

Exaltation of the Holy Cross Ukrainian Catholic Parish

Українська Католицъка Парафія Воздвиження Чесного Хреста

Sundays:

- 9:30 am Rosary
- 10 am **Divine Liturgy**
- Wednesdays:

• 9 am Divine Liturgy

Most Major Feasts*:

Divine Liturgy • 10 am

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

Pastor: Fr. Bo Nahachewsky

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Deacon Francois Provencal fprovence23@outlook.com

Deacon John Lukey johndebbielukey@yahoo.ca

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EHCUCP.CA

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Pastoral

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Sunday, February 4, 2024

Sunday of the Fearful Judgement (Meatfare). Octoechos Tone 3. Post-feast of the Encounter Our Venerable Father Isidore of Pelusium (408-50).

Join us for coffee after today's Liturgy!

Sunday of the Last Judgment

from oca.org

Today's Gospel reading is Matthew 25:31-46, the parable of the Last Judgment. It reminds us that while trusting in Christ's love and mercy, we must not forget His righteous judgment when He comes again in glory. If our hearts remain hardened and unrepentant, we should not expect the Lord to overlook our transgressions simply because He is a good and loving God. Although He does not desire the death of a sinner. He also expects us to turn from our wickedness and live (Ezek. 33:11).

The time for repentance and forgiveness is now, in the present life. At the Second



Coming, Christ will appear as the righteous Judge. "Who will render to every

man according to his deeds" (Rom. 2:6). Then the time for...

What is Fasting? & When we start Lent.

Fasting is a spiritual exercise that has been effective for thousands of years, throughout the whole world and is a practice in many different faiths. Our Ukrainian Catholic Church has rules and guidelines that are intended to strengthen our willpower, help us better connect in prayer, and also to enable us to take better care of the poor.

Inside this bulletin (pages 4 - 8) you can read all about fasting. Why we do it. What the Church says is the minimum

requirements for people, the strict monastic tradition, and a reasonable approach for average people like you and me. I hope you find this useful as we prepare to begin our Lenten Journey.

Ever wonder why we Eastern Catholics start the Great Fast on "Forgiveness Monday" and not on "Ash Wednesday" like Roman Catholics? see page 9 & 10

Hall Rentals:

call Lisa at: or email:

780-222-9155 hallrental@ehcucp

Perohy 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 Borosuik & Gladys Woitas Ladies' Club – Heather Gauthier Knights of Columbus – Darrell Uchach Men's Club President – Marc Chiasson Youth Coordinator – Emmette Lysak Maintenance - Larry Waye 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.

Fr. Bo lead the staff of St. Pat's School in a day of prayer, reflection and painting.



One of our parishioners if the Vice Principal of St. Patrick's School and was in charge of their staff's spiritual professional development day. She asked me to come and teach the teachers about iconography and prayer. Although they are simplified icons painted with acrylic paints, each staff member was able to write an entire icon, learn about and say the prayers that go with the process, and also to understand some of the symbolism that Byzantine Iconography communicates. In general they all did fantastic, they learned a lot, and they even had some fun.

(Despite me always being serious. 😜)

Our Candlelit Prayers for the Departed/

Yesterday (Saturday) many of us gathered in the Church to pray for those who have departed. Apparently this has been an annual tradition for us for many years on the first Saturday of February. Candles were lit and discs were placed on the two parish trees in the Church. Following this everyone ate a delicious lunch.

Yesterday was also liturgically the first of five "All Souls Saturdays" where the whole Church gathers to pray for all the deceased of our community. This is done at a prayer service called "Soroko-oosteh" which literally translated into English means the service of "forty mouths". It is called such because all of the deceased parishioners are

prayed for, which requires several people all reading the necrology simultaneously so that every person's name is prayed for out loud.

If you would like to update your families list of the departed (or create one), simply write their names on a piece of paper and let us know which family booklet they should be entered into (or if we should start a new one for your family). These booklets are used on all 5 Saturdays (in this parish it is often done on Fridays), so that we do not forget a single person. You can pass this list to Fr. Bo.

Thank you to all who organized, cooked and joined us.



Venerable Isidore of Pelusium

Saint of the Day: Commemorated on February 4 from <u>OCA.org</u>

Saint Isidore of Pelusium lived during the fourth-fifth centuries. He was a native of Alexandria, and was raised among pious Christians. He

was a relative of Theophilus, Archbishop of Alexandria, and of his successor, Saint Cyril (January 18). While still a youth he quit the world and withdrew to Egypt to Mount Pelusium, which became the site of his monastic efforts.

Saint Isidore's spiritual wisdom and strict asceticism, combined with his broad learning and innate knowledge of the human soul, enabled him to win the respect and love of his fellow monks in a short time. They chose him as their head and had him ordained a priest (the earliest sources for his life, however, say nothing of him being an igumen).

Following the example of Saint John Chrysostom, whom he had managed to see and hear during

a trip to Constantinople, Saint Isidore devoted himself primarily to Christian preaching, that "practical wisdom" which, in his own words, is both "the foundation of the edifice and the edifice itself", while logic is "its embellishment, and contemplation its crown". He was a teacher and a willingly provided counsel for anyone who turned to him for spiritual encouragement, whether it was a simple man, a dignitary, a bishop, the Patriarch of Alexandria, or even the emperor. He left behind about 10,000 letters, of which 2,090 have survived. A large portion of these letters reveal profound theological thought

and contain morally edifying interpretations of Holy Scripture. Saint Photius (February 6) calls Isidore a model of priestly and ascetical life, and also a master of style.

