



## *Sunday after Theophany*

The Holy Martyrs Ermylus & Stratonicus – they suffered for Christ under Emperor Lucinius between 307 and 311.

**\*\*\* Sunday, January 13<sup>th</sup>, 2019 \*\*\***

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### *Liturgical Services this Week*

**Sunday, Jan. 13** \*\*\* 9:30 a.m. **Rosary** (Eng.)

\*\*\* 10:00 a.m. **Div. Lit.:** God's blessings for all parishioners. (Eng./Ukr.)

**Monday, Jan. 14** \*\* 9:00 a.m. *Div. Lit.: Souls in Purgatory – Manda H.*

**Tuesday, Jan. 15** \*\* 9:00 a.m. *Div. Lit.: God's blessings for Ann Y.*

**Thursday, Jan. 17** \*\* 9:00 a.m. *Div. Lit.: +Arthur H.*

**Friday, Jan. 18** \*\*\* 3:00 p.m. *Moleben to St. Teresa of Culcatta*

**Sunday, Jan. 20** \*\*\* 9:30 a.m. **Rosary** (Eng.) \*\*\* 10:00 a.m.

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



### *Antiphon 1*

When Israel came forth from Egypt, the house of Jacob from an alien people.

*Through the prayers of the Mother of God, \* O Saviour, save us.*

Judah became His sanctuary, Israel His dominion.

*Through the prayers of the Mother of God, \* O Saviour, save us.*

The sea beheld this and fled,\* the Jordan turned back on its course.

*Through the prayers of the Mother of God, \* O Saviour, save us.*

Why was it, O sea, that you fled, \* that you, O Jordan, turned back on your course?

*Through the prayers of the Mother of God, \* O Saviour, save us.*

+Glory... Now... Only-Begotten Son...

### ***Antiphon 3***

Come, let us sing joyfully to the Lord, let us acclaim God, our Saviour.

*Son of God, baptized by John in the Jordan, save us who sing to You: Alleluia.*

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

*Son of God, baptized by John in the Jordan, save us who sing to You: Alleluia.*

For God is the great Lord, and the great king over all the earth.

*Son of God, baptized by John in the Jordan, save us who sing to You: Alleluia.*

### ***Entrance***

Come, let us worship and fall down before Christ.

*Son of God, baptized by John in the Jordan, save us who sing to You: Alleluia.*

***Troparion, Tone 1:*** Though the stone was sealed by the Judeans,\* and soldiers guarded Your most pure body,\* You arose, O Saviour, on the third day,\* and gave life to the world.\* And so the heavenly powers cried out to You, O Giver of Life:\* Glory to Your resurrection, O Christ!\* Glory to Your

kingdom!\* Glory to Your saving plan,\* O only Lover of mankind.

**Troparion, Tone 1:** When You, O Lord, were baptized in the Jordan, \* worship of the Trinity was revealed;\* the voice of the Father bore witness to You,\* naming You the beloved Son,\* and the Spirit in the form of a dove confirmed the word's certainty.\* Glory to You, O Christ God,\* who appeared and enlightened the world.

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

**Kontakion, Tone 4:** Today, You have appeared to the world\* and Your light, O Lord, has been signed on us,\* who with knowledge sing Your praises.\* You have come, You have appeared, O unapproachable Light.

**Prokeimenon, Tone 1** - Let your mercy, O Lord, be upon us\* as we have hoped in you.

**verse:** rejoice in the Lord, O you just; praise befits the righteous.

**Prokeimenon, Tone 7** - The just man shall be glad in the Lord and shall hope in Him. (Psalm 63:11)

**Epistle: Ephesians 4:7-13**



Brothers and Sisters, each of us was given grace according to the measure of Christ's gift. Therefore it is said, "When he ascended on high he made captivity itself a captive; he gave gifts to his people." (When it says, "He ascended," what does it mean but that he had also descended into the lower parts of the earth? He who descended is the same one who ascended far above all the heavens, so that he might fill all things.) The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.

*Alleluia, Tone 5* - Your mercies, O Lord, I will sing for ever; from generation to generation I will announce Your truth with my mouth.

*verse:* For You have said: Mercy shall be built up forever; in the heavens Your truth shall be prepared. (Psalm 88:2,3)

***Gospel: Matthew 4:12-17***

At that time when Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what had been spoken through the prophet Isaiah might be fulfilled: “Land of Zebulun, land of Naphtali, on the road by the sea, across the Jordan, Galilee of the Gentiles— the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death, light has dawned.” From that time Jesus began to proclaim, “Repent, for the kingdom of heaven has come near.”

