



# Exaltation of the Holy Cross

## Ukrainian Catholic Parish

Українська Католицька Парафія Воздвиження Чесного Хреста

### Sundays:

- 9:30 am Rosary
- 10 am Divine Liturgy

### Wednesdays:

- 9 am Divine Liturgy

### Most Major Feasts\*:

- 10 am Divine Liturgy

(\* It's always best to check the calendar in this bulletin for upcoming special events & feasts.)

**Pastor: Fr. Bo Nahachewsky**

780-340-3726 (call or text)  
fr.nahachewsky@eeparchy.com

**Deacon François Provençal**

fprovence23@outlook.com

**SubDeacon John Lukey**

**Church Website:**

**EHCUCP.CA**

**Facebook:** facebook.com/ehcucp

**Church Email:** office@ehcucp.ca

**Pastoral**

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More info on the next page.

## Sunday, January 28 2024

**Sunday of the Prodigal Son. Octoechos Tone 2. Our Venerable Father Ephrem the Syrian (373). Resurrection Gospel 2.**

**Christ is Born! Glorify Him!**

**Христос Раждається! Славіте Його!**

**Yes, there IS coffee today after Liturgy!**

While you are there I challenge you to sit and talk to people with whom you normally don't. If you don't know someone's name, please ask them what it is.



### Today: Sunday of the Prodigal Son



### Friday: (Major Feast) The Encounter of our Lord



### Saturday Bishop David ordained Deacon John to the Permanent Diaconate.



**Hall Rentals:**

call Lisa at: 780-222-9155  
 or email: hallrental@ehcucp

**Perochy Off Sales:** 780-478-4275

**Membership:**

email: membership@ehcucp

**Funeral Dinners:**

Call Cheryl: 780-456-2828

*Reminder: To receive member rates for funerals/memorials the deceased person must have been a fully paid up member of Holy Cross Parish for the past 22 consecutive months. Deceased children of fully paid up members are also entitled to member rates however child must be a dependant or under the age of 18.*

**Parish Pastoral Council:**

Parish Priest – Fr. Bo Nahachewsky  
 Deacon - Dcn. François Provençal  
 President – Mark Helmak  
 Past President – Peter Fedorak  
 1st Vice-President – Mark Ramsankar  
 2nd Vice-President – John Lukey  
 Secretary – Gwen Uchach  
 Treasurer – Peter Fedorak  
 Archivist – Diana Horyn  
 Cultural – Mariyka Bodnar  
 Fundraising – Edd Horyn  
 Hall Rental – Lisa Borosuk & Gladys Woitas  
 Ladies' Club – Heather Gauthier  
 Knights of Columbus – Darrell Uchach  
 Men's Club President – Marc Chiasson  
 Youth Coordinator – Emmette Lysak  
 Maintenance – Larry Wayne  
 Membership – J'lyn Ramsankar  
 Social – Vacant  
 Spiritual – Elizabeth Podloski

**Baptism, Chrismation & Eucharist:**

- Contact Fr. Bo, at least a month in advance if possible

**Weddings:**

- Contact Fr. Bo, at least a year in advance if possible

**Funerals:**

- Contact Fr. Bo, as soon as you are able.

**Confessions:**

- Sundays from 9 till 9:30 with Fr. Bo
- Sundays with Fr. Myron: See Calendar
- or anytime, just call Fr. Bo to arrange it.



## Sunday of the Prodigal Son

**Commemorated this year on January 28 - oca.org**

The Sunday after the Sunday of the Publican and the Pharisee (which was last Sunday) is the Sunday of the Prodigal Son. This parable of God's forgiveness calls us to "come to ourselves" as did the prodigal son, to see ourselves as being "in a far country" far from the Father's house, and to make the journey of return to God. We are given every assurance by the Master that our heavenly Father will receive us with joy and gladness. We must only "arise and go," confessing our self-inflicted and sinful separation from that "home" where we truly belong (Luke 15:11-24).

After the Polyeleion at Matins (the morning prayer service), we first hear the lenten hymn "By the Waters of Babylon." It will be sung for the next two Sundays before Lent begins, and it serves to reinforce the theme of exile in today's Gospel.

Starting tomorrow, the weekday readings summarize the events of Holy Week. On Monday we read Saint Mark's account of the Entry into Jerusalem. On Tuesday we read how Judas went to the chief priests and offered to betray the Lord. On the night before His death Christ tells His disciples that one of them will betray Him. He also predicts that they will desert Him, and that Peter will deny Him three times. On Wednesday the Gospel describes how Judas betrayed the Savior with a kiss. Thursday's Gospel tells how Jesus was questioned by Pilate. On Friday we read the narrative of Christ's crucifixion and death.

from goarch.org

### Biblical Story

The name for this Sunday is taken from the parable of our Lord Jesus Christ found in Luke 15:11-32. The parable is the story of a man and his two sons. The youngest of the sons asks his father to give him his inheritance. The father does this, and soon after the son leaves and journeys to a distant country (vv. 11-13).

After the younger son arrives, he squanders all of his possessions with





“prodigal” living. Within a short period of time, he wastes everything. A severe famine comes, but he has nothing and falls into great need (vv. 13-14).

He is able to find work feeding swine, but this does not improve his situation. The Scriptures say, “He would gladly have filled his stomach with the pods that the swine ate, but no one gave him anything” (vv. 15-16).

The parable says that in the midst of his dire conditions, he came to himself. He realized that his father’s hired servants have enough to eat and food to spare, while he perishes with hunger. He says, “I will arise and go to my father and will say to him, ‘Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants’” (vv. 17-19).

He arose and returned to his father. But as he approached, his father saw him at a great distance. The father had compassion on his son, ran to meet him, embraced him, and kissed him. The son admitted his sinfulness and his unworthiness to be called a son, but in his joy at the return of his son, the father called his servants to bring the best robe, a ring for his son’s finger, and sandals for his feet. He also called for the fatted calf to be killed for a feast. He exclaimed, “For this my son was dead and is alive again; he was lost and is found” (vv. 20-24).