Saint Isidore's love for Saint John Chrysostom resulted in his support of Saint John when he was persecuted by the empress Eudoxia and Archbishop Theophilus. After the death of Saint John, Saint Isidore persuaded Theophilus' successor Saint Cyril to inscribe the name of Saint John Chrysostom into the Church diptychs as a confessor. Through the initiative of Saint Isidore the Third Ecumenical Council was convened at Ephesus (431), at which the false teaching of Nestorius concerning the person of Jesus Christ was condemned.

Saint Isidore lived into old age and

died around the year 436. The Church historian Evagrius (sixth century) writes of Saint Isidore, "his life seemed to everyone the life of an angel upon the earth." Another historian, Nikēphóros Callistus (ninth century), praises Saint Isidore thus: "He was a vital and inspired pillar of monastic rules and divine vision, and as such he presented a very lofty image of most fervent example and spiritual teaching."

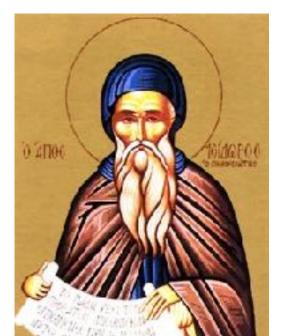
Fr. Bo is teaching 2 traditional

Icon Writing Workshops.

The first one is only 2 weeks away. 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





Focus on the Spirit: Fasting

An important part of the Church's worship is

fasting. Fasting is an ancient and universal practice of abstinence from all or certain foods.

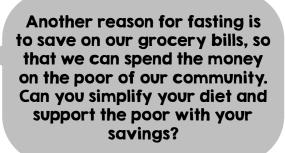
For us, fasting is NOT:

- An exercise of self-punishment
- A matter of keeping the church "laws"
- A means of displaying our religious piety
- A way to acquire physical benefits or spiritual powers.

Fasting is a means of self-discipline.

In fasting ...

- We gain strength over the passions, wayward impulses and impure desires.
- We prove to ourselves that 'Man does not live by bread alone" (Matthew 4:4), but true life consists of and depends on the life-giving grace-bestowing Word of God.
- We grow in the grace of repentance, turning our whole lives away from evil and commending our whole selves to God.
- We prepare for the worthy reception of the precious gifts of God given in the Eucharist and in the great Feasts such as Pascha.



There are many things, including food, which are within our control. Many times we allow such things to control us instead. Our lives become imbalanced in order to put aside such preoccupations and to allow us the time and spirit to look more deeply within ourselves, the Church prescribes times of fasting.

Fasting is not merely refraining from certain

foods. St. John Chysostom asks: "What good is fasting from food if we do not fast from sins? What good is it to be careful not to eat meat and yet be unconcerned about the violence we are doing to the poor? What gain have we if we avoid wine but still are drunk with pleasures?"

Fasting often results in clarity of mind and warmth of heart. Fasting helps us concentrate on the will of God and develops compassion for the plight of our neighbour.

Is fasting just another obsession?



Anything good can be perverted to its opposite. That's why fasting is a matter to be worked out with one's spiritual advisor and should be practiced together with the Sacrament of Repentance.

Fasting should free us up to concentrate on more important matters than food and drink. These include works of charity and caring.

If you are concentrating more on food and food preparation in the Lenten season, you might ask yourself what purpose your fasting is achieving.

Am I supposed to fast?

Yes.

All of us are supposed to fast as part of our worship in some way. However the "rules" are relaxed or simply dispensed for those who are seriously ill, injured, elderly, a child, pregnant, nursing,

traveling (long distance, not just in town), those forced to do heavy labor or something else that might negatively influence our health.

Our society tends to say: "Do what ever you want. Self-denial is for hyper-religious fanatics." But reality is, self-control, which is strengthened by self-denial, is necessary for all people. We all need to be responsible for our actions.

How should I fast?



There are

many sets of guidelines within the Church for "How to Fast". As your pastor I strongly encourage all of you to take fasting seriously and thoughtfully however you choose to do it.

On the following pages I am printing **A**: the prescribed Synodal "Minimum" rules for fasting, **B**: the traditional "Maximum" rules for fasting during Lent for you eager and curious people, and **C**: "Fr. Kapusta's suggested" rules for fasting for parishioners during Lent.

I hope that you and your families do your best to grow through this prayerful discipline this Lenten season. God always rewards those who faithfully struggle to grow in holiness.



Did you know that there are 3 other fasting periods besides the Great Fast?

In addition to the Great Fast (Lent) there are also these three fasting periods. It normal not to have events such as weddings, parties and other festivities during these fasting times.

- **The Nativity Fast** (also known as St. Philip's Fast and Advent) starts 40 days before Christmas (the feast of the Nativity) on November 15th.
- **The Apostle's Fast** starts on the Monday after All Saint's Sunday. All Saint's Sunday is the Sunday after Pentecost. Pentecost is 50 days after Easter. Easter is... well, you get the point. Each year it begins on a different date depending on the date of Easter. It lasts until the feast of Sts. Peter and Paul which is on June 29th.
- **The Dormition Fast** begins August 1st and continues till the feast of the Dormition on August 15th.

Okay, what exactly am I being asked to fast from, and when?



SECTION "A" -THE PRESCRIBED MINIMUM

Fasting and Abstinence Rules Prescribed for the Average Person in the Ukrainian Catholic Church (as of 2015)

On **Fridays Year Round** we all have an obligation to:

Abstain from meat and foods that contain meat.

