

Sunday Newsletter (#51, 2017) Недільний Листок

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

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DECEMBER 31, 2017 – 30th SUNDAY AFTER PENTECOST.

(Tone 5. Sunday before the Nativity of Christ, of the Holy Fathers. *Nativity Fast.*

Martyr Sebastian at Rome and his companions: Martyrs Nicostratus, his wife Zoe, Castorius, Tranquillinus presbyter, and his sons Marcellinus, Mark deacons, Claudius overseer of prisons, and his son Symphorian, and his brother Victorinus, Tiburtius, and Castulus (287); St. Modestus, Archbishop of Jerusalem (IV); St. Florus (VII); St. Michael the Confessor (845); Martyr Eubotius (318).

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

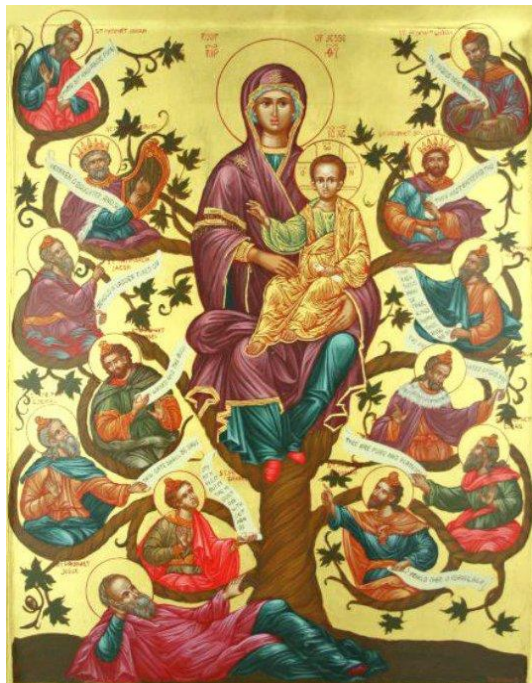
31 ГРУДНЯ, 2017 – 30-а НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ.

(Голос 5. Неділя перед Різдвом. Святих Отців. Різдвяний піст.

Мчч. Севастіяна та воїнів його: Никострата, жінки його Зої, Касторія, Транквіліна пресвітера і синів його Маркеліна та Марка, дияконів, Клавдія, начальника над в'язницями, сина його Симфоріяна, брата його Вікторина, Тивуртія і Кастула (287); Свт. Модеста (IV); Прп. Флора; Прп. Михаїла сповідника (854); Мч. Еввотія (III).

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

Today we glorified the Old Testament saints, from whose human family came our Lord Jesus Christ. Therefore in the Gospel appointed for this Sunday is read the "genealogy" of Jesus Christ. Together with these on this Sunday, as well as on the Sunday of the Forefathers, are commemorated all those living in faith and all the Old testament saints who have come to the Savior, who are listed in the Epistle reading for this Sunday.



Сьогодні ми прославляємо святих Старого Завіту, з яких, як людина, прийшов наш Господь Ісус Христос. Тому в Євангелії, призначеному на цю неділю, читається "родовід" Ісуса Христа. Разом з ними в цю неділю, як і в неділю Праотців, згадуються всі, хто жив у вірі та всі святі Старого Завіту, які ведуть до Спасителя, і які перелічені в Апостольському читанні цієї неділі.

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 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 (Jn. 1:33)... 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)... 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... 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' 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)

Тропар Недільний, Голос 5:

Співбезпочаткове Слово Отцеві і Духові,/ від Діви народжене на спасіння наше,/ оспівуймо, вірні, і поклонімося,/ бо Він благозволив Тілом зійти на хрест і смерть перетерпіти,/ і воскресити померлих/ славним Воскресінням Своім.

Тропар, 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.*

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.

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 5:

Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation of the Virgin. For in His Good will He was lifted up on the Cross in the flesh to suffer death and to raise the dead by His glorious Resurrection.

Tropar, 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...

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 defense, since You are merciful; for You are able if it be Your will.

both now and ever... 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 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. (УПФ)

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

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)

ЛЮДИНА ВІРИ

ХРИСТОС:

1. Моя дитино, Мій вірний учень не бунтується, коли йому трапляються прикрощі, котрі Я дозволяю, щоб йому траплялися в його щоденному житті. Він є людиною віри, тобто вірує в Мої слова і йде за Моїм навчанням у своєму щоденному житті. Він бачить, що Моя мудрість провадить його життям у всі часи.