While they were feasting and celebrating the return of the prodigal son, the older son comes and inquires about what is happening. He is told that his brother had returned and that his father has received him with a feast. The older brother becomes angry and will not go in to the feast. The father comes out and pleads with him, but the older son answers by saying he has been faithful to his father for many years and yet the father never gave him the opportunity for such feasting. He expresses his anger and jealousy over his brother who was received in such a manner after he squandered his inheritance (vv. 25-30).

The father responds by telling his oldest son, “You are always with me, and all that I have is yours. It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found” (vv. 31-32).

The parable of the Prodigal Son forms an exact icon of repentance at its different stages. Sin is exile, enslavement to strangers, hunger. Repentance is the return from exile to our true home; it is to receive back our inheritance and freedom in the Father’s house. But repentance implies action: “I will rise up and go...” (v. 18). To repent is not just to feel dissatisfied, but to make a decision and to act upon it.

In the words of our Lord, we also learn of three things through this parable: the condition of the sinner, the rule of repentance, and the greatness of God’s compassion. The reading of this parable follows the Sunday of the Publican and the Pharisee so that,

seeing in the person of the Prodigal Son our own sinful condition, we might come to our senses and return to God through repentance. For those who have fallen into great despair over their sins thinking that there is no forgiveness, this parable offers hope. The Heavenly Father is patiently and lovingly waiting for our return. There is no sin that can overcome His love for us.

Finally, this parable offers us insight into the world in which we live. It is a world where the activities of people are disconnected and not ordered toward the fulfillment of God’s divine purpose for life.

### **Icon of the Feast**

The icon of the Sunday of the Prodigal Son shows the prodigal being received by his father upon his return. We are presented with an image of a warm and loving embrace, the son showing his need for his father, an attitude that represents repentance, love, and hope for renewal and restoration. The father is shown full of compassion for his son, having born the burden of his sin and suffering, but now filled with joy that he has returned.



## **Let’s learn more about our Faith.**

In the hallway beside Fr. Bo’s office, right under the photos of our past pastors, you will notice a series of posters explaining the days of Pre-Lent, the Great Fast, and Holy Week. There is a lot that we can learn about our faith by studying our liturgies and calendar.

This series is not yet all put up. During Lent, Fr. Bo will shift things over and add more about Pascha, Bright week, Eastertide, Ascension, Pentecost and beyond.

(You never know if there will be an exam, so study up.)

# Friday at 7 pm we will have a Divine Liturgy for this Major Feast.

Yes, this is another “obligatory” feast. Everyone is encouraged to come and pray with us.

## The Meeting of our Lord and Savior Jesus Christ in the Temple

Commemorated on February 2

The Meeting of our Lord God and Savior Jesus Christ is described in the third Gospel (Luke 2:22-40). Forty days after His birth the Divine Child was brought to the Temple at Jerusalem to be presented to the Lord. According to the Law of Moses (Lev. 12:2-8), a woman who gave birth to a male child was forbidden to enter the Temple for forty days. At the end of the time of her purification, the mother went to the Temple with the child, to offer a young lamb, two turtledoves, or pigeons to the Lord as a sacrifice. The Most Holy Virgin had no need of purification, since she had given birth to the Source of purity and sanctity. Out of humility, however, she fulfilled the requirements of the Law.

At this time the righteous Elder Simeon (February 3) was living in Jerusalem. It had been revealed to him that he would not die until he beheld the promised Messiah. By divine inspiration, Saint Simeon went to the Temple at the very moment when the Most Holy Theotokos and Saint Joseph had brought the Child Jesus to fulfill the Law.

Saint Simeon received the divine Child in his arms, and giving thanks to God, he spoke the words repeated by the Church each evening at Vespers: “Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to enlighten the Gentiles, and the glory of Thy people Israel” (Luke 2:29-32). Saint Simeon said to the Most Holy Virgin: “Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. Yea, a sword shall pierce through your own soul also, that the thoughts of many hearts may be revealed” (Luke 2:34-35).

At the Temple was an 84-year-old widow, Saint Anna the Prophetess, the daughter of Phanuel (February 3), “who did not leave the temple, but served God with fasting and prayers night and day.” She arrived just when Saint Simeon met the Divine Child. She also gave thanks to the Lord and spoke of Him to all those who were looking for redemption of Jerusalem” (Luke 2:38). In the icon of the Feast she holds a scroll which reads: “This Child has established Heaven and earth.”



Before Christ was born, the righteous men and women lived by faith in the promised Messiah, and awaited His coming. The Righteous Simeon and the Prophetess Anna, the last righteous persons of the Old Testament, were deemed worthy to meet Him in the Temple.

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**Thursday this week is 40 days after Christmas and therefore it is the last day we say:**

**“Christ is Born! Glorify Him!  
Христос Раждається! Славте Його!”**

When we reach the feast of the Encounter we return to the standard greeting “**Glorify Jesus Christ! Glory be forever! Слава Ісусу Христу! Слава навіки!**” (Pronounced: Slava Isusu Khrystu! Slava na viky!)



# AXIOS!

(this is Greek for  
"He is Worthy")

"Congrats" to Deacon John and Debbie as they were elevated by the laying on of Bishop's hands.

We no longer call John "Sub-Deacon John" but now we say "Deacon John"

To the left you can see Deacon John and Debbie with their son and granddaughter.

Below are pictures of the ordination taken from behind the iconostas.

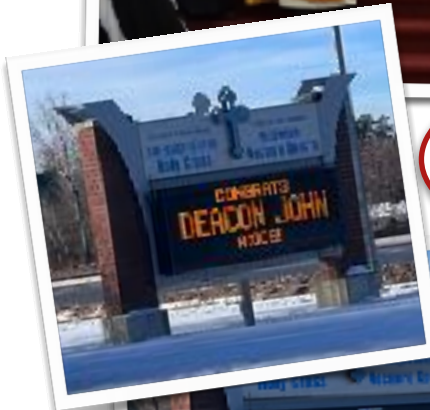
There are a few more photos on the next page.







Which camera should we look at?



Okay.... how do you spell it then?