Except during periods of dispensation, such as the Friday following a Major Feast of Our Lord. See your parish's liturgical calendar, if a Friday does not have a fish symbol, its not a fasting day.

During the $\ensuremath{\textbf{Great}}$ $\ensuremath{\textbf{Fast}}$ (before Easter) we are instructed to:

- First Day of the Great Fast (Forgiveness Monday)
 - Abstention from meat, dairy and eggs, and foods that contain these ingredients
- The Entire First Week of the Great Fast
 - Abstention from meat and foods that contain meat
- Mondays, Wednesdays, Friday of the Great Fast
 - Abstention from meat and foods that contain meat
- Great and Holy Week
 - Abstention from meat and foods that contain meat
- Great and Holy Friday
 - Abstention from meat, dairy and eggs, and foods that contain these ingredients

During the **Apostle's, Dormition & Nativity** Fasts

- · Wednesdays and Fridays
 - Abstention from meat and foods that contain meat

Plus we are called on these **Specific Fasting Days**:

- September 14 Exaltation of the Holy Cross
 - Abstention from meat and foods that contain meat
- December 24 Vigil of the Nativity
 - Abstention from meat, dairy and eggs, and foods that contain these ingredients
- January 5 Vigil of Theophany
 - Abstention from meat, dairy and eggs, and foods that contain these ingredients
- August 29 Beheading of John the Baptist
 - Abstention from meat and foods that contain meat



That's quite a few days of the year to fast on. Are there any days we are not supposed to fast on?

Periods of Dispensation

There is no fasting or abstinence during the following times.

- December 25 to January 4 (Nativity to the Vigil of Theophany)
- Sunday of the Public and Pharisee to Sunday of the Prodigal Son
- Pascha to Thomas Sunday
- Pentecost to All Saints Sunday

This section "A" is the Minimum...? We don't have to do we?



Nobody will force you, but this is what the Church tells us is the minimum effort.

All of the days of fasting and abstinence listed above are considered **"obligatory"** by the Synod of Bishops of the Ukrainian Catholic Church. This means that if we don't fast we are leaving out an important part of our faith... and that's bad. This is a sin, and should be confessed.

Ideally however we should have an attitude where we want to fast on these days because we see the merit in it. We should do it because it is good to do.

SECTION "B" - THE QUITE STRICT MONASTIC FASTING RULES

Although these rules can be followed by anyone, typically they are followed today mostly by monks So this following set of rules is not really meant for us parishioners. It is long, technical and tedious to read. Am I actually going to gain something by reading this section?

this section?

Probably not. If you want you can skip this bit. This section is here primarily for those who are curious.

It is being printed in 8 point font because many won't read it, because it's long and because I am trying to save space in this bulletin. However if you wish to read it, consider looking up the article online on the parish website so you can zoom in and not tire your eyes.

Where is my magnifying glass?

Within this developed pattern of Lent, what precisely do the rules of fasting demand? Neither in ancient nor in modern times has there ever been exact uniformity, but most authorities agree on the following rules:

- During the week between the Sunday of the Publican and the Pharisee and that of the Prodigal Son, there is a general dispensation from all fasting. Meat and animal products may be eaten even on Wednesday and Friday.
- In the following week, often termed the 'Week of Carnival', the usual fast is kept on Wednesday and Friday. Otherwise there is no special fasting.
- In the Week before Lent, meat is forbidden, but eggs, cheese and other dairy products may be eaten on all days, including Wednesday and Friday.
- On weekdays (Monday to Friday inclusive) during the seven weeks of Lent, there are restrictions both on the number of meals taken daily and on the types of food permitted; but when a meal is allowed, there is no fixed limitation on the quantity of food to be eaten.
- On weekdays in the first week, fasting is particularly severe. According to the strict observance, in the course of the five initial days of Lent, only two meals are eaten, one on Wednesday and the other on Friday, in both cases after the Liturgy of the Presanctified. On the other three days, those who have the strength are encouraged to keep an absolute fast; those for whom this proves impracticable may eat on Tuesday and Thursday (but not, if possible, on Monday), in the evening after Vespers, when they may take bread and water, or perhaps tea or fruit-juice, but not a cooked meal. It should be added at once that in practice today these rules are commonly relaxed. At the meals on Wednesday and Friday xerophagy is prescribed. Literally this means 'dry eating'. Strictly interpreted, it signifies that we may eat only vegetables cooked with water and salt, and also such things as fruit, nuts, bread and honey. In practice, octopus and shell-fish are also allowed on days of xerophagy; likewise vegetable margarine and corn or other vegetable oil, not made from olives. But the following categories of food are definitely excluded:
 - meat;
 - animal products (cheese, milk, butter, eggs, lard, dripping);
 - fish (i.e. fish with backbones);
 - oil (i.e. olive oil) and wine (i.e. all alcoholic drinks).