***Hymn to the Mother of God***

O my soul, magnify Christ the King, baptized in the Jordan.

*Irmos:* Every tongue is at a loss to praise you as is your due, O Mother of God. Even a spirit from above is filled with dizziness when seeking to sing your praises. But since you are good, accept our faith, for you know well our love inspired by God. For it is you who protect all Christians; therefore, we magnify you.

***Communion Hymn*** - The grace of God has appeared\* bringing salvation to all. (Titus 2:11) \*\*\* Praise the Lord from the heavens; \* praise Him in the highest. \* Alleluia (3x)

***Instead of “Blessed is He who comes...” we sing***

All creation is filled with rejoicing today, for Christ is baptized in the Jordan.

**\*\* ANNOUNCEMENTS \*\***

**Christ is Baptised! In the Jordan by John!**  
**Христос Хрещасться! В Йордані! від Йоана!**



**Repentance**

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Christ, the Good Shepherd, who came to find the “lost sheep,” calls all to repentance: “Repent, for the kingdom of heaven is at hand” (Mt 4:17). Without repentance, there can be neither salvation nor new life.

In the Parable of the Prodigal Son, Christ reveals the essence of repentance as a return to the Father and the acceptance of his gift of forgiveness. In repentance, we come to know God as a loving and merciful Father. He accepts repentant sinners and rejoices at their conversion, “for he is good and loves mankind.”

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Repentance allows a Christian not only to experience God as a merciful Father, but to rediscover oneself in God’s embrace—to see oneself as the son who returned from the foreign land of sin to the Father’s home of righteousness. On the Sunday of the Prodigal Son, the Church sings: “As the Prodigal Son I come to you, merciful God. I have wasted my whole life in a foreign land; I have scattered the wealth which you gave me, O Father. Receive me in repentance, O God, and have mercy on me.”

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Repentance forms the foundation of Christian spirituality, since all movement toward God, inaugurated by him and suggested by his grace, is characterized by repentance. The beginning of this movement is a fundamental interior change (conversion) which brings about a new way of seeing oneself, others, and the Lord God. The goal of this movement is liberation from sin and a return to the fullness of life in God. During Matins on the Sunday of the Publican and the Pharisee we sing: “Open to me the doors of repentance, O Giver of life. As we worship in your temple this morning, teach us how to purify the temples of our bodies, and in your compassion, purify me by the goodness of your mercies.”

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Repentance has a positive character—it is liberating and life-creating rather than demeaning. It is the force of renewal and

rebirth, the fruit of hope, and the negation of despair. This is so because repentance is not looking down at one's own faults, but looking up towards the Lord's love; not backwards with self-reproach, but forward with faith. One must focus not on what one has failed to achieve, but on that which, with the mercy of Christ, one may still become. Repentance is a continuous path toward personal healing and growth. Saint John Climacus teaches:

The person turning away from the world in order to shake off the burden of his or her sins should imitate those who sit outside the tombs in the city. Let this person not desist from ardent raging tears, from the wordless moans of the heart, until this person sees Jesus himself, coming to roll back the rock of hardness off them.

It is precisely for this kind of constant transfiguring of our lives in repentance that we pray during divine services: "That we may spend the rest of our lives in peace and repentance, let us ask the Lord."

784

Thus, repentance is enlightenment, the crossing from darkness to light. Until we see the light of Christ we will not be able to recognize our own sins. The closer we come to God, the more clearly we see how sinful we are. The light of Christ illumines us and leads us to repentance, to a vision of beauty rather than deformity, to an awareness of God's glory rather than of our own destitution.

*Catechism of the Ukrainian Catholic Church – "Christ Our Pascha" #780-784 p. 254-5*

<http://catechism.royaldoors.net/catechism/>

***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 ...** John H., Mathew H., 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., Maria W., 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.

**Thank you to all our Volunteers –**

**Дякуємо** – Many thanks to everyone who helped with perogy making this past Wednesday, for your support of our parish community and all other work done at the church property this past week. God bless you all!



**Children's Catechism** – will begin today Sunday, January 13<sup>th</sup> after the Divine Liturgy at 10:00 a.m.

**House Blessings & Pastoral Visits** – please assist Fr. Andrzej in planning these visits by letting him know your most convenient time. A sign-up sheet is provided at the church entrance. Thank you.

**Monthly Parish Council Meeting** – will take place this coming **Tuesday, Jan. 15<sup>th</sup>, 2019** at 7:00 p.m. at the parish hall.