Don't confuse the Apostle & Evangelist John or St. John Chrysostom, with Deacon John Lukey



....And the Prokiemenon in the second tone...

Will Fr. Bo ever grow up? He does this at every banquet.



Deacon John received from the parish a relief icon of his patron saint: St. John the Baptist. This particular icon is known as the “Angel of the Desert.”

## ANGEL OF THE DESERT: ICONS OF JOHN THE FORERUNNER

Posted on Oct 28, 2011 by David on “Icons and their Interpretation”

One of the first icons I studied when I began research several decades ago was that of John the Baptist, called John the Forerunner (Ioann Predtechka) in icon inscriptions.

Icons of John are interesting for a number of reasons, not the least of which is that they tend to mix together related images in a somewhat dream-like fashion.

In this Palekh-style pattern for an icon, for example, we see John the Baptist in the type sometimes called “Angel of the Desert,” meaning John is shown winged and standing in the wilderness, which in very old icons consists of a few abstract rocks and a tree. But in later examples such as this, the wilderness is often shown as a forested area, because painters of that time, having never seen a dry desert, visualized John’s wild and deserted habitat as a forest.

Why does John have wings? We could say it is because in Eastern Orthodoxy he is termed a “heavenly man and earthly angel,” but we need to go one step beyond that, to the Greek New Testament account in Mark 1:2-3 that first tells us about John:

Ἴδου ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου: φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

That probably does not mean much to you unless you read Greek. What it says is:

“Behold, I send my **angel/messenger** before your face, who shall prepare your way; a voice crying in the wilderness, ‘Prepare the way of the Lord, make straight his paths.’”

Now the reason I have written “angel/messenger” to translate the word highlighted and italicized in Greek is to point out that it — angelos — has a double meaning: it means both messenger and angel. The word “angel” originally meant a messenger — but it can also mean just an ordinary messenger. So when reading Mark 1:2-3, Eastern Orthodox iconography chose to emphasize the “angel” meaning of the word — a divine messenger, i.e. an angel, therefore John was given wings. That is the odd logic of icon painting.

Further, John is often shown holding a kind of chalice or salver, and in it — if we see it up close — is depicted the naked child Christ, lying down. John is



pointing at the Child. This again is something of a mystery to the student, until he realizes that such icons are mixing the imagery of the Bible with the imagery of the Eastern Orthodox liturgy — the equivalent of the Catholic Mass. You see that in the detail of the right panel of a three-panel Deisus (Greek Deisis) set:

But before I explain further, we need one more piece of the puzzle. For that we need to consider John’s scroll.

In icons, saints and other figures do not speak in cartoon bubbles. They speak in scrolls. So the scroll a saint holds is a kind of cartoon bubble that speaks to the viewer.

In this example, John’s scroll is a slight variant of:

POKAITESYA, PRIBLIZHIBOSYA TSARSTVIE NEBESNOE

“Repent, for the Kingdom of Heaven is come near.”

In icons of John depicting a tree, we usually see, if we look closely, that there is an axe cutting into its trunk.

This image comes from the statement of John that, as given in Luke 3:9:

Ужé бо и сѣкíра при кóрени дрéва лежítь: всяко úбо дрéво, не творящee плодá добрá, посѣкáется и во óгнь вметáется.

“And now also the axe is laid unto the root of the trees: every tree therefore which brings not forth good fruit is hewn down and cast into the fire.”

John’s scroll usually says:

AZ VIDEKH I SVIDETELSTVO VA ONEN CE AGNETS  
BOZHIY VZEMLYAI GRYEKHI MIRA

It means: “I saw and witnessed concerning him,  
‘Behold the Lamb of God who takes away the sins of  
the world.’”

That quote requires a jump to the Gospel of John,  
1:29, which gives us this in Church Slavic:

Во ўтрый [же] видѣ Иоаннъ  
Иисуса грядуща къ себѣ и  
глагола: се, агнецъ Божій,  
вземляй грѣхъ міра:

“On the morrow John saw Jesus  
coming to him and said: ‘Behold  
the Lamb of God, who takes  
away the sins of the world.’”

Sometimes one finds both the “I  
saw and witnessed” inscription  
and the “Repent, for the Kingdom  
Of Heaven” inscription on the  
same scroll.

Now we can return to the  
question of why John holds a  
chalice (sometimes shown as a  
kind of salver) with the child  
Jesus in it. That again is imagery  
from the Orthodox liturgy, in  
which a part of the eucharistic  
bread is called the agnets, the  
“Lamb.” The bread in the liturgy  
is Christ. So what John holds, whether it looks like a  
chalice or a salver, is actually a footed diskos, the  
“dish” in the liturgy that holds the bread — and the  
bread is the body of Christ. So in icon-think, all these

elements are mixed up together in one picture. Do  
not expect icons to make chronological sense.

Instead they work with mixing images that relate in  
some way, no matter what their origin. Again, it is  
somewhat the way dreams work, where one symbol  
associates with another, but the whole picture does  
not seem to make sense in the real world. A dream  
makes “dream sense,” and an icon makes “icon  
sense.”

If you look closely at the “diskos” held by John in the  
this image, you will see lines curving upward and  
inward from it, meeting in a little star at the top. This  
represents the liturgical implement called the

asteriskos, the “star-cover.” Its  
purpose is to support the cloth  
veil that is placed over the diskos  
during the Eucharistic ritual in  
Eastern Orthodoxy. If you recall  
that the Child Christ as “Lamb of  
God” lies on the diskos, then you  
will see why this metal “star-  
cover” represents the Star of  
Bethlehem.

So that is the knowledge essential  
to understanding basic icons of  
John. There are more complex  
icons, but no need to deal with  
those right now.

It is important to remember, as I  
have said, that icons have their  
own logic, and it is a logic of  
association of images. It can be  
very complex, drawing from a  
great many different sources, but  
all one really needs to know is  
how this mixture presents itself in

icons. Those who have studied Jungian thought will  
quickly notice parallels with dream images and the  
concept of archetypes.



**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, I’m 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, send me an email.