SECTION "B" - THE QUITE STRICT MONASTIC FASTING RULES CONTINUED

- On weekdays (Monday to Friday inclusive) in the second, third, fourth, fifth and sixth weeks, one meal a day is permitted, to be taken in the afternoon following Vespers, and at this one meal xerophagy is to be observed.
- Holy Week. On the first three days there is one meal each day, with xerophagy; but some try to keep a complete fast on these days, or else they eat only uncooked food, as on the opening days of the first week.
 - On Holy Thursday one meal is eaten, with wine and oil (i.e. olive oil).
 - **On Great Friday** those who have the strength follow the practice of the early Church and keep a total fast. Those unable to do this may eat bread, with a little water, tea or fruit-juice, but not until sunset, or at any rate not until after the veneration of the Epitaphion (Burial Shroud Plaschanytsia) at Vespers.
 - On Holy Saturday there is in principle no meal, since according to the ancient practice after the end of the Liturgy of St. Basil the faithful remained in church for the reading of the Acts of the Apostles, and for their sustenance were given a little bread and dried fruit, with a cup of wine. If, as usually happens now, they return home for a meal, they may use wine but not oil; for on this one Saturday, alone among the Saturdays of the year, olive oil is not permitted.
- The rule of xerophagy are relaxed on the following days:
- On Saturdays and Sundays in Lent, with the exception of Holy Saturday, two
 main meals may be taken in the usual way, around mid-day and in the
 evening, with wine and olive oil; but meat, animal products and fish are not
 allowed.
- On the Feast of the Annunciation (25 March) and Palm Sunday, fish is permitted as well as wine and oil, but meat and animal products are not allowed. If the Feast of the Annunciation falls on the first four days of Holy Week, wine and oil are permitted but not fish. If it falls on Great Friday or Holy Saturday, wine is permitted, but not fish or oil.
- Wine and oil are permitted on the following days, if they fall on a weekday in the second, third, fourth, fifth or sixth week:
 - First and Second Finding of the Head of St. John the Baptist (24 February)
 - Holy Forty Martyrs of Sebaste (9 March)
 - Forefeast of the Annunciation (24 March)
 - Synaxis of the Archangel Gabriel (26 March)
 - Patronal festival of the Church or Monastery
- Wine and oil are also allowed on Wednesday and Thursday in the fifth week, because of the vigil for the Great Canon. Wine is allowed - and, according to some authorities, oil as well - on Friday in the same week, because of the vigil for the Akathistos Hymn.

It has always been held that these rules of fasting should be relaxed in the case of anyone elderly or in poor health. In present-day practice, even for those in good health, the full strictness of the fast is usually mitigated. Only a few Orthodox today attempt to keep a total fast on Monday, Tuesday and Thursday in the first week, or on the first three days in Holy Week. On weekdays - except, perhaps, during the first week or Holy Week - it is now common to eat two cooked meals daily instead of one. From the second until the sixth week, many Orthodox use wine, and perhaps oil also, on Tuesdays and Thursdays, and less commonly on Mondays as well. Permission is often given to eat fish in these weeks. Personal factors need to be taken into account, as for example the situation of an isolated Orthodox living in the same household as non-Orthodox, or obliged to take meals in a factory or school canteen. In cases of uncertainty each should seek the advice of his or her spiritual father. At all times it is essential to bear in mind that 'you are not under the law but under grace' (Rom. 6: 14), and that 'the letter kills, but the spirit gives life' (2 Cor. 3: 6). The rules of fasting, while they need to be taken seriously, are not to be interpreted with dour and pedantic legalism; 'for the kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit' (Rom. 14: J7).

The end of section "B"

SECTION "C" SOMETHING IN BETWEEN

AKA: FR. KAPUSTA'S SUGGESTED GUIDELINES FOR FASTING FOR PARISHIONERS AND HIMSELF

Okay, I admit it. If you look at my figure... you know I'm no "Master Faster".

But this year is a good year for us all to give it a serious effort. Fasting is good for us spiritually and physically after all.

If we fall down and eat something which is not on our list... let's not give up... let's get right back up and get back at it.

I don't recommend that anyone jump into the most strict fasting rules "cold turkey", nor do I believe that doing the minimum allowed is the right attitude. It is best to talk to your spiritual director / confessor / pastor personally and make a plan with them. But for the sake of making a general suggestion for most o my parishioners, let's all consider trying to do something like the following:



Regarding Food:

- Eat simply and healthy all days of Lent. Including vegetables which are not yucky.
- · Never over-eat.
- Do at least the minimal fasting rules set out by the Synod (section A)
- If you are visiting someone during the fast, eat politely whatever they serve you even if it is not on your fasting list, and be gracious and thankful.
- It is better to eat simple, cheaper food that may technically not be allowed in the minimum rules, than to eat fancy expensive food that technically is

allowed (for example; a bologna sandwich is probably more "fasting like" than a lobster supper, even though even the strict rules allow lobster any and every day.)

• Give up candy, soda pop, desserts and other sugary foods. Perhaps you can allow yourself a treat on Sundays.

Regarding other things:

- If you smoke, or drink excessively, consider giving it up for Lent (and beyond?).
- Turn off your TVs & other unnecessary electronics at least on weekdays. (Computer Games, Cell Phones, Social Media, Internet Surfing...)
- Pray together as a family and read the day's Gospel every day. (I also suggest the prayer of St. Ephrem)

- Spend some quality time playing with your family. At least twice a week, hopefully more.
- Set some money aside and/or work with the poor each week.
- Visit a shut-in, nursing home, or sick person when the opportunity allows.
- Do something nice for your neighbours.
- Try to attend Church services during the week, at least once a week. Make every effort to attend the parish mission. If possible volunteer at the parish.
- Receive the Sacrament of Reconciliation at least once during the fast, consider doing it multiple times.

Our Church is getting busier! What to do if you plan to use part of the Church building.

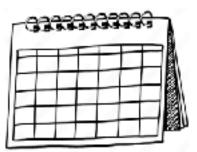
In order to keep our facility from being double booked we have created a online calendar to keep track of all events large and small. This means that if anyone is planning to do anything in the church they should get their "event" onto the calendar. This could be as little as cleaning up a corner inn 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=5da40462527ac2e61aa2880475b3c4d0148b6560 097ff86969609403f5ade370@group.calendar.google.co m&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.



