



Sunday before Christmas *Sunday of the Holy Fathers*

The Ten Holy Martyrs of Crete – They were all honoured and eminent citizens who joyfully gave their lives for Christ during Decius' persecution in 250.

**** *Nativity Fast.*

*** **Sunday, December 23rd, 2018** ***

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Sunday, Dec. 23 *** 9:30 a.m. Rosary
(Eng.) *** 10:00 a.m. **Div. Lit.:** God's
blessings for all parishioners. (Eng./Ukr.)

Monday, Dec. 24th - Christmas Eve

3:00 p.m. - Great Compline with Lytia

4:00 p.m. - Divine Liturgy

Tuesday, Dec. 25th - Nativity of Our Lord

10:00 a.m. - Divine Liturgy

Wednesday, Dec. 26th - Synaxis of the Blessed Virgin Mary

10:00 a.m. - Divine Liturgy

Thursday, Dec. 27th - First Martyr Stephen

10:00 a.m. - Divine Liturgy

Sunday, Dec. 30 *** 9:30 a.m. Rosary (Eng.) *** 10:00 a.m.

Div. Lit.: God's blessings for all parishioners. (Eng./Ukr.)

Tuesday, January 1st - The Circumcision of our

**Lord, God and Saviour Jesus Christ;
Saint Basil the Great, Archbishop of Caesarea in
Cappadocia; New Year's Day**

10:00 a.m. – Div. Lit. of St. Basil the Great

**Saturday, January 5th - THEOPHANY EVE / НАВЕЧИР'Я
БОГОЯВЛЕННЯ**

10:00 a.m. – The Royal Hours

5:00 p.m. - Great Compline with Lytia; Great
Sanctification of Water followed

**Sunday, January 6th - FEAST OF THE THEOPHANY /
БОГОЯВЛЕННЯ (ЙОРДАН)**

10:00 a.m. - Divine Liturgy & the Theophany/Epiphany
Eve Meal & Caroling (Shchedryi Vecheer)



Troparion, Tone 6: Angelic powers were upon Your tomb *
and the guards became like dead men; * Mary stood before
Your tomb * seeking Your most pure body. * You captured
Hades without being overcome by it.* You met the Virgin and
granted life. * O Lord, risen from the dead, * glory be to You!

Troparion, Tone 2: Great are the achievements of faith! * In
the fountain of flames, the three holy youths rejoiced as by the
water of rest, * and the prophet Daniel was revealed
shepherding lions like sheep. * Through their intercession, O
Christ God, * save our souls.

+Glory be to the Father and to the Son and to the Holy Spirit,
now and for ever and ever. Amen.

Kontakion, Tone 6: Armed by the Being that defies
description* You defied the man-made idol, O thrice blessed
youth. * In the midst of the unbearable flames you stood and
cried out to God: * “In Your mercy, O gracious One, hasten
and come to our aid,” * for You can do whatever You will.

Prokeimenon, Tone 4 - Blessed are You, Lord God of our fathers, * and praised and glorified is Your Name forever.

verse: For You are righteous in everything that You have done to us.



Epistle: Epistle: *A reading of St. Paul's letter to the Hebrews (11:9-10,17-23,32-40):*

Brothers and Sisters, by faith Abraham stayed for a time in the land he had been promised, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he looked forward to the city that has foundations, whose architect and builder is God. By faith Abraham, when put to the test, offered up Isaac. He who had received the promises was ready to offer up his only son, of whom he had been told, “It is through Isaac that descendants shall be named for you.” He considered the fact that God is able even to raise someone from the dead—and figuratively speaking, he did receive him back. By faith Isaac invoked blessings for the future on Jacob and Esau. By faith Jacob, when dying, blessed each of the sons of Joseph, “bowing in worship over the top of his staff.” By faith Joseph, at the end of his life, made mention of the exodus of the Israelites and gave instructions about his burial. By faith Moses was hidden by his parents for three months after his birth, because they saw that the child was beautiful; and they were not afraid of the king’s edict. And what more should I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets— who through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Others were tortured, refusing to

accept release, in order to obtain a better resurrection. Others suffered mocking and flogging, and even chains and imprisonment. They were stoned to death, they were sawn in two, they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted, tormented— of whom the world was not worthy. They wandered in deserts and mountains, and in caves and holes in the ground. Yet all these, though they were commended for their faith, did not receive what was promised, since God had provided something better so that they would not, apart from us, be made perfect.

Alleluia, Tone 4 - O God, we have heard with our ears, and our fathers have told us the work You did in their days.

verse: You saved us from our oppressors and put to shame those who hate us.