- Fr. Bo [fr.nahachewsky@eeparchy.com](mailto:fr.nahachewsky@eeparchy.com)





## Saint of the Day: Venerable Ephraim the Syrian

Commemorated on January 28 - [oca.org](http://oca.org)



Saint Ephraim the Syrian, a teacher of repentance, was born at the beginning of the fourth century in the city of Nisibis (Mesopotamia) into the family of impoverished toilers of the soil. His parents raised their son in piety, but from his childhood he was known for his quick temper and impetuous character. He often had fights, acted thoughtlessly, and even doubted God's Providence. He finally recovered his senses by the grace of God, and embarked on the path of repentance and salvation.

Once, he was unjustly accused of stealing a sheep and was thrown into prison. He heard a voice in a dream calling him to repent and correct his life. After this, he was acquitted of the charges and set free.

The young man ran off to the mountains to join the hermits. This form of Christian asceticism had been introduced by a disciple of Saint Anthony the Great, the Egyptian desert dweller Eugenius.

Saint James of Nisibis (January 13) was a noted ascetic, a preacher of Christianity and denouncer of the Arians. Saint Ephraim became one of his disciples. Under the direction of the holy hierarch, Saint Ephraim attained Christian meekness, humility, submission to God's will, and the strength to undergo various temptations without complaint.

Saint James transformed the wayward youth into a humble and contrite monk. Realizing the great worth of his disciple, he made use of his talents. He trusted him to preach sermons, to instruct children in school, and he took Ephraim with him to the First Ecumenical Council at Nicea (in the year 325). Saint Ephraim was in obedience to Saint James for fourteen years, until the bishop's death in 338.

After the capture of Nisibis by the Persians in 363, Saint Ephraim went to a monastery near the city of Edessa. Here he saw many great ascetics, passing their lives in prayer and psalmody. Their caves were solitary shelters, and they fed themselves with a certain plant.

He became especially close to the ascetic Julian (October 18), who was of one mind with him. Saint Ephraim combined asceticism with a ceaseless study of the Word of God, taking from it both solace and wisdom for his soul. The Lord gave him a gift of teaching, and people began to come to him, wanting to hear his counsel, which produced compunction in the soul, since he began with self-accusation. Both verbally and in writing, Saint Ephraim instructed everyone in repentance, faith and piety, and he denounced the Arian heresy, which at that time was causing great turmoil. Pagans who heard the preaching of the saint were converted to Christianity.

He also wrote the first Syriac commentary on the Pentateuch (i.e. "Five Books") of Moses. He wrote many prayers and hymns, thereby enriching the Church's liturgical services. Famous prayers of Saint Ephraim are to the Most Holy Trinity, to the Son of God, and to the Most Holy Theotokos. He composed hymns for the Twelve Great Feasts of the Lord (the Nativity of Christ, the Baptism, the Resurrection), and funeral hymns. Saint Ephraim's Prayer of Repentance, "O Lord and Master of my life...", is recited during Great Lent, and it summons Christians to spiritual renewal.

From ancient times the Church has valued the works of Saint Ephraim. His works were read publicly in certain churches after the Holy Scripture, as Saint Jerome tells us. At present, the Church Typikon prescribes certain of his instructions to be read on the days of Lent. Among the prophets, Saint David is the preeminent psalmist; among the Fathers of the Church, Saint Ephraim the Syrian is the preeminent man of prayer. His spiritual experience made him a guide for monastics and a help to the pastors of Edessa. Saint Ephraim wrote in Syriac, but his works were very early translated into Greek and Armenian. Translations into Latin and Slavonic were made from the Greek text.

In many of Saint Ephraim's works we catch glimpses of the life of the Syrian ascetics, which was centered on prayer and working in various obediences for the common good of the brethren. The outlook of all the Syrian ascetics was the same. The monks believed that the goal of their efforts was communion with God and the acquisition of divine grace. For them, the present life was a time of tears, fasting and toil.

"If the Son of God is within you, then His Kingdom is also within you. Thus, the Kingdom of God is within you, a sinner. Enter into yourself, search diligently and without toil you shall find it. Outside of you is death, and the door to it is sin. Enter into yourself, dwell within your heart, for God is there."



## Saint of the Day: Venerable Ephraim the Syrian

continued

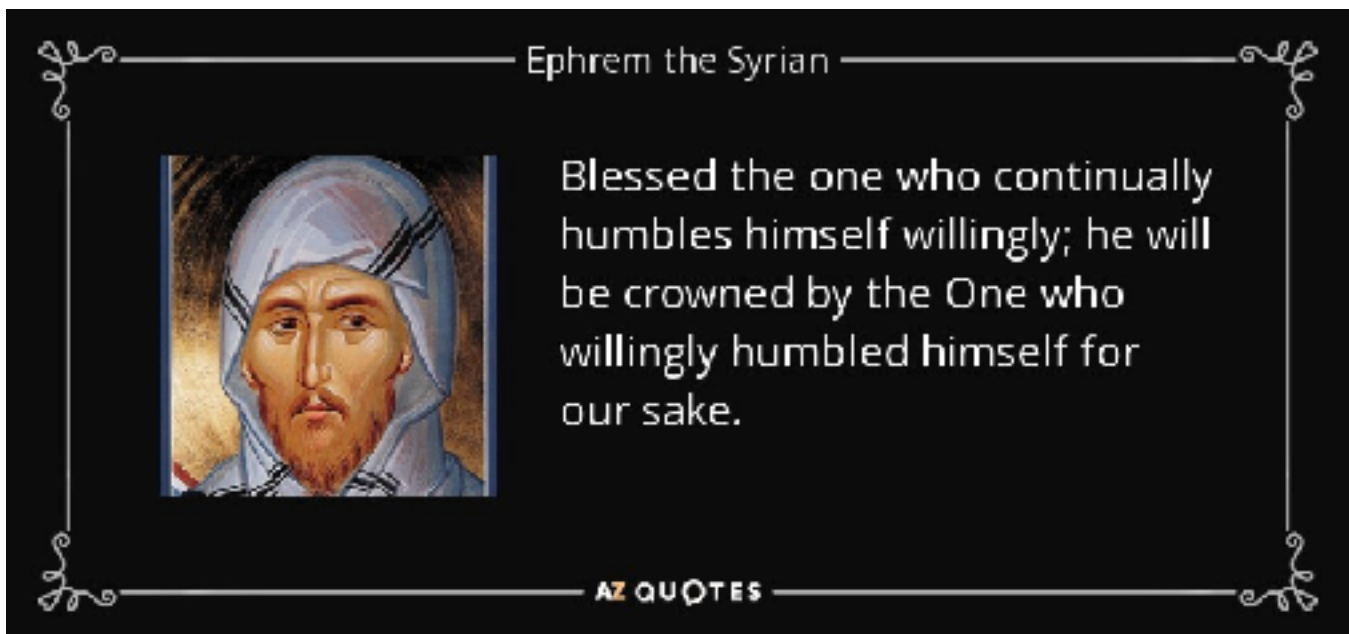
Constant spiritual sobriety, the developing of good within man's soul gives him the possibility to take upon himself a task like blessedness, and a self-constraint like sanctity. The requital is presupposed in the earthly life of man, it is an undertaking of spiritual perfection by degrees. Whoever grows himself wings upon the earth, says Saint Ephraim, is one who soars up into the heights; whoever purifies his mind here below, there glimpses the Glory of God. In whatever measure each one loves God, he is, by God's love, satiated to fullness according to that measure. Man, cleansing himself and attaining the grace of the Holy Spirit while still here on earth, has a foretaste of the Kingdom of Heaven. To attain to life eternal, in the teachings of Saint Ephraim, does not mean to pass over from one realm of being into another, but rather to discover "the heavenly," spiritual condition of being. Eternal life is not bestowed on man through God's one-sided efforts, but rather, it constantly grows like a seed within him by his efforts, toils and struggles.