What are A-Liturgical Days?

During the Great Fast the Divine Liturgy, a joyful witness to the resurrection of Jesus Christ, is celebrated on Saturdays and Sundays only. For the weekdays our Church gives us other services to help us grow closer to Jesus Christ as we prepare for Pascha. One of them, the Liturgy of the Presanctified Gifts, is an evening service (Vespers) that follows a day of fasting as prescribed by the Church; this Liturgy is celebrated on Wednesdays and/or Fridays. At this service we receive the Body and Blood of Christ, consecrated on Sunday, to give us strength to continue on our journey through the Great Fast.

What about funerals during Lent?

Great question! I don't know the proper answer to this. This year on the first day of Lent we will be having a funeral for a parishioner of ours: + AI Tymko. For this particular funeral I am giving a dispensation to those who are mourning + AI's passing, and with this I will celebrate a Divine Liturgy. The reason for this is that it is the most pastoral way I can think of handling it. Honestly I can't remember having a funeral during the great fast before. I will ask our Eparchy's Liturgical Director what is the proper way to conduct a funeral on an A-Liturgical day is, and get back to you with an answer.

You, the people, have the dispensation from me for this service, but you still can decide to fast from the Eucharist, and for the lunch on this day if you wish. 8



So... Why do we Eastern Christians start the Great Fast on "Forgiveness Monday"

and not on "Ash Wednesday" like Western Christians?

Well. I know why we Byzantine Catholics start on Monday, but I didn't know why RCs start on Wednesday. Till recently.

The easiest way to explain this is to draw it out, so I made us all a calendar on the next page.

First let's explain what I understand well. Byzantine Catholics (that's us) start the season of the Great Fast 40 days before Holy Week. This first day is called "Clean Monday", and technically it starts at sundown on Sunday evening. Why? Because the Church always starts the new day at sundown (not midnight like the civic calendar does).

Holy Week is the 8 days before Pascha where we live out liturgically the passion of Jesus. (Pascha is the Eastern way of saying Easter.) It starts on Lazarus Saturday where during the Liturgy we read the gospel about Jesus raising Lazarus from the dead, and continues to Great and Holy Saturday where Jesus descends into death to begin a glorious exit with his beloved people.

Before the Great Fast (which Latin Rite Christians call Lent) we have 4 weeks of Pre-Lent. This is kicked off right after the church reads the gospel about Zacchaeus. This is meant to be a time of preparation for the fast (because it's hard to start cold turkey).

So with this knowledge in hand, how do we Byzantines find the date for the Great Fast to start?

Well, first thing we need to do is figure out the date of Easter. Of course the date of Easter changes every year because Easter falls each year on the first Sunday, after the first full moon, after the Spring Equinox. (*This year (2024) the full moon is on March 25, only 6 days after the equinox.*) But thankfully the days of the week stay the same every year. Easter Sunday will always take place on a Sunday, Good Friday on a Friday, and Forgiveness Monday on a Monday.

Once we find the date of Easter Sunday, then we simply count backwards for the 8 days of Holy Week, and another 40 more for Clean Monday.

On the calendar on the next page this is all laid out for you. The names of the days as we call them in the Byzantine Church are in Black. The numbering of the 40 days of the Fast are in red.

Now for the tricky part. Trying to explain something that wasn't clear to me:

Almost everyone I've asked has a different theory as to why Western Christians (including Roman Catholics) start on the day they call "Ash Wednesday".

Even when I look it up on Catholic websites I get several answers. Here is one of them which explains some common theories:

When does Lent begin?

Traditionally, Lent begins on Ash Wednesday and ends at sundown on Holy Thursday. Since this is more than forty days, some contend that Sundays are not counted in Lent. Instead, they argue, Holy Thursday, Good Friday, and Holy Saturday are counted instead. Others say that Lent begins on the first Sunday after Ash Wednesday. No one is exactly sure how Ash Wednesday became the first day of Lent.

https://www.aboutcatholics.com/beliefs/lent-in-the-catholic-church/ (as of Saturday, Feb 13)

I have asked many Roman Catholic clergy over the years also and the answers I got were likewise mixed. The second funniest and most humble answer I ever got was: "Roman Catholics simply didn't count very well back when they made the calendar."

But as of 2021, I have asked a RC priest who actually could give me a little more history. Here is the answer from Fr. Sylvain Casavant of St. Joseph's Seminary:



Greetings Fr. Bo, you have asked a good question. Our liturgical books state, "Lent runs from Ash Wednesday until the Mass of the Lord's Supper exclusive." Another book that indicates a little bit of the history of lent states that "The first four days of lent are of more recent origins since the season began on the following Sunday until the time of Gregory I". [Pope Gregory the 1st lived from 540-601.]

If you count from the Sunday after Ash Wednesday until Holy Thursday before the Mass of the Lord's Supper, you have 40 days. Today we actually celebrate 44 days including Holy Thursday or 43 if you exclude Holy Thursday all together.

So there you have it. We don't know exactly why but hundreds of years ago Roman Catholics added four extra days to the beginning of their Lent. (Maybe some scholar somewhere knows why.) Roman Catholic's now start their Lent on Ash Wednesday and go till Holy Thursday, a total of 44 days (or 43 if you don't count Holy Thursday). We Byzantine Catholics start on Clean Monday and go till "Holy Week", a total of 40 days. Holy Week then lasts for another 8 days till the great feast of Pascha.