**Knights of Columbus 4<sup>th</sup> Degree Monthly Meeting** – will take place this coming Thursday, Jan. 17<sup>th</sup>, at 7:00 p.m. at OLPH Parish Centre.

**Catechetical Presentation** – will take place next **Sunday, Jan. 20<sup>th</sup>** after the Divine Liturgy.

**Society of St. Vincent de Paul, OLPH, Kamloops** – will hold their next monthly meeting on **Monday, January 21<sup>st</sup>** at 1:00 p.m. in SSVV Dining room on Briar St.

**Annual Parish General Meeting** – is planned to take place on **Sunday, January 27<sup>th</sup>, 2019.**

**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.

**The Most Holy Trinity Parish Stewardship:** Sunday, Jan. 6<sup>th</sup> - \$ 629.00 \*\*\*\* *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.

<i>The Gospel of Luke</i>	<i>From</i>	<i>To</i>	<i>Psalm(s)</i>
<b>1:26-38</b>	Jan 13, 2019	Jan 19, 2019	<b>Ps 4-5</b>
<b>1:39-56</b>	Jan 20, 2019	Jan 26, 2019	<b>Ps 6-7</b>
<b>1:57-80</b>	Jan 27, 2019	Feb. 02, 2019	<b>Ps 8-9</b>
<b>2:1-20</b>	Feb. 03, 2019	Feb. 09, 2019	<b>Ps 10-11</b>



**Ukrainian Catholic leader sees new possibilities for ecumenism** - CATHOLIC NEWS SERVICE – ROME –



The formal recognition of the Orthodox Church of Ukraine brings “a wind of hope” that new opportunities will be created for dialogue and concrete cooperation in the search for Christian unity, said the head of the Ukrainian Catholic Church.

Archbishop Sviatoslav Shevchuk, major archbishop of the Ukrainian Greek Catholic Church, said he already has agreed with the Orthodox Church’s newly elected Metropolitan Epiphanius of Kiev to draw up a “road map” to examine where the two churches could work together.

The archbishop made his comments in a long interview with *Glavcom*, a Ukrainian news site; the Ukrainian Catholic Church’s website published the English translation of the interview Jan. 10.

Ecumenical Patriarch Bartholomew of Constantinople formally signed a “*tomos*” Jan. 5 recognizing the Orthodox Church of Ukraine, which was formed by members of three separate Orthodox communities, including one formally tied to the Russian Orthodox Church for more than 300 years.

Patriarch Kirill of Moscow, head of the Russian Orthodox Church, which oversaw the largest branch of Orthodox faithful in Ukraine, strongly objected to the move and announced in October that his church was breaking its eucharistic communion with Constantinople.

The Vatican has not commented on the decision to recognize the independence of the Ukrainian church, insisting it was an internal Orthodox matter.

While the independence of the Orthodox Church of Ukraine was supported strongly by the country’s government and the majority of its people, Shevchuk said care must be taken to ensure that politicians do not use the church for their political advantage.

“The church must remain church, and state institutions and politicians must allow it to do so,” he said. “That is, politicians need to rid themselves of the temptation of instrumentalizing the church for their own interests.”

And, he said, “I hope that our Orthodox brethren are mature enough not to let themselves be used as political agitators in the upcoming elections. Otherwise, this will discredit the moral authority of the church.”

As for relations between the new Orthodox Church and the Ukrainian Catholic Church, Shevchuk said the ultimate goal must be to fulfill Jesus’ desire that his followers be one.

Locally, he said, that requires cooperation for “the good of the Ukrainian people, in the name of truth, in the name of seeking universal unity with Christians, which we call the ecumenical movement.”

Eastern Catholics, including the Ukrainian Catholic Church, and Orthodox share a common history, a common Byzantine liturgy and a common spirituality, he said, so “the convergence of Orthodoxy and the Catholic Church” is a goal pursued through the ecumenical dialogue on a national and universal level.

Full unity among all Christians in Ukraine “will be possible when the ecumenical process is crowned at the universal level by the restoration of eucharistic communion between Rome and Constantinople. This is not utopian thinking, as some people call it,” the archbishop said.

The official Catholic-Orthodox dialogue, he said, currently is looking at the relationship between the Catholic exercise of primacy by the pope as bishop of Rome and the synodal organization of the Orthodox churches. Shevchuk described the discussion as being “like digging a tunnel from two different sides, waiting for the two sides to meet each other.”