The pledge within us of "theosis" (or "deification") is the Baptism of Christ, and the main force that drives the Christian life is repentance. Saint Ephraim was a great teacher of repentance. The forgiveness of sins in the Mystery of Repentance, according to his teaching, is not an external exoneration, not a forgetting of the sins, but rather their complete undoing, their annihilation. The tears of repentance wash away and burn away the sin. Moreover, they

(i.e. the tears) enliven, they transfigure sinful nature, they give the strength "to walk in the way of the the Lord's commandments," encouraging hope in God. In the fiery font of repentance, the saint wrote, "you sail yourself across, O sinner, you resurrect yourself from the dead."

Saint Ephraim, accounting himself as the least and worst of all, went to Egypt at the end of his life to see the efforts of the great ascetics. He was accepted there as a welcome guest and received great solace from conversing with them. On his return journey he visited at Caesarea in Cappadocia with Saint Basil the Great (January 1), who wanted to ordain him a priest, but he considered himself unworthy of the priesthood. At the insistence of Saint Basil, he consented only to be ordained as a deacon, in which rank he remained until his death. Later on, Saint Basil invited Saint Ephraim to accept a bishop's throne, but the saint feigned madness in order to avoid this honor, humbly regarding himself as unworthy of it.

After his return to his own Edessa wilderness, Saint Ephraim hoped to spend the rest of his life in solitude, but divine Providence again summoned him to serve his neighbor. The inhabitants of Edessa were suffering from a devastating famine. By the influence of his word, the saint persuaded the wealthy to render aid to those in need. From the offerings of believers he built a poor-house for the poor and sick. Saint Ephraim then withdrew to a cave near Edessa, where he remained to the end of his days.





# Our Church is getting busier! This is Great!

## What to do if you plan to use part of the Church building.

In order to keep our facility from being double booked we have created an online calendar to keep track of all events large and small. This means that if anyone is planning to do anything in the church they should get their "event" onto the calendar. This could be as little as cleaning up a corner in a back room, to as large as having a Fundraising Banquet.

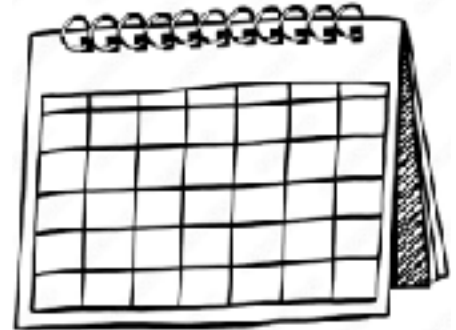
This calendar can be accessed by typing this long thing below into a web-browser. Or if you are reading this bulletin online you should be able to simply click on it.

<https://calendar.google.com/calendar/u/0/embed?src=5da40462527ac2e61aa2880475b3c4d0148b6560097ff86969609403f5ade370@group.calendar.google.com&ctz=America/Edmonton>

If you want to add something to the calendar you will need to get a hold of someone who has the ability to change things. Some of these people include: Darrell U, Heather G, Father Bo, Lisa B, Ed H, and others.

Just because an event is on the calendar does not mean it can not be "bumped". Certain events have priority over other events. For example, if you want to have a meeting and you booked it on the calendar, but a funeral comes up and needs the hall on the same day... your event will be moved... perhaps to a different room, or maybe to a different time or day.

However we will know that you were planning to do something that day so we will contact you and make the appropriate arrangements.



