

Sunday Newsletter (#1, 2017) Недільний Листок

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

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JANUARY 1, 2017 – 28th SUNDAY AFTER PENTECOST.

(Tone 3. Nativity Fast. Sunday before Nativity of Christ. The Holy Fathers.

Martyr Boniface of Tarsus (290); Ven. Elias of Murom, Wonderworker of the Kyivan Caves (1188); Martyrs Elias, Probus, and Ares the Egyptians (308). Martyrs Polyeuctus and Timothy the deacon (309); St. Boniface the Merciful (VI); St. Gregory, archbishop of Omitrits (552).

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

1 СІЧНЯ, 2017 – 28-а НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ.

(Голос 3. Різдвяний піст. Неділя Перед Різдвом Ісуса Христа. Святих Отців.

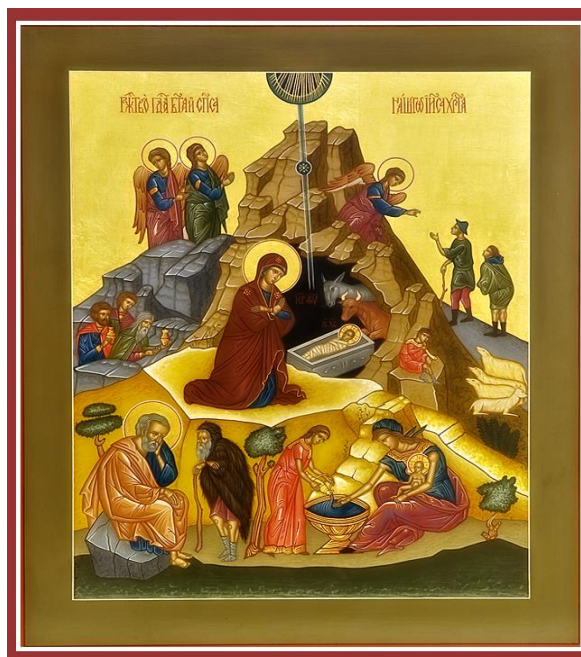
Мч. Воніфатія (290); Прп. Іллі Муромця, Печерського (1188); Мчч. Іллі, Прова, та Аріса, єгиптян (308); Мчч. Полієвкта і Тимофія диякона (309).

Свт. Воніфатія Милостивого (VI); Свт. Григорія (552).

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

*З нагоди Різдва
Христового та Нового
2017 Року 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 як у
Новому Році, так і в
прийдешніх роках.*

***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 and
the 2017 New Year 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 in the New Year and
in the years 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.

1:2 – While Luke's genealogy runs from Jesus back to Adam, Matthew's list descends from Abraham, the father of the believers of the Old Covenant, to Jesus, the Messiah and the author of the New Covenant.

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. Joseph acted as Jesus' (*continued on p. 5*)

Тропар, Голос 3:

Нехай веселяться небесні, нехай радуються земні,/ бо сотворив державу силою своєю Господь,/ подолав смертю смерть,/ первістком мертвих став,/ із безодні аду визволив нас/ і подав 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:

Рукотворного образу не почитавши,/ але неописаним єством захистилися, триблаженні,/ в подвизі вогню ви прославилися/ і посеред нестерпного полум'я, стоячи, Бога призивали:/ Прискори, Милосердний, і поспішися, як милостивий,/ на допомогу нам бо Ти можеш, якщо воля Твоя.

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

Кондак Передсвята, Голос 1:

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

Прокимен на Голос 4:

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

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

Tropar, Tone 3:

Let the heavens rejoice. Let the earth be glad./ For the Lord has shown strength with His arm./ He has trampled down death by death./ He has become the First-Born of the Dead./ He has delivered us from the depths of hades/ and has granted to 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:

You would not worship a hand-made image, O thrice-blessed ones, but armed with the boundless essence of God, You were glorified in a trial by fire. Standing in the midst of unbearable flames You called on God: Hasten, O Compassionate One, come quickly to our defence, since You are merciful; for You are able if it be Your will.

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

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.

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 Ісфая, 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. (УПФ)

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. (NKJV)

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 належиться 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) 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 Різдву, через яке ти визволився від вузлів родження. Віддай честь малому Вифлєсмові, що тебе знов привів у рай. Стань на коліна перед яслами, через які, будши нерозумним, ти оживився словом... Іди з зорею, принеси з мудрецями 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 Різдво... 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 родження. *(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 ~

WE ARE IN NEED of volunteers who are willing to help us to change the church cloths today following Fellowship hour as preparation for Nativity of Christ.

PLEASE REMEMBER that we will be making pyrogies (varenyky) on Tuesday, January 10th. Please come and help if you can.

WE WILL BE having a Parish Lenten Pot Luck Nativity-Eve Supper on January 6th, following 5:30 pm Great Compline Service. Please see Sophie Deley or Kathy Miske if you have questions regarding what to bring.

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

UKRAINIAN NEW YEAR'S DINNER AND DANCE (MALANKA) will be held on January 14, 2017 at the Ukrainian Orthodox Cultural Centre in Surrey, 13512 – 108 Ave., Refreshments available from 5:30 pm; Our famous Ukrainian/English Dinner at 7:00 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 are \$ 60.00 per person, \$ 30.00 for 19 and under. (*Advance Ticket Purchase only - Sorry no refunds*). Tickets purchased after January 4th, 2017 are \$70.00 per person. For tickets, please reply to this email: uocstmarysurrey@gmail.com or bmiske1@shaw.ca or phone: 778-292-0239 or 604-581-0313.

SCHEDULE OF THE DIVINE SERVICES

Friday, January 6 – Great Compline and Nativity Supper (Pot Luck) at 5:30 pm

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

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

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

Sunday, January 15 – Divine Liturgy at 10:00 am

Wednesday, January 18 – (Eve of the Theophany, Хрещенський Свят-Вечір)

Great Compline, Blessing of Water & Theophany Supper at 5:30 pm

Thursday, January 19 – (Baptism of Christ) Divine Liturgy & Blessing of Water 10:00 am