2. Ця надприродна віра допомагає йому зберігати мир душі навіть тоді, коли здається, що люди ускладнюють йому життя своїм втручанням і перешкодами.

3. Те, що Я посилаю, не завжди легко зрозуміти. Воно може навіть видаватися несправедливим чи нерозумним для тих, хто живе тільки для цього світу. Людина віри приймає все з Моїх рук, знаючи, що Я планую все для найкращого.

4. Не будь залежним тільки від твого природнього судження, але вчись радитися зі Мною і Моєю Церквою в усіх важливих справах.

РОЗВАЖ:

Я повинен бути людиною віри, з чітким бачення Бога в моєму щоденному житті. Він завжди близько біля мене, завжди зацікавлений мною і моїми справами, завжди допомагає мені. З таким внутрішнім ставленням я ніколи не перейматимусь тим, що говориться й відбувається навколо мене. Надприродна людина не дає себе зводити зовнішніми виглядами. Вона надто добре знає, що те, що виглядає добрим, може часом бути хибним, і те, що видається небажаним, є часом єдиною правильною річчю, яку треба робити. Вона бачить чітко, що Бог іноді вибирає нерозумне цього світу, щоб засоромити мудре.

(Антоній Й. Паун, Хліб Мій Щоденний, 2007, кн. I, ст. 146-147)

THE MAN OF FAITH

CHRIST:

1. My child, My loyal follower is not rebellious at the unpleasant things which I permit in his daily life. He is a man of faith, that is, he believes My words and follows My teachings in his daily life. He sees My wisdom guiding his life *(Continued on p. 6)*

(Continued from p. 5) at all times.

2. This supernatural faith helps him keep his peace of soul, even when humans seem to complicate his life by their meddling and interference.

3. What I send is not always easy to understand. It may even seem unjust or foolish to those are living only for this world. The man of faith takes all from My Hands, knowing that I plan all things for the best.

4. Do not depend on your natural judgment alone, but learn to consult Me and My Church in all matters of importance.

THINK: I must be a man of faith, with a bright vision of God in my daily life. He is ever near, ever interested, ever helping me. With such an interior vision I will not be disturbed by the sayings and doings of those around me. The supernatural man is not fooled by external appearances. He knows only too well that what looks good may sometimes be wrong, and what seems undesirable is sometimes the only thing to do. He sees clearly that God sometimes chooses the foolish things of this world to confound the wise. (Anthony J. Paone, *My Daily Bread*, 1954, p. 93-95)

~ ANNOUNCEMENTS ~

ПАНАХИДА (MEMORIAL SERVICE) відслужиться сьогодні після Літургії за душу раба Божого Сергія, брата Марії Іванюк, який упокоївся в Бозі 40 днів тому. Вічна йому пам'ять!

OUR DEEPEST CONDOLENCES go to the family of Nadia Schulha who has passed away on Saturday, December 30th. May her memory be eternal! Вічна їй пам'ять!

WE ARE IN NEED of volunteers who are willing to help us on Wednesday, January 3rd 2018 (9:30 am) to clean and dress our Church for the Nativity celebrations! Please come and help if you can.

РІЗДВЯНИЙ СВЯТ-ВЕЧІР: we will be having a Parish Lenten Pot Luck Nativity-Eve Supper on January 6th, following 4:30 pm. Great Compline Service. Please see Jenya Kryschuk or Tamara Antoniuk if you have questions regarding what to bring.

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.

PLEASE REMEMBER that parish membership dues for 2018 are \$130 per person. Please see Yuliya Shokalyuk or Luba Krochmolny to pay your 2018 membership and support our parish. Thank you!

SCHEDULE OF SERVICES

Saturday, January 6 – Compline and Nativity Supper Lenten Pot Luck) at 4:30 pm

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

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

Sunday, January 14 – Divine Liturgy (*Circumcision of Jesus*) at 10:00 am

Thursday, January 18 – (*Eve of the Theophany, Хрещенський Свят-Вечір*) Great Compline, Blessing of Water & Theophany Supper at 5:30 pm.

Friday, January 19 – (*Theophany*) Divine Liturgy and Blessing of Water at 10:00 am