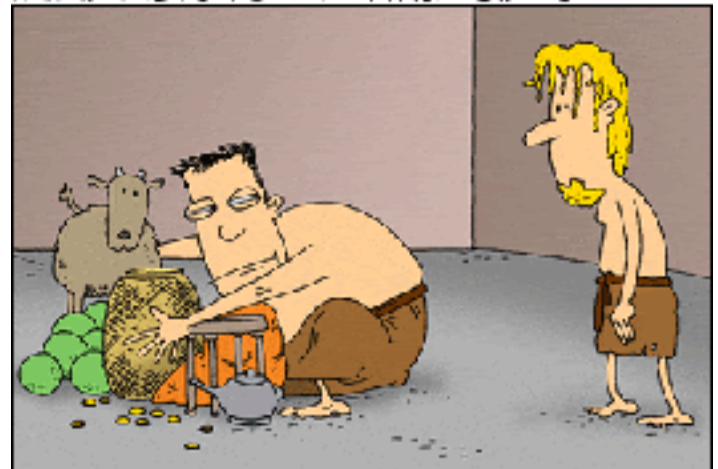
### (Not Regularly Scheduled) Upcoming Events

- **Monday Jan 29<sup>th</sup>** - Small Onion and Cheddar shredding bee.
- **Monday Jan 29<sup>th</sup>** - Parish Pastoral Council (PPC) Meeting at 7
- **Saturday, Feb 3<sup>rd</sup>** - The Candlelight Memorial at 11:00am. A light lunch will follow.
- **Saturday, Feb 10<sup>th</sup>** - Ukrainian Bilingual Program's 50<sup>th</sup> Anniversary Celebration
- **Monday, Feb. 12<sup>th</sup>** - First Day of the Great Fast
- **Monday, Feb. 12<sup>th</sup>** - Ladies' Club Meeting at 7 pm
- **Monday, Feb. 12<sup>th</sup>** - Knights of Columbus Meeting at 7:30 pm
- **Monday, Feb. 12<sup>th</sup>** - Parish Bingo Fundraiser
- **Monday, Feb. 12<sup>th</sup>** - Dr. Michelle Hladunewich of Canada Ukraine Surgical Aid Program (CUSAP) will speak at 7:00 p.m. at St. Josaphat Parish Hall
- **February 14 - 15** - Parish Casino Fundraiser
- **Feb 16 - 19** - Icon Workshop
- **Monday, February 19** - Men's Club Meeting at 7 pm
- **Tuesday, Feb. 20<sup>th</sup>** - Bingo

- **March 8 - 11** - Icon Workshop
- **Sunday, March 31<sup>st</sup>** - Easter Sunday
- **Sunday, April 14<sup>th</sup>** - Parish Annual General Meeting
- **May 4 & 5** - Possibly our First Solemn Communion Weekend

Fr. Bo is *not* the most organized person. If I am missing or have something wrong in this list of events... or the calendar... or anywhere in this bulletin... please do drop me a line. And if you did send something and I didn't get it in, please don't be mad, just send it to me again.

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09-14-2009

CONFUSED BY THE SUDDEN RETURN, THE PRODIGAL SON'S BROTHER ASSUMES A DEFENSIVE HOARDING MANEUVER



## Parish News & Beyond:

- **Our annual Candlelight Memorial** will be held February 3, 2024 at 11:00am. A light lunch will follow. At this Candlelight Memorial we will pray for all those who have passed from our parish community in 2023.
- Since February 3 is also an **“All Souls Saturdays”** we will also pray for all the departed, of all years, along side the Candlelit Memorial service for those who passed in 2023. This prayer is called **“Soroko-ooste”**. During the pre-Lenten, Lenten and even Post-Lenten seasons there are 5 days where we as the church prays for all those who died called **“All Souls Saturdays”**. The first of these days will take place on the Saturday before Meatfare Sunday (this year it's February 3rd). If you would like the names of your family's loved ones included into the prayers (soroko-ooste) please write them down on a piece of paper and hand them to Fr. Bo, or update your family's booklet which Fr. Bo can find for you in his office. As Fr. Bo is new to the parish he does not know if there is a **“normal”** other way of doing this... if there is then please follow that normal way.
- **Holy Cross needs volunteers to be part of the Parish Pastoral Council executive for the upcoming 2024/2025 council year.** There are a number of active openings on Council based on retirements and we really need your expertise to help us out. Please contact Mark Helmak ASAP 780 473 2972 as the Annual General meeting will be in the next couple of months and the exact date will be determined at the next council meeting on Jan 29th. You can make a difference in the future of Holy Cross as we move towards the 50th anniversary of the Parish!
- The next **Men's Club meeting** will be on February 19@ 7 PM. New members are always welcome to join just attend a meeting.
- **February 12 - Ladies Club Meeting** 7:00pm. Any one that needs to add to the agenda please contact Heather Gauthier at 780-982-4189 by Feb 7th.
- Our Eparchy is continuing to raise **funds for people in Ukraine** through CNEWA. If you wish to help you can donate through our parish, which will pass the donation to the Eparchy.
- Join us as we pray the **Rosary** before Divine Liturgy on Sundays. The Schedule is on the Bulletin Board as usual.
- **Any 50<sup>th</sup> Anniversaries?** Let us know so that we can congratulate you and give you a plaque. (and put you in the bulletin). Call Diana Horyn at 780-455-9926 if it's your anniversary or if you know if a parishioner here is having one.
- We are **recording our Liturgies** for those who are not able to come in person to church. Please note that the **recorded Liturgies** are not intended to be an option for those who simply want to stay at home.
- Fr. Bo is thinking of doing **“Children's Liturgies”** once a month to engage our youngest people in our Sunday Prayer. This is likely to start on the last Sunday of each month starting in February. Your input is welcome.
- Watching the New Testament during the Lenten Season. Fr. Bo is considering a group **“Bible Study”** where we would watch season one of **“The Chosen”** then gather together to discuss it. Again your input is welcome. *PLEASE NOTE THAT OUR MONDAY MORNING BIBLE STUDY IS LOVELY! We are not wanting to replace it. Rather I am thinking to add more opportunities for others who cant make it to that time slot to also explore Scripture.*
- **Eparchial Children's Daycamp** at Holy Eucharist Parish during Spring Break: for grades 1 - 6 (Grades 7-12 please 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 Ave , Edmonton **COST:** \$35 per child. Cost covers snacks and all other materials. **CONTACT:** [youth@eeparchy.com](mailto:youth@eeparchy.com) to register, or for more information.
- **Table for Two – You are My Valentine:** “Table for Two” is a romantic candlelit dinner for couples married or dating, which 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 11, 5:30 pm – 8:30 pm **WHERE:** St. Sophia Parish Hall, 25-53012, Range Rd 224, AB **COST:** \$95 per couple. **REGISTER BY:** Feb. 5 at: <https://tinyurl.com/TableforTwo2024> **CONTACT:** [familyandlife@eeparchy.com](mailto:familyandlife@eeparchy.com) if you have questions.