Yay! We are smarter now!

Wether you are Roman Catholic or a Byzantine Catholic may your Fasting journey be profound, and may we reach the Feast of the Resurrection as holier people.

(BTW: The funniest answer I got is that we Byzantine Catholics are worse sinners than the "Latins", so we need a couple extra days of penance to get ready for Easter. Therefore we start two days earlier.) How Byzantine Catholics count the days of the Great Fast & Holy Week: and the best explanation I've heard about why Roman Catholics start their Lent on Ash Wednesday. Now if only we could figure out why they added 4 days.

	Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
	Sunday of Zacchaeus						
	Sunday of the Publican & Pharisee						
Pre-Lent: 4 weeks	Sunday of the Prodigal Son						An "All Souls" Saturday
today	Sunday of the Fearful Judgement (aka Meat-fare Sun.)			an "A-Liturgical" Day		an "A-Liturgical" Day	
Clean Week: first week of the fast	Forgiveness Sunday (aka Cheese-fare Sun.)	Day I Clean Monday: The first day of the Great Fast for us.	Day 2	Day 3 Roman Catholic's "Ash Wednesday" the "current" start of their Lent	Day 4	Day 5	Day 6
	Day 7 Ist Sun. of the fast: Sun of Orthodoxy	Day 8	Day 9	Day IO	Day II	Day I2	Day 13 An "All Souls" Saturday
The Great Fast: (often called Lent) 40 days	Historically the first day of Lent for Roman Catholics at least until Pope Gregory the 1st.						
40 0033	Day 14 2nd Sun. of the fast: St. Gregory P.	Day 15	Day I6	Day 17	Day 18	Day 19	Day 20 An "All Souls" Saturday
All weekdays of Lent and Holy Week	Day 21 3rd Sun. of the fast: Sunday of the Cross	Day 22	Day 23	Day 24	Day 25	Day 26	Day 27 An "All Souls" Saturday
are A- Liturgical	Day 28 4th Sun. of the fast: St. John of the Ladder	Day 29	Day 30	Day 3l	Day 32	Day 33	Day 34 Akathist Saturday
Hely	Day 35 5th Sun. of the fast: St. Mary of Egypt	Day 36	Day 37	Day 38	Day 39	Day 40 the last day of The Great Fast	Lazarus Saturday
Holy Week: Starts on Lazarus Saturday goes till Holy Saturday	Palm Sunday: aka: Feast of the Entrance of our Lord into Jerusalem	Great and Holy Monday: Gospel of the fig tree	Great and Holy Tuesday: Gospel of the 10 virgins	Great and Holy Wednesday: Gospel of the washing of the feet	Great and Holy Thursday: The Last Supper. The day Roman	Good Friday: the Crucifixion.	Great and Holy Saturday: the descent of our Lord into Hades.
	40 days for Roman Catholics if you <u>do</u> count Sundays and start on Ash Wednesday.				Catholics finish Lent according to their books. It is 40 days from the first Sunday of Lent.		40 days for Roman Catholics if you <u>don't</u> count Sundays and start on Ash Wednesday.
Bright Week: first week of Pascha	Pascha (Easter)	Bright Monday (aka Watery Monday)	Bright Tuesday	Bright Wednesday	Bright Thursday	Bright Friday	Bright Saturday 10

Our Lenten Service and Lenten Event Schedule:

Sundays: No Change - 10 am Liturgy as usual.

Wednesdays: at 7 pm Presanctified Liturgy (no 9 am service)

Fridays: at 10 am Akathist Service (with Soroko-oosteh on days before an All Souls Saturday)

Lenten Mission with Fr. Rendy Yakimetz, February 26 & 27. Confessions at 6 pm, Service and Mission at 7 pm

"The Chosen" Watching and Talking about the show with Fr. Bo- TBD.... Mondays won't work due to number of meetings.

Pysanka Workshop - All Welcome on Sunday, February 25 at 1 pm.

Confessions with Fr. Myron: Sunday, March 3 (First Sunday) and maybe another day too.

(Not Regularly Scheduled) Upcoming Events

- **Saturday, Feb 10th -** Ukrainian Bilingual Program's **50th Anniversary Celebration**
- Monday, Feb. 12th First Day of the Great Fast
- Monday, Feb. 12th Funeral for +AI Tymko at 10:30
- Monday, Feb. 12th Ladies' Club Meeting at 7 pm
- Monday, Feb. 12th Knights of Columbus Meeting at 7:30 pm
- Monday, Feb. 12th Parish Bingo Fundraiser
- Monday, Feb. 12th Dr. Michelle Hladunewich of Canada Ukraine Surgical Aid Program (CUSAP) will speak at 7:00 p.m. at St. Josaphat Parish Hall
- Tuesday, February 13 Parish Mission Statement Night at 7 pm
- February I4 I5 Parish Casino Fundraiser
- Feb I6 I9 Icon Workshop
- Monday, February I9 Men's Club Meeting at 7 pm
- Tuesday, Feb. 20th Bingo

- Sunday, Feb. 25th Pysanka Workshop at 1 pm
- Monday and Tuesday, Feb. 26th & 27th -Parish Mission with Fr. Rendy. 6pm Confessions, 7 pm Mission
- March 4 Ladies' Club AGM
- March 8 II Icon Workshop
- Sunday, March 17th or April 14th Parish Annual General Meeting
- Saturday, March 23 Easter Bake Sale
- Saturday, March 23 till Saturday, March 30 Holy Week
- Sunday, March 31st Easter Sunday
- Sunday, March 17th or April 14th Parish Annual General Meeting
- Sunday, April 7th Parish's Easter "Blessed Breakfast"
- Saturday, April 20th Eparchial Fundraiser for Camp Oselia.
- 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.