Gospel: Matthew 1:1-25

An account of the genealogy of Jesus the Messiah, the son of David, the son of Abraham. Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram, and Aram the father of Aminadab, and Aminadab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of King David. And David was the father of Solomon by the wife of Uriah, and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph, and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah, and Josiah

the father of Jechoniah and his brothers, at the time of the deportation to Babylon. And after the deportation to Babylon: Jechoniah was the father of Salathiel, and Salathiel the father of Zerubbabel, and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, and Jacob the father of Joseph, the husband of Mary, of whom Jesus was born, who is called the Messiah. So all the generations from Abraham to David are fourteen generations; and from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah, fourteen generations. Now the birth of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit. Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to dismiss her quietly. But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins." All this took place to fulfil what had been spoken by the Lord through the prophet: "Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel," which means, "God is with us." When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife, but had no marital relations with her until she had borne a son; and he named him Jesus.

Communion Hymn - Praise the Lord from the heavens;* praise Him in the highest (Psalm 148:1).

Rejoice in the Lord, O you just;* praise befits the righteous (Psalm 32:1).* Alleluia, alleluia,* alleluia.



** ANNOUNCEMENTS **

“The Protoevangelium.

Immediately after their fall, God announces to Adam and Eve his promise of salvation. Inasmuch as the human race was deceived by the tempter by trusting in him, God sets enmity, a struggle between them, to safeguard humanity from total subordination to evil: “I will put enmity between you and the woman, and between your offspring and hers” (Gen. 3:15). In this struggle, God promises humanity the ultimate victory: “He [i.e., the offspring of the woman] will strike your [i.e., the serpent’s] head (Gen. 3:15). In the contest between good and evil, in the end, good shall overcome, as personified by the offspring of the woman. The assurance of this victory emerges not from human efforts, but from the very Word of God, given in the promise. The first proclamation of the Good News about the salvation of the human race is what the Church calls the Protoevangelium.” Catechism of the Ukrainian Catholic Church - “Christ Our Pascha” #160

Sunday before the Nativity of Christ - This past Sunday the Church commemorated all the righteous of the Old Testament who awaited the coming of Christ. Today’s Feast of the Holy Ancestors although similar, remembers all those in the Old Testament who were related to Christ by blood and those who spoke of his birth as a man.

One of the important purposes of Matthew's genealogy: to identify Jesus as the true Messiah, the One Who, as predicted in the Old Testament would be born of a virgin and would be the fulfillment of the promise made to Abraham and David by God. It gives us the history of the true Christmas, the human side of the story of how this Christ Child came to us. Since the Jews did not trace genealogies in the mother's line, the Scriptures do not give us the lineage of Christ according to the flesh, which was through his mother Mary; but instead list the forebears of Joseph the Betrothed, who served according to the Law as husband of Mary and father of Jesus. According to the Fathers, the blessed Virgin was the daughter of Joachim, son of Bar-Panther, son of Panther, son of Levi, son of Nathan, son of King David. Thus as prophesied, the Messiah was of the house and lineage of David.



Thank you for joining us!

A warm welcome - to all parishioners, your families, visitors and guests. Thank you for joining us in this Divine Liturgy. Have a blessed week!



Please Pray for health of ... Eugenia W., Myroslava & Michael N., Milynda S., Suzanne C., Sandra Sh., Walter D., Rosa S., John K., Natalia D., Moriss P., Bill & Johanne C., Clay B., Annie A., Wanda Jean R., Maria W., Ann G., Anne D., Rose K., Maria S., Slava W., Lubko H., Fr. Jeffery S., Lawrence & Ping B., all the sick brothers and sisters in our families and our parish community. Please let Fr. Andrzej know if you would like to add names to the prayer list and also notify him about any sick and/or hospitalized parishioners and family members.



Catechetical Presentation – will take place today, **Sunday, Dec. 23rd** after the Divine Liturgy.

Monday, Dec. 24 – Christmas Eve – is a day of strict fasting from meat and dairy products (applies to those without

various dispensations). Everyone is invited to take part in a spiritual preparation for Christ's Nativity according to their abilities.

Thank you to all our Volunteers –

Дякуємо – Many thanks to everyone for work done in preparation for the celebration of Christ's Nativity, for your support of our parish community and all other work done at the church property this past week. God bless you all!



Food Bank Collection – Thank you everyone for your great support. On Thursday we delivered non-perishable food to the Kamloops Food Bank and made a donation of \$300.