# Kid's Bulletin Page

Kids: you are important and we love you. This page is for you.

Fr. Bo would love to see your colouring on the bulletin board near his office.... Or you can take it home.

## Do you know the 10 Commandments?



The Great Commandment that Jesus gave us is:

**"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind."**



**This is the greatest and first commandment.**

**And the second is like it: "You shall love your neighbour as yourself."**

**When we make the sign of the Cross we touch our heads offering God all our thoughts, then our hearts offering God all our love, and then our shoulders offering God all our strength.**



## Next Couple of Weeks at Holy Cross Parish

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p><b>28</b></p> <p><b>Sunday of the Prodigal Son.</b> Octoechos Tone 2. Our Venerable Father Ephrem the Syrian (373). Prodigal Son 1 Corinthians 6:12-20. Luke 15:11-32.</p> <p><b>9:30 am Rosary</b></p> <p><b>10 am Divine Liturgy</b></p> <p>Sunday School &amp; Coffee Hour</p> <p><b>2 pm Divine Liturgy at St. Michael's Extended Care</b></p>	<p><b>29</b></p> <p>The Transfer of the Relics of the Great-Martyr Ignatius the God-bearer (of Antioch). 1 John 2:18-3:10. Mark 11:1-11.</p> <p><b>9 am Onion and Cheese shredding bee</b></p> <p><b>10 am Bible Study</b></p> <p>Icon board prep</p> <p><b>7 pm PPC Meeting</b></p>	<p><b>30</b></p> <p><b>The Three Holy and Great Hierarchs:</b> Basil the Great, Gregory the Theologian and John Chrysostom. Holy Priest-Martyr Hippolytus (235) Hebrews 13:7-16. Matthew 5:14-19.</p> <p>9:15 am Water &amp; School Blessing at BCR</p> <p>1 pm Ann F. School Visit</p> <p>Icon board prep</p>	<p><b>31</b></p> <p>The Holy Wonderworkers and Unmercenarys Cyrus and John (284-305). Venerable Father John Bosco. 1 John 3:21-4:6. Mark 14:43-15:1.</p> <p><b>In the morning our Parish Office is open</b></p> <p><b>9 am Divine Liturgy with Fr. Planchak</b></p> <p>Fr. Bo leading retreat day for St. Patrick's School in Camrose</p>	<p><b>1</b></p> <p>Fore-feast of the Encounter. Holy Martyr Tryphon (249-51). Romans 8:28-39. Luke 10:19-21.</p> <p>8:30 am St. Matthew School Visit</p> <p>Please try to have all information for the bulletin in by this day</p> <p>5:30 pm Fr. Bo has an appointment</p> <p>Thursdays afternoon till Friday morning is Fr. Bo's day off</p>	<p><b>2</b> no fasting</p> <p><b>The Encounter of Our Lord God and Saviour Jesus Christ.</b> Feast of Our Lord. Holy Day of Obligation. Hebrews 7:7-17. Luke 2:22-40.</p> <p><b>Festal Liturgy at 7 pm</b></p>	<p><b>3</b></p> <p><b>All Souls Saturday.</b> Post-feast of the Encounter. Holy and Just Simeon Who Received God and the Prophetess Anna. 1 Corinthians 10:23-28. 1 Thessalonians 4:13-17. Luke 21:8-9, 25-27, 33-36. John 5:24-30.</p> <p><b>Candle Light Memorial &amp; Light Lunch</b></p> <p><b>2 pm First Solemn Communion Class</b></p>
<p><b>4</b></p> <p><b>Sunday of the Fearful Judgement (Meatfare)</b>. Octoechos Tone 3. Post-feast of the Encounter. Our Venerable Father Isidore of Pelusium (408-50). 1 Corinthians 8:8-9:2. Matthew 25:31-46.</p> <p><b>9:30 am Rosary</b></p> <p><b>10 am Divine Liturgy</b></p> <p>Sunday School &amp; Coffee Hour</p> <p><b>2 pm Divine Liturgy at St. Michael's Extended Care</b></p>	<p><b>5</b></p> <p>Post-feast of the Encounter. Holy Martyr Agatha (249-51). 3 John 1:1-15. Luke 19:29-40. 22:7-39.</p> <p><b>10 am Bible Study</b></p> <p>Icon board prep</p> <p>6 pm Fr. Bo has an appointment</p>	<p><b>6</b></p> <p>Leave-taking of the Feast of the Encounter. Our Venerable Father Boucolus, Bishop of Smyrna. Holy Priest-Martyr Sylvanus, Bishop of Emessa and Those with Him. Jude 1-10. Luke 22:39-42. 22:45-23:1.</p> <p><b>Easter Baking</b></p> <p>10:30 Venta Care Centre Liturgy</p> <p>12:30 Ann F. School Visit.</p> <p>Icon board prep</p>	<p><b>7</b> </p> <p>Our Venerable Father Parthenius, Bishop of Lampsacus (312-37). Passing into Eternal Life (1957) of Blessed Petro Verhun, apostolic Visitator of Forced Labourers in Germany and Martyr of Siberia. Joel 2:12-26. Joel 3:12-21.</p> <p><b>In the morning our Parish Office is open</b></p> <p><b>An A-Liturgical Day... 9 am Prayers TBD</b></p> <p>Clergy Meeting after prayers</p>	<p><b>8</b></p> <p>Holy Great-Martyr Theodore the General (286-305). Holy Prophet Zechariah (c. 520 BC). Jude 11-25. Luke 23:1-34, 44-56.</p> <p>8:30 am St. Matthew School Visit</p> <p><b>Euthanasia Workshop for Clergy</b></p> <p>Please try to have all information for the bulletin in by this day</p> <p>5:30 pm Fr. Bo has an appointment</p>	<p><b>9</b> </p> <p>Holy Martyr Nicephorus. Abstinence from meat and foods that contain meat. Zechariah 8:7-14. Zechariah 8:19-23.</p> <p><b>Easter Baking</b></p> <p>5:30 pm Fr. Bo has an appointment</p>	<p><b>10</b></p> <p>Saturday before Cheesefare Sunday. Holy Martyr Charalampus (193-211). Romans 14:19-26. Galatians 5:22-6:2. Matthew 6:1-13. Matthew 11:27-30.</p> <p><b>2 pm First Solemn Communion Class</b></p>
<p><b>11</b></p> <p><b>Sunday of Forgiveness (Cheesefare).</b> Octoechos Tone 4. Martyr Blaise, Bishop of Sebastia (313-24). Romans 13:11-14:4. Matthew 6:14-21.</p> <p><b>9:30 am Rosary</b></p> <p><b>10 am Divine Liturgy</b></p> <p>Sunday School &amp; Coffee Hour</p> <p><b>2 pm Divine Liturgy at St. Michael's Extended Care</b></p>	<p><b>12</b> </p> <p>Our Holy Father Meletius, Archbishop of Antioch (379-95). <b>First day of the Great Fast.</b> Abstinence from meat, dairy, and eggs, and foods that contain these ingredients. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 1:1-20: Vespers - Genesis 1:1-13. Proverbs 1:1-20.</p> <p><b>10 am Bible Study</b></p> <p><b>7 pm Ladies Club Meeting</b></p> <p><b>7:30 Knights of Columbus</b></p>	<p><b>13</b> </p> <p>Our Venerable Father Martinian. Great Fast Day 2. Abstinence from meat and foods that contain meat. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 1:19-2:3. Vespers - Genesis 1:14-23. Proverbs 1:20-33.</p> <p><b>Cabbage Roll Bee</b></p> <p>12:30 Ann F. School Visit.</p>	<p><b>14</b> </p> <p>Our Venerable Father Auxentius (457-74). Venerable Maron the Wonderworker and Hermit. Great Fast Day 3. Feast of St. Cyril transferred to February 17 this year. Abstinence from meat and foods that contain meat. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 2:3-11. Presanctified - Genesis 1:24-2:3. Proverbs 2:1-22.</p> <p>Fr. Bo is at BCR Volunteering</p> <p><b>Parish Casino Fundraiser</b></p> <p><b>In the morning our Parish</b></p>	<p><b>15</b> </p> <p>The Holy Apostle Onesimus. Great Fast Day 4. Abstinence from meat and foods that contain meat. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 2:11-21. Vespers - Genesis 2:4-19. Proverbs 3:1-19.</p> <p><b>Parish Casino Fundraiser</b></p> <p>8:30 am St. Matthew School Visit</p> <p>Please try to have all information for the bulletin in by this day</p> <p>5:30 pm Fr. Bo has an appointment</p> <p>Thursdays afternoon till Friday morning is</p>	<p><b>16</b> </p> <p>Holy Martyrs Pamphilus the Priest (c. 309) and Porphyrius and their companions. Great Fast Day 5. Feast of the Forerunner moved to February 25. Abstinence from meat and foods that contain meat. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 3:1-14. Presanctified - Genesis 2:20-3:20. Proverbs 3:19-34.</p> <p><b>Setup for Icon Workshop</b></p> <p><b>6 pm Iconography Workshop</b></p>	<p><b>17</b> </p> <p>Rest of Our Venerable Father Constantine the Philosopher, in the Monastic Life, Cyril, Teacher of the Slavs (869). First Saturday of the Great Fast: Great Martyr Theodore the Recruit. Holy and Great-Martyr Theodore the Recruit (286-305). Great Fast Day 6. Feast of St. Cyril transferred from February 14. Polyeleos Feast. Hebrews 1:1-12. 2 Timothy 2:1-10. Mark 2:23-3:5. John 15:17-16:2.</p> <p><b>9 am Iconography Workshop</b></p> <p><b>2 pm First Solemn Communion Class</b></p>

