth of sin,* for you have saved those subject to sin* by giving birth to our Salvation,* O Virgin before childbirth, and Virgin in childbirth,* and still a Virgin after childbirth.

Prokeimenon:

The Lord will give strength to His people;* the Lord will bless His people with peace.

verse: Bring to the Lord, O you sons of God; bring to the Lord young rams.

Epistle: 1 Timothy 1:15-17 (NRSV)

Timothy my son, the saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners—of whom I am the foremost. But for that very reason I received mercy, so that in me, as the foremost, Jesus Christ might display the utmost patience, making me an example to those who would come to believe in him for eternal life. To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

Alleluia verses:

It is good to give praise to the Lord; and to sing to Your name, O Most High.

To announce Your mercy in the morning, and Your truth every night.

Gospel: Luke 18:35-43 (NRSV)

At that time, when Jesus approached Jericho, a blind man was sitting by the roadside begging. When he heard a crowd going by, he asked what was happening. They told him, “Jesus of Nazareth is passing by.” Then he shouted, “Jesus, Son of David, have mercy on me!” Those who were in front sternly ordered him to be quiet; but he shouted even more loudly, “Son of David, have mercy on me!” Jesus stood still and ordered the man to be brought to him; and when he came near, he asked him, “What do you want me to do for you?” He said, “Lord, let me see again.” Jesus said to him, “Receive your sight; your faith has saved you.” Immediately he regained his sight and followed him, glorifying God; and all the people, when they saw it, praised God.

Communion Hymn

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

31-а Неділя по Зісланні Св. Духа; Прпп. Павла Тивейського і Йоана Кущника.

Тропар (глас 7): Знищив Ти хрестом Твоїм смерть, відчинив розбійникові рай, мироносцям плач на радість перемінив і апостолам звелів проповідувати, що воскрес Ти, Христе Боже, даючи світові велику милість.

+Слава Отцю, і Сину, і Святому Духові.

Кондак (глас 7): Вже більше влада смерті не зможе людей держати, зійшов бо Христос, знищивши і знівечивши сили її, зв’язується ад, пророки ж однодушно радіють. З’явився Спас тим, що вірують, промовляючи: Виходьте, вірні, до воскресіння.

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

Богородичний (глас 7): Як на скарбницю нашого воскресіння, надіємося на Тебе, Всехвальна, тож виведи нас з ями й безодні прогріхів, бо Ти спасла підлеглих гріхам, породивши наше Спасіння. Як перед народженням Ти була Діва, так і в народженні і по народженні, Ти залишилась Дівою.

Прокімен (глас 7):

Господь силу людям Своім дасть, Господь поблагословить людей Своїх миром.

Стих: Принесіть Господеві, сини Божі, пренесіть Господеві молодих баранців (Пс 28,1).

Апостол: (1 Тм 1,15-17):

Сину Тимотею, вірне це слово й повного довір’я гідне, що Христос Ісус прийшов у світ, щоб спасти грішних, з яких я – перший. Але я був на те помилуваний, щоб Ісус Христос на мені першим показав усю свою довготерпеливість, на приклад тим, що мають увірувати в нього на вічне життя. Цареві ж віків, нетлінному, невидимому, єдиному Богу честь і слава на віки вічні! Амінь.

Стихи Алилуя (глас 7):

Добре того – прославляти Господа, і співати Твоєму імені, Всевишній.

Звіщати вранці Твою милість, ночами – Твою вірність.

Євангеліє: (Лк 18,35-43):

У той час, як Ісус наближався до Єрихону, один сліпий сидів край дороги й просив милостині. Почувши, що народ іде мимо, він спитався, що б воно могло бути. Йому сказали, що це Ісус Назарянин проходить. І він почав голосно кричати: “Ісусе, Сину Давидів, змилуйся надо мною!” Ті, що йшли попереду, сварилися на нього, щоб замовчав, та він кричав ще дужче: “Сину Давидів, змилуйся надо мною!” Ісус зупинився і звелів привести його до себе. І коли той наблизився до нього, спитав: “Що хочеш, щоб я зробив тобі?” “Господи”, – сказав той, – “щоб я прозрів!” Ісус сказав до нього: “Прозри! Віра твоя спасла тебе.” І вмить прозрів той і пішов за Ісусом, славлячи Бога. І увесь народ, побачивши те, віддавав хвалу Богові.

Причасний:

Хваліте Господа з небес,* хваліте Його на висотах (Пс 148,1). Алилуя (х3).