Parish News & Beyond:

- There will be a funeral for the Servant of God + Al (Alex) Tymko, on Monday, February the 12th at 10:30 am. May God grant him rest among the saints, Vichnaya Pamyat.
- Choir: Mrs. Tymko is requesting as many of you as possible to help sing at the funeral (see above). If you can make it please do.
- Hey Everyone: **Parish Mission Statement Night:** Tuesday February 13 at 7 pm. What is the purpose of our parish? Let's get together and talk about it. If we don't know our purpose then how can we figure out what we should be doing?
- Holy Cross needs volunteers to be part of the 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 is slated for Sunday March 17th . The Agenda and meeting booklet is slated to be handed out on March 10th or earlier. We are in need of a Treasurer and other positions - if you need more information, please see Edd Horyn after Liturgy as he has further details about the position descriptions. 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 50th 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.
- **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 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 if you have questions.
- **BINGO !! BINGO !!** Here is some important information that should be of interest to ALL parishioners. Through the funds generated by our monthly bingos, our parish was able to pay our church insurance for the current year. That insurance bill was approximately \$29,000 dollars!! No, this not a misprint. How fortunate we were that the funds needed for this expenditure came from the bingo account. Now, that was the good news.

The team of volunteers needed to host our monthly bingos is in dire need of new volunteers willing to step up and support this reliable fundraiser. We need a team of at least fifteen reliable volunteers to meet our twice- a- month schedule. Currently, we have eleven committed volunteers on a steady basis. For the past several months, we have had to bring in non-members of the parish to fulfill our positions. These positions have to be filled in order avoid a bingo club penalty. This requires our volunteer chairperson to make extra phone calls to meet the required number of workers needed. One is never sure of the results and this can become very stressful.

So, what is required? The bingo shift is only about five hours long and the bonus is a free lunch and you can win a door prize !! We are encouraging parishioners who can join the bingo team to please call our volunteer chairperson, Darlene @ 780-478-8797.

The purpose of this bulletin article is to make all parishioners aware of how important it is to support a successful fundraiser that contributes to the overall financial health of our parish. God Bless our volunteers.

Edd (Fundraising Chair)

Kid's Bulletin Page

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

One day Jesus will come back to us. He will ask everyone if we love each other. Do we do things to help each other?



Jesus wants us to feed the poor. Can you ask your family if you can buy something for the food bank?

Jesus wants us to visit the lonely. Can you ask your family to take you to visit someone who is lonely?

Jesus wants us to take care of the sick. Can we ask your family to help you make someone a get well card?

What other nice things can you do for others?

	Next Couple of Weeks at Holy Cross Parish										
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday					
4 Sunday of the Fearful Judgement (Meatfare). 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. 9:30 am Rosary 9:30 Confessions with Fr. Myron Do am Divine Liturgy Sunday School & Coffee Hour 2 pm Divine Liturgy at St. Michael's Extended Care	5 Post-feast of the Encounter. Holy Martyr Agatha (249-51). 3 John 1:1-15. Luke 19:29-40. 22:7-39. IO am Bible Stucky Icon board prep	6 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. Easter Backing 10:30 Venta Care Centre Liturgy 12:30 Ann F. School Visit. 6 pm Fr. Bo has an appointment	7 🔊	8 Holy Great-Martyr Theodore the General (286-305). Holy Prophet Zechariah (c. 520 BC). Jude 11-25. Luke 23:1-34, 44-56. 8:30 am St. Matthew School Visit Euthanasia Workshop for Clergy Please try to have all information for the bulletin in by this day 5:30 pm Fr. Bo has an appointment	 P Interface A second state of the sec	IO Saturday before Cheesefare Sunday. Holy Martyr Charalampius (193-211). Romans 14:19-26. Galatian 5:22-6:2. Matthew 6:1-13. Matthew 11:27-30. 2 pm First Solemn Communion Class					
II Sunday of Forgiveness (Cheesefare). Octoechos Tone 4. Martyr Blaise, Bishop of Sebastia (313-24). Romans 13:11-14:4. Matthew 6:14-21. World Day of the Sick. 9:30 am Rosary IO am Divine Liturgy Sunday School & Coffee Hour 2 pm Divine Liturgy at St. Michael's Extended Care	I2 Our Holy Father Meletius, Archbishop of Antioch (379-95). First day of the Great Fast. Abstention 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. IO am Bible Study IO:30 Funeral for + Al Tymko 7 pm Ladies Club Meeting 7:30 Knights of Columbus Meeting	I3 A Our Venerable Father Martinian. Great Fast Day 2. Abstention 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. Ccabbage Roll Bee 12:30 Ann F. School Visit. 7 pm Parish Mission Statement Night	Clar 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. Abstention from meat and foods that contain meat. According to liturgical prescriptions, the Divine Liturg is not celebrated today. Sixth Hour - Isaiah 2:3-11. Presanctified - Genesis 1:24-2:3. Proverbs 2:1-22. Valentines Day & "Ash Wednesday" for Roman Catholics Fr. Bo is at BCR Volunteering Parish Casino Fundraiser In the morning our Parish Office is open Clergy Meeting at ? Prescanctifie d Liturgy at 7 pm	IS 🔊	IE I	Repose of Our Venerable Father Constantine the Philosopher, in the Monasti Life, Cyril, Teacher of the Slavs (869). First Saturday o the Great Fast: Great Marty Theodore the Recruit. Holy and Great-Martyr Theodore the Recruit (286-305). Grea 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. Johr 15:17-16:2. 9 Cam Iconograph y Workshop 2 pm First Solemn Communion Class					
IS (1) First Sunday of the Great Fast: Sunday of Orthodoxy. Octoechos Tone 5. Our Holy Father Leo, Pope of Rome (461). Great Fast Day 7. The Divine Liturgy of 5t. Basil the Great is celebrated today. Hebrews 11:24-26,32-40. 12:1-2. John 1:43-51. 9:30 am Rosary IO am Divine	Holy Apostle Archippus. Great Fast Day 8. Abstention from meat and foods that contain meat. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 4:2-5:6. Vespers - Genesis 3:21-4:7. Proverbs 3:34-4:22.	20 (1) Our Venerable Father Leo, Bishop of Catania. Great Fast Day 9. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 5:7-16. Vespers - Genesis 4:8-15. Proverbs 5:1-15.	21 21 Our Venerable Father Timothy of Symbola (8th c.). Our Holy Father Eustathius, Archbishop of Great Antioch (338). Great Fast Day 10. Abstention from meat and foods that contain meat. According to liturgical prescriptions. the Divine	22 (1) The Discovery of the Relics of the Holy Martyrs at Eugenius (345-408). Great Fast Day 11. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 6:1-12. Vespers - Genesis 5:1-24. Proverbs 6:3-20.	23 23 Holy Priest-Martyr Polycarp, Bishop of Smyrna (155-56). Great Fast Day 12. Abstention from meat and foods that contain meat. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah	24 (1) The First and Second Finding of the Precious Head of the Holy, Glorious Prophet and Forerunner John the Baptist. Great Fast Day 13. All-Night Vigil Feast 2 Corinthians 4:6-15 Matthew 11:2-15.					