Bible Study – will continue next **Saturday, Dec 29th** at 3:00 p.m. after a short prayer service. We are studying St. Paul's 1st Letter to the Corinthians. Please come to pray and learn more about our salvation story.

The Theophany Meal and Caroling (Shchedryi Vecheer) – will take place on Sunday, Jan. 6th, 2019 after the Divine Liturgy at 10:00 a.m.



“Christmas Candle” - “Різдвяна свічка” – Since 2012 our Eparchy has been collecting funds to help underprivileged and orphaned children in Ukraine through our Christmas Candle appeal. Our fundraising program is part of

a larger global appeal sponsored by Caritas Ukraine. We have had great momentum over the last few years raising over \$20,000 with support from our BC parishes as well as parishes in other provinces and parts of the United States.

The appeal is once again taking place for the month of December and we encourage everyone to remember these children during the Christmas season with a voluntary donation. Please place your donation in an envelope marked Christmas Candle and include it with the Sunday collection at any Ukrainian Catholic Church in BC. Donations over \$20 are eligible to receive a tax receipt if requested and cheques can be made out to your Parish with Christmas Candle Project in the Memo.

We thank you for your past support and generosity and we ask that you continue supporting this appeal as part of your Christmas

tradition. Caritas is an organization that is supported and approved by His Beatitude Sviatoslav Shevchuk and His Excellency Bishop Ken Nowakowski. 100% of the proceeds go to Caritas Ukraine.

For more information, please contact the coordinators Dana Koren Lupynis or Natalia Lupynis at nweparchy.christmascandle@gmail.com and follow us on Facebook at Caritas “Christmas Candle/Різдвяна свічка” Campaign, sponsored by NWEparchy.

Monthly Parish Council Meeting – will take place on **Tuesday, January 16th, 2018** at 7:00 p.m. at the parish hall.

Special Petition for the Divine Liturgy - We also pray for the people of Ukraine, that with the help of the Holy Spirit, they may obtain social peace, political harmony and economic stability: Lord, hear us and have mercy.

2019 Pilgrimage to Lourdes, Paris, Senlis & Ukraine with Sister Angelica & Myrna Arychuk. For details please call Myrna Arychuk at **604 - 617 - 7200**

The Most Holy Trinity Parish Stewardship: Saturday, December 16th - \$ 828.10 **** May God bless and reward you for your generosity & support.



Basic Guidelines for Reception of Holy Communion:

1. You are a member of the Catholic Church (Orthodox faithful are welcome to receive Holy Communion);
- 2) You have participated in the Sacrament of Confession at least during the Easter or Christmas seasons this past year if not more frequently;
- 3) You attend Divine Services regularly;
- 4) Your lifestyle is consistent with the teaching of the Catholic Church;
- 5) You have kept the Liturgical fast – no food at least one hour prior to the Divine Liturgy (water and medicine does not break the fast).
- 6) You have been in church from the beginning of the service, or at least heard the Gospel.
- 7) To the best of your ability, you are in the state of Grace.

If for any of these or other reasons you cannot receive Holy Communion, you are very welcome to come for a blessing. Please indicate to the priest that you would like to receive his blessing.



Pastoral Ministry and Sacraments:

Reconciliation: on Sundays and Holy Days: before Divine Liturgies and other days, by appointment.

Holy Communion: for the sick, by appointment, any time.

Baptisms: by appointment.

Marriages: six months' notice should be given to the parish priest, and he should be contacted before any other arrangements are made.

Funerals and Memorials: by appointment.

Anointing of the Sick (Holy Unction): Those anticipating surgery, hospitalization or treatments and who would like to receive anointing or to meet with parish priest, please call or email Fr. Andrzej in advance to arrange a time and a day.



Chancery Office
Eparchy of New Westminster

PASTORAL LETTER OF THE MOST REVEREND KEN NOWAKOWSKI, BISHOP OF NEW WESTMINSTER ON

THE OCCASION OF THE FEAST OF THE NATIVITY OF OUR LORD 2018

CHRIST IS BORN! GLORIFY HIM!

The unapproachable God, out of mercy, wished to become visible for us. He comes in the flesh, to be born as a human being of the most pure Virgin, in the city of Bethlehem. Therefore, let us hasten with devotion to receive him.

[Sessional hymn, pre-feast of the Nativity]

Dear Brothers and Sisters in Christ!

Where will you be for the Christmas holiday season? I know that this is a question many people ask one another: Are you staying in town, going to visit your family in Saskatchewan or heading off to some white sand beach resort? Often, we find ourselves planning our Christmas holidays months ahead of Christmas. We book tickets and hotel rooms, prepay meals and schedule activities typical for the location.

