

Sunday Newsletter (#1, 2019) Недільний Листок

**UKRAINIAN ORTHODOX CHURCH OF ST. MARY, SURREY, BC
ПРАВОСЛАВНИЙ ХРАМ УСПІННЯ ПРЕСВЯТОЇ БОГОРОДИЦІ, СУРРЕЙ, БК**

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JANUARY 6, 2019 – 32nd SUNDAY AFTER PENTECOST.

(Tone 7. Eve of the Nativity of Christ. Sunday before Nativity and of the Holy Fathers. *Nun-Martyr Eugenia and with her the Martyrs Philip, Protus, Hyacinth, Basilla, and Claudia (262). St. Nicholas the Monk of Bulgaria (IX).*

(The Scripture Readings: *Epistle: Hebrews: 11:9-10, 17-23, 32-40. Gospel: Mt. 1:1-25).*

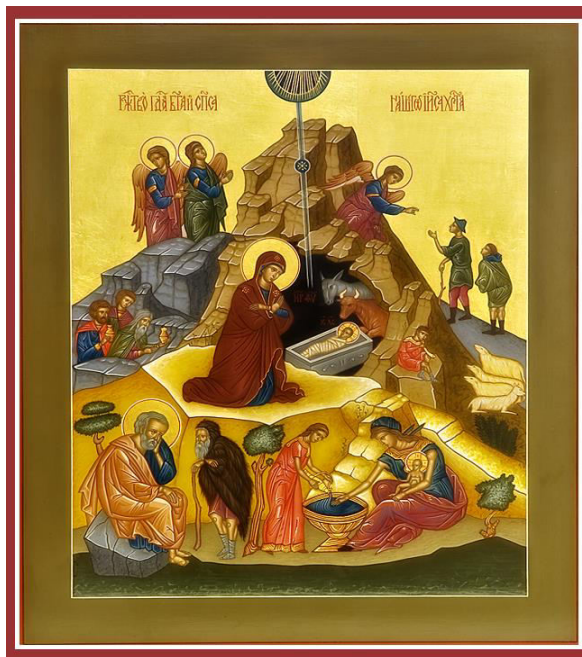
6 СІЧНЯ, 2019 – 32-а НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ.

(Голос 7. Надвечір'я Різдва. Неділя Перед Різдром Ісуса Христа і Святих Отців. *Прмц. Євгенії і з нею мчч. Пилипа, Прота, Якинфа, Василя і Клавдії (262). Прп. Миколая ченця (IX).*

(Чит. із Св. Письма: *Апостол: Євр. 11:9-10, 17-23, 32-40. Євангеліє: Мт. 1:1-25).*

*З нагоди Різдва
Христового, Нового
2019 Року та Святого
Богоявлення, щиро
вітаємо всіх парафіян,
прихожан і гостей.
Нехай ці святкові дні
будуть багаті веселою
колядою та щирою
молитвою, а радісна
звістка про
народження Ісуса
Христа наповнить вас
вірою, любов'ю і надією
на мирне й щасливе
життя тут на землі і
на спасіння у житті
прийдешньому.*

**ХРИСТОС
РОЖДАЄТЬСЯ! –
СЛАВІМО ЙОГО!**



Icon of the Nativity of our Lord
(<http://sainteliaschurch.blogspot.ca/>)

*On the occasion of the
Nativity of our Lord and
Savior Jesus Christ, the
2019 New Year and the
Holy Theophany, we
would like to extend
festive greetings to all
our members, adherents
and guests. May these
Holy Days be rich with
joyous carols and sincere
prayers. May the Good
News of the Nativity of
Christ fill your hearts
with faith, love, and hope
for peaceful and happy
life here on earth and
salvation in the life
to come.*

**CHRIST IS BORN! –
GLORIFY HIM!**

THE HOLY GOSPEL (Mt. 1:1-25)

The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham: Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers. Judah begot Perez and Zerah by Tamar, Perez begot Hezron, and Hezron begot Ram. Ram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon. Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse, and Jesse begot David the king.

David the king begot Solomon by her who had been the wife[a] of Uriah. Solomon begot Rehoboam, Rehoboam begot Abijah, and Abijah begot Asa. Asa begot Jehoshaphat, Jehoshaphat begot Joram, and Joram begot Uzziah. Uzziah begot Jotham, Jotham begot Ahaz, and Ahaz begot Hezekiah. Hezekiah begot Manasseh, Manasseh begot Amon, and Amon begot Josiah. Josiah begot Jeconiah and his brothers about the time they were carried away to Babylon.