Sunday, February 4, 2024 Sunday of the Fearful Judgement (Meatfare). Octoechos Tone 3. Post-feast of the Encounter. Our Venerable Father Isidore of Pelusium (408-50).

After "Blessed is the Kingdom" Sunday

School children are blessed to go to the Sunday School room with their teachers.

Troparion, Tone 3: Let the heavens be glad, let the earth rejoice,* for the Lord has done a mighty deed with His arm.* He trampled death by death. He became the first-born of the dead;* He saved us from the abyss of Hades* and granted great mercy to the world.

Troparion, Tone I: Rejoice, full of grace, Virgin Mother of God!* From you there dawned the Sun of Righteousness, Christ our God,* who enlightens those who dwell in darkness.* And you, O righteous Elder, be glad!* You received in your embrace* the Liberator of our souls,* who grants us resurrection.

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

Kontakion, Tone I: When You come on earth, O God, in glory,* and the universe trembles,* while the river of fire flows before the seat of judgement,* and the books are opened and all secrets disclosed,* then deliver me from the unquenchable fire,* and count me worthy to stand at Your right hand,* O Judge who are most just.

Now and for ever and ever. Amen.

Kontakion, Tone I: By Your birth, You sanctified a virgin womb* and fittingly blessed the hands of Simeon.* You have come also now and saved us, O Christ our God;* give peace to Your community in time of war,* and strengthen its rulers, whom You love,* for You alone,* are the Lover of mankind.

Prokeimenon, Tone 3

Great is our Lord and great is His strength;* and of His knowledge there is no end.

verse: Praise the Lord, for a psalm is good; may praise be sweet to Him.

Epistle: I Corinthians 8:8-9:2 (NRSV)

Brothers and Sisters, "Food will not bring us close to God." We are no worse off if we do not eat, and no better off if we do. But take care that this liberty of yours does not somehow become a stumbling block to the weak. For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? So by your knowledge those weak believers for whom Christ died are destroyed. But when you thus sin against members of your family, and wound their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall. Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? If I am not an apostle to others, at least I am to you; for you are the seal of my apostleship in the Lord.

Alleluia verses, Tone 8

Come, let us rejoice in the Lord; let us acclaim God our Saviour.

Let us come before His face with praise, and acclaim Him in psalms.

Gospel: Matthew 25:3I-46 (NRSV)

The Lord said, "When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me

Sunday, February 4, 2024

Sunday of the Fearful Judgement (Meatfare). Óctoechos Tone 3. Post-feast of the Encounter, Our Venerable Father Isidore of Pelusium (408-50).

clothing, I was sick and you took care of me, I was in prison and you visited me.' Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?' And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.' Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food. I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?' Then he will answer them, 'Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.' And these will go away into eternal punishment, but the righteous into eternal life."

ORTHODOX CHURCH FATHERS



To live without speaking is better than to speak without living. For the former who lives rightly does good even by his silence, but the latter does no good even when he speaks.

St. Isidore of Pelusium

Hymn to the Mother of God & Irma's

O God-bearing Virgin, hope of Christians, protect and guard and save all those who put their trust in you.

In the law, the shadow, and the scriptures, we the faithful see a figure: every male child that opens the womb shall be sanctified to God. Therefore do we magnify the first-born Word and Son of the Father who is without beginning, the first-born Child of a Mother who had not known man.

Communion Hymn

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

Rejoice in the Lord, O you just;* praise befits the righteous.

Alleluia, alleluia,* alleluia.