Then there's the question: Are you ready for Christmas? Usually that means: Did you get all your Christmas holiday shopping done? Are the outdoor lights up before the snow or rain comes? Have you finished baking for the holidays, wrapping and sending off your Christmas gifts? In our busy world these are not unusual questions.

We do need to plan ahead so that we can be with family or make the most of our vacation time away from work or school. But what if in asking ourselves about the where and what of Advent and Christmas, this is what we responded: During Advent I decided to donate to the local food bank, to a charity that really makes a difference in people's lives. I spent time at a retreat or made a day of spiritual renewal. I went to confession so that I can be ready to celebrate the birth of Our Lord. Oh, and where am I going to be on Christmas Day? In church, of course!

The "where" and "how" of our celebration depends on the "who and why" of Christmas. Our highly commercialized society tries

to convince us that we will be fulfilled if we shop, till we drop, and go from party to party, pretending festive joy before the actual feast. We know better! Let's make sure that for us and our families "Jesus is the reason for the season!" Let the "Who" - our Lord and Saviour Jesus Christ, - the "why" - His entrance into human history at the Nativity, be the center of our celebration. Then the "where" and "how" will fall into place: Christ is born! Glorify Him!

With assurance of my prayerful best wishes and blessings to you and your family, I remain,

Sincerely yours in the Lord,

+Ken Nowakowski

Bishop of New Westminster



Most Reverend Archbishops and Metropolitans, God-loving Bishops, Very Reverend Clergy, Venerable Monastics, Dearly Beloved Brothers and Sisters, in Ukraine and throughout the world

For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. ([Isaiah 9:5](#))

Christ is born! Glorify Him!

Beloved in Christ!

Today heaven and earth is filled with the light of joy and peace. Angels and men, all creation welcomes Christ the Saviour born in human flesh. All of us together with the shepherds and wise men hasten to the poor stable-cave to join Mary and Joseph in venerating the incarnate God, who rests on hay in a manger. We hasten to receive the love and peace that the Lord brings into a world of hate and violence.

The Gospel narrative of the Nativity conveys to us the Good News proclaimed by the angel: "And this will be a sign for you: you will find

a baby wrapped in swaddling cloths and lying in a manger” ([Luke 2:12](#)). In the Christmas carols and services of this mystical night we hear of a mighty heavenly host praising God and saying: “Glory to God in the highest, and on earth peace among those with whom he is pleased!” ([Luke 2:14](#)). All of humanity, in awaiting the birth of the Saviour, had hoped for the beginning of a new era in human history—a new time when the Messiah as Prince of Peace would restore harmony to human relations, would abolish all forms of violence of men against men; not as a victor in war, like his ancestor David, but as the Son of God, conquering the very reason for wars and hostility—human sin, that evil which is the greatest disfigurement of paradisiacal happiness. Human beings are created by God for peace which is a sign of the presence and action of the Holy Spirit (see [Galatians 5:22-23](#)). In spite of our nature, fallen through sin, human beings invariably seek this peace, even though we may not always know how to achieve it. For this very reason our Divine Liturgy, after calling for the establishment and strengthening of the blessed Kingdom of the Father, and the Son, and the Holy Spirit, immediately invites us to pray for peace from on high for the entire world and the well-being of God’s holy churches. Indeed, today’s feast proclaims to us that Christ is the Prince of Peace and that the might of God is revealed in peace.

When we hear the word “prince,” we immediately think of a person who has authority and power. We encounter many “princes,” good and bad, in various spheres of human life: politics, employment, family, and even church life. However, from the Gospel perspective and in light of the example of Christ as Prince of Peace, it becomes evident that divine authority is expressed through service, and divine power is found in the infinite and unconditional, faithful, and sacrificial love of the Lord for His creation.

A human being can live in peace and become a servant of peace only when he or she receives the Prince of Peace, newly-born today, into their hearts, into their internal spiritual world, into their personal and social life. Saint Paul writes in his epistle to the Ephesians: “He is our peace” ([Ephesians 2:14](#)). Therefore, the greatest expression of God’s universal might, the manner in which the Prince of Peace manifests His power and authority, is not in the humiliation of others through injustice and violence, but in serving others out of unconditional love for the sake of peace!