And after they were brought to Babylon, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel. Zerubbabel begot Abiud, Abiud begot Eliakim, and Eliakim begot Azor. Azor begot Zadok, Zadok begot Achim, and Achim begot Eliud. Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ.

So all the generations from Abraham to David are fourteen generations, from David until the captivity in Babylon are fourteen generations, and from the captivity in Babylon until the Christ are fourteen generations.

Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly. But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins." So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us." Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, and did not know her till she had brought forth her firstborn Son. And he called His name Jesus. (NKJV)

COMMENTARY: Jesus means "*O Lord, save,*" referring to Jesus' role as Savior. Christ means "*the Anointed One,*" the Messiah, the One who is filled with the Spirit (*see Jn. 1:33*). Though the Son alone became a man, God the Father and the Holy Spirit work in the Savior to save us. Jesus became a man as a Jew, of the lineage of Abraham, the father of all Jews, with whom God established the covenant of circumcision (Gen. 17); and David, Israel's greatest king, the prototype of the royal Messiah... The Book of the Genealogy reveals the history of God's choice of His servants and the preparation of humanity for His coming.

Jewish genealogical lists normally included only men. The mention of Tamar and other women (Rahab and Ruth, Bathsheba [identified as "the wife of Uriah"], is unusual. All those mentioned were Gentiles or sinners, which indicates God's graciousness. This passage underscores the role of women in the history of salvation and anticipates the crucial role of Mary.

1:16 – The list of both Matthew and Luke name Joseph as Jesus' immediate predecessor, conferring legal paternity according to Jewish tradition... Old Testament marriage laws confer all hereditary rights on adopted as well as biological sons. Matthew, then, perhaps gives the succession of kings; Luke, a biological descent. Of whom – is a feminine form in Greek, referring only to Mary, not to Joseph. Thus Matthew affirms that Jesus was born only of Mary. (*Continued on p. 5*)

Тропар, Голос 7:

Зруйнував єси хрестом Твоїм
смерть,/ відкрив Ти розбійнику рай,/
мироносицям плач змінив,/ і апостолам
проповідувати повелів єси,/ що Ти
воскрес, Христе Боже,/ даючи світові
велику милість.

Кондак, Голос 2 :

Великі діла віри, у джерелі полум'я,
як на спокійній воді, святі три юнаки
радувалися,/ а пророк Даниїл пастухом
левів, наче з'явився./ Молитвами їх,
Христе Боже, спаси душі наші.

Слава Отцю і Сину/ і Святому
Духові

Кондак, Голос 6:

Веселися, Вифлеєме,/ готуйся
Єфрате,/ бо агниця спішиться родити
Великого Пастиря,/ Якого в утробі
носить./ Бачивши його, богоносні отці
веселяться,/ і з пастирями оспівують
Діву-кормительку.

і нині, і повсякчас/ і на віки віків.
Амінь.

Кондак Передсвята, Голос 1:

Діва сьогодні йде родити дивовижно,
в вертепі,/ Предвічне Слово./ Радій,
вселенно, почувши про це,/ прославляй
з ангелами й пастухами Того,/ Хто хоче
явитися, мале Дитячко,/ Предвічного
Бога.

Прокимен на Голос 4:

Благословен єси, Господи Боже отців
наших,/ і хвальне, і прославлене Ім'я
Твоє навіки.

*Стих: Бо праведний єси в усьому, що
вчинив Ти нам.*

Tropar, Tone 7:

You destroyed death by Your Cross.
You opened paradise to the thief. You
changed the Myrrh-Bearers weeping and
commended Your apostles to proclaim
that You are risen, O Christ God,
granting the world great mercy.

Kondak, Tone 2:

Great are the achievements of faith!
In the fountain of flames the Three Holy
Children rejoice as in refreshing waters,
and the prophet Daniel in the midst of
lions is like a shepherd among his sheep.
Through their prayers, O Christ God,
save our souls.

Glory to the Father and to the Son and to the
Holy Spirit,

Kondak, Tone 6:

Rejoice O Bethlehem, Ephratha
prepare, for the Ewe hurries to give birth
to the Great Shepherd whom she carries
in her womb. Seeing Him, the God-
bearing fathers rejoice, and with the
shepherds hymn the Virgin who nursed a
child.

both now and ever and unto the ages of ages.
Amen.

Today the Virgin comes to the cave to
give birth ineffably to the Word, Who
existed from before the ages. Rejoice all
the earth, on hearing this news. With the
angels and the shepherds glorify Him,
Who is willing to appear as a young
Child, the Pre-eternal God.