# Sunday, January 28 2024

Sunday of the Prodigal Son. Octoechos Tone 2. Our Venerable Father Ephrem the Syrian (373).  
Resurrection Gospel 2.

**After “Blessed is the Kingdom”** Sunday School children are blessed to go to the Sunday School room with their teachers.

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**Troparion, Tone 2:** When You went down to death, O Life Immortal,\* You struck Hades dead with the blazing light of Your divinity.\* When You raised the dead from the nether world,\* all the powers of heaven cried out:\* “O Giver of Life, Christ our God, glory be to You!”

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

**Kontakion, Tone 3:** Foolishly have I fled from Your glory, O Father,\* wasting the wealth You gave me on vices.\* Therefore, I offer You the words of the Prodigal:\* Loving Father, I have sinned before You.\* Take me, for I repent, and make me as one of Your hired hands.

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## Prokeimenon, Tone 2

The Lord is my strength and my song of praise, and He has become my salvation.

**verse:** The Lord has indeed chastised me, but He has not delivered me to death. (Psalm 117:14,18)

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## Epistle: I Corinthians 6:12-20 (NRSV)

*Brothers and Sisters,* “All things are lawful for me,” but not all things are beneficial. “All things are lawful for me,” but I will not be dominated by anything. “Food is meant for the stomach and the stomach for food,” and God will destroy both one and the other. The body is meant not for fornication but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us by his power. Do you not know that your bodies are members of Christ? Should I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that whoever is united to a prostitute becomes one body with her? For it is said, “The two shall be one flesh.” But anyone united to the Lord becomes one spirit with him. Shun fornication! Every sin that a person commits is outside the body; but the fornicator sins against the body itself. Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body.

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## Alleluia verses, Tone 2:

The Lord will hear you in the day of tribulation; the name of the God of Jacob will shield you.

Lord, grant victory to the king and hear us in the day that we shall call upon You.

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## Gospel: Luke 15:11-32 (NRSV)

*The Lord said his parable,* “There was a man who had two sons. The younger of them said to his father, ‘Father, give me the share of the property that will belong to me.’ So he divided his property between them. A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, ‘How many of my father’s hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands.’” So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’ But the father said to his slaves, ‘Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!’ And they began to celebrate.

“Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, ‘Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.’ Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, ‘Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!’ Then the father said to him, ‘Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.’”

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## Communion Hymn

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