At times in our daily lives it may seem to us that the one who is

powerful is the one who is able to humiliate another. However, in reality such an expression of power is violence. Therefore, standing before the manger of the Prince of Peace, we begin to understand that violence is always the argument of a weakling, of one who wishes to appear powerful. It is the behaviour of a coward, who simply fears the other, no matter how weak.

Christ endured violence from the very moment of His birth. King Herod, whom history calls great, in reality was a little coward: he feared for his authority, he perceived himself a failure in the face of God as a powerless Child. In order to retain authority and the riches entailed in it, he resorted to violence: commanding the death of the little ones of Bethlehem, the children of his own people! The peace of God, on the other hand, is always mightier than human violence, and that is why He is always victorious.

Only the powerless and weak in spirit adopt a strategy of insidious attack, aggression, or blind violence as a method of ensuring one's authority, being incapable of convincing or leading others any other way. In contrast, human frailty, vested in Divine power, often becomes the pledge of true victory and a lasting peace. Let us recall what the Lord revealed to the Apostle of the nations: "My power is made perfect in weakness" ([2 Corinthians 12:9](#)). The weakness of God is mightier than the appearance of human power. Herod was buried not long after the birth of our Lord Jesus, while Christ, the Prince of Peace, is alive—yesterday, today and forever! (see [Hebrews 13:8](#)).

Beloved in Christ! To celebrate Christmas is to be filled with peace from heaven and to say "no" to violence. Let us receive the newly-born Saviour as Prince of Peace in our families and become, following the example of St. Joseph and Mary the Theotokos, bearers and custodians of peace. Let us avoid all forms of violence—in word and deed—especially in our family circle, in relations between husband and wife or parents and children. Let us reject the culture of death which allows for the killing of the innocent unborn and, as we see in some countries of the world, encourages the gravely ill or elderly to shorten their life under the guise of a so-called "sweet death," which is nothing more than an offense against God and a crime against the sanctity and inviolability of human life.

Let our ancient Christmas carols resound in our schools and educational institutions, safeguarding our children from events of violence. In societies where we live, let us not permit the presence of

blind physical or moral violence on the political battleground. Representatives of political forces who encourage violence and foment conflicts are in reality spiritual weaklings, and they will never be capable of serving the common good of our people. Wherever we live, whether in Ukraine, which in the near future will be electing a president and parliament, or in the countries where our people have settled, let us support those who aspire elected office not in order to rule others, but in order to serve. Let us support those who resist violence and seek to establish the peace of God, a peace that is just and lasting.

Let us celebrate Christ's Nativity today and bring forth the joy and peace that comes from heaven. Let us conquer violence and fear, both in our personal lives, and on all the fronts of this war, whose consequences profoundly affect each and every one of us. Let us counter foreign aggression, as do those who defend our native land in Ukraine's East, with the sacrifice of our love, in active solidarity with the victims of aggression. Let us be persistent in prayer, calling for the peace of God upon our land, in our families and hearts! May the words of the prophet Isaiah be fulfilled for us: "Violence shall no more be heard in your land, devastation or destruction within your borders; you shall call your walls Salvation, and your gates Praise" ([Isaiah 60:18](#)).

Beloved Brothers and Sisters! With this Christmas letter I greet all of you who today, as domestic Church, receive the new-born Christ into your families—parents and children, the elderly and youth. I hasten to share the good news of joy and peace with those, who labour abroad—far away from their home and loved-ones. I embrace those brothers and sisters who have been forced to migrate, who miss their native lands, and all, who today carry on their bodies and in their hearts the wounds of war and violence.

With the Nativity of Christ, I especially greet our soldiers, the defenders of peace and victors of war. My thoughts and prayers go to the cold prisons, where our prisoners of war and of conscience continue to suffer; to the hospitals, where our wounded in battle for our nation regain their health; to the homes, where Ukrainians afflicted with grief mourn the loss of their loved-ones because of the war. The Lord of peace is with us! May the Christmas star shine upon us with its light, and in every home the words of our carol-song resound clearly:

Ангели співають: (The Angels sing:)

«Слава» восклицают, (Exclaiming “Glory!”)

На небесах і на землі (In heaven and on earth)

Мир проповідують. (Proclaiming peace.)

I wish all of you the authentic joy that is given to the children of God,
a cheerful celebration of Christ’s Nativity, and a happy, peaceful and
blessed New Year!

Christ is born! Glorify Him!

† **SVIATOSLAV**

Given in Kyiv

at the Patriarchal Cathedral of the Resurrection of Christ, on the day
of our father St. Nicholas the Wonderworker, Archbishop of Myra in
Lycia, the 19th (6th) of December in the 2018th Year of our Lord.