Prokeimen, Tone 4:

Blessed are You, Lord God of our
Fathers, and praised and glorified is Your
Name to the ages.

*Verse: For You are righteous in all that
You have done for us.*

АПОСТОЛ: (Євр. 11:9-10, 17-23, 32-40)

Читець: *З Послання до Євреїв Святого Апостола Павла читання.* Браття! Вірою Авраам жив на землі обітованій, як на чужій, і жив у наметах з Ісааком та Яковом, співспадкоємцями тієї ж обітниці; бо він чекав міста, що має основу, художником і будівничим якого є Бог. Вірою Авраам, будучи випробуваним, приніс у жертву Ісаака, і, маючи обітницю, приніс єдинородного, про якого було сказано: «В Ісаакові назветься тобі сім'я». Бо він думав, що Бог має силу і з мертвих воскресити, тому і одержав його як передвістя. Вірою в майбутнє Ісаак поблагословив Якова та Ісава. Вірою Яків, помираючи, поблагословив кожного сина Йосифового і поклонився на верх жезла свого. Вірою Йосиф, при кончині, нагадував про вихід синів Ізраїлевих і про кістки свої заповідав. Вірою по народженні Мойсея батьки ховали його три місяці, бо вони бачили, що дитина дуже гарна, і не злякалися царського повеління. І що ще скажу? Не вистачить мені часу, щоб розповісти про Гедеона, про Варака, про Самсона та Ієффая, про Давида, Самуїла та (інших) пророків, які вірою перемагали царства, творили правду, одержували обітниці, затуляли пащі левів, гасили силу вогню і уникали вістря меча, зміцнювалися від немочі, були сильні на війні, проганяли полки чужинців; жінки одержували померлих своїх воскреслими; інші ж замучені були, не прийнявши визволення, щоб одержати краще - воскресіння; інші зазнали наруги та ран, а також кайданів і в'язниць, були побиті камінням, перепилювані, зазнавали катування, помирали від меча, тинялися в овечих і козячих шкурах, терплячи нестатки, скорботи, озлоблення; ті, яких увесь світ не був достойний, блукали по пустелях і горах, по печерах та ущелинах землі. І всі ці, засвідчені у вірі, не одержали обіцяного, тому що Бог передбачив про нас щось краще, щоб вони не без нас досягли досконалости.

EPISTLE: (Heb. 11:9-10, 17-23, 32-40)

Reader: *The reading is from the Epistle of St. Paul to the Hebrews.* Brethren! By faith Abraham dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations, whose builder and maker is God. By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, "In Isaac your seed shall be called," concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff. By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones. By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's command. And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented of whom the world was not worthy. They wandered in deserts and mountains, *in dens and caves of the earth.* And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us.

Алилуя: (Псалом 43:1,8)

Боже, вухами нашими почули ми і отці
наші сповістили нам.

*Стих: Ти спас нас від тих, що нападають
на нас та осоромив тих, що ненавидять нас.*

Причасний:

Хваліте Господа з небес,/ хваліте Його во
вишніх.

Радуйтеся, праведні, в Господі,/ праведним
належить похвала. (Алилуя 3)

Alleluia Verses:

We have heard with our ears O God, and our
fathers have told us what deeds You performed.

*Verse: You have saved us from them that afflict
us and have put those who hate us to shame.*

Communion Hymn:

Praise the Lord from the heavens, praise Him
in the highest.

Rejoice in the Lord, you righteous, praise
befits the upright. (Alleluia 3)

(Continued from p. 2) Joseph acted as Jesus' father, but he was not His begetter. The Bible calls engaged couples husband and wife before their marriage. Just as Rachel was called the wife of Jacob before marriage, because of her betrothal (Gen. 29:21); so Joseph is called the "husband" of Mary and Mary is called the wife of Joseph. In the Orthodox Church, Joseph is remembered as the "Betrothed," pointing out Mary's ever-virginity.

...and did not know her till she had brought forth her firstborn Son. – This verse does not imply that Joseph did know Mary after Jesus' birth. Firstborn means having been born first and never implies the birth of others.

(Orthodox Study Bible, 1993, p. 3-5)

ОТЦІ ЦЕРКВИ ПРО РІЗДВО ХРИСТОВЕ

Чи може щось рівнятися з цим празником? Бог на землі, а людина на небі, ангели служать людям, люди спілкуються з ангелами та іншими небесними Силами. Демони тікають, смерть побита, рай відкритий, клятва знята, гріх зник, провини прогнані, істина зійшла на землю. Природа, від якої херувими берегли рай, сьогодні злучилася з Богом.

(Св. Іван Золотоустий, Перлини Свв. Отців, 2006, ст. 258)

Поклонися Різду, через яке ти визволився від вузлів родження. Віддай честь малому Вифлеємові, що тебе знов привів у рай. Стань на коліна перед яслами, через які, будши нерозумним, ти оживився словом... Іди з зорею, принеси з мудрецами дари: золото, кадило й миро як Цареві і як Богові, і як померлому задля тебе. Прославляй з пастухами, торжествуй з ангелами, оспівуй з архангелами, щоб утворилось спільне торжество небесних і земних Сил.

(Св. Григорій Богослов)

Христове Різдо... Навіть нашому розумові ми не повинні дозволити, щоб досліджувати це таїнство. Бо коли ще не було форми вислову, ані свідка-очевидця, ані того, хто б про це оповів, то як може розум створити собі якесь поняття? Як може тут язик дати вислів для думки? Отець був і Син народився! Не кажи: „Коли?“, не питай: „як?“ – бо на це нема відповіді! Бо „коли“ – це поняття часу, а „як“ веде нас до тілесного народження.

(Св. Василій Великий)

A PRAYER FOR THE NEW YEAR

O Master, Lord our God, Fountain of life and immortality, the Creator of all things both visible and invisible, Who has appointed seasons and years by Your power and do direct all things by Your most-wise and all-gracious providence: We thank You for Your compassions, which You has poured out upon us during the passing time of our life, and we entreat You, O All-compassionate Lord! Bless the crown of the coming year with Your goodness. Preserve our civil authorities; multiply the days of their life in unalterable health, and grant them progress in every virtue. Grant Your good things from above unto Your people: health and salvation and good hastening in all things. Deliver Your Holy Church, this city, and every city and land from every evil circumstance, granting them peace and tranquility. And count us worthy that we may always offer thanksgiving unto You, the Father Who is without beginning, together with Your Only-begotten Son, and Your All-holy and Life-giving Spirit, God glorified in one Essence, and that we may hymn Your most-holy Name now and ever and unto the age of ages. Amen.

~ ANNOUNCEMENTS ~

РІЗДВЯНИЙ СВЯТ-ВЕЧІР: today we will be having a Parish Lenten Pot Luck Nativity-Eve Supper following 4:30 pm. Great Compline Service.

CAROLLING: Our young carolers will be visiting homes on January 7th, please contact Yuliya Shokalyuk to arrange a time for them to visit your home.

UKRAINIAN NEW YEAR'S DINNER AND DANCE (MALANKA) will be held on January 12, 2019 at the Ukrainian Orthodox Cultural Centre in Surrey, 13512 – 108 Ave., Refreshments - 5:30 pm; Dinner - 6:30 pm; Entertainment by the Kvitka Dancers at 8:30 pm; Dance to Solowan Sound from 9:00 pm to 1:00 am; Door Prizes, Champagne Toast, Midnight Lunch. Tickets: Adults \$65 each, Seniors 65 years plus at \$60 each, Students, 18 plus, with valid Student Card - \$40 and Youth 12 to 17, \$35. Advance Tickets Only Prior to January 3, 2019 - Sorry, No Refunds. To order your ticket: - contact us by email at: uocstmarysurrey@gmail.com; - call and leave a message at 604-581-0313 with your name and number; - or call 604-992-5609. Cash or cheque only please. Bring the family, all ages welcome! Reserve and fill your own table!

PLEASE REMEMBER that parish membership dues for 2019 are \$135 per person. Please see Yuliya Shokalyuk to pay your 2019 membership. Thank you!

SCHEDULE OF SERVICES

Sunday, January 6 – Great Compline & Nativity Supper (Святвечір) at 4:30 pm

Monday, January 7 – Divine Liturgy (Nativity of Christ, Різдво Христове) at 10:00 am

Tuesday, January 8 – Divine Liturgy (Synaxis of the Theotokos) at 10:00 am

Sunday, January 13 – Divine Liturgy at 10:00 am

Monday, January 14 – Divine Liturgy (Circumcision of Christ) at 10:00 am

Friday, January 18 – Compline, Blessing of Water and Supper (Святвечір) at 5:00 pm

Saturday, January 19 – Divine Liturgy and Blessing of Water (Jordan) at 10:00 am

Sunday, January 20 – Divine Liturgy at 10:00 am