



First Sunday of the Great Fast - Sunday of Orthodoxy

Our Venerable Father Timothy of Symbola – Timothy was a monk who lived in the 8th century.

Our Holy Father Eustathius, Archbishop of Great Antioch (338) – Eustathius was Bishop of Berea, the modern Aleppo. He was transferred to Antioch and participated in the First Ecumenical Council held in Nicaea in the year 325. He was deposed from his see in 330 and sent into exile, where he died. His relics were brought to Constantinople under Emperor Zenon and Patriarch Calendion (482-485).

**** Sunday, February 14th, 2021**

Pastor: *Fr. Andrzej Wasylanko*

109 Tranquille Rd. Kamloops, BC V3B 3E8

Mailing address: *118 Don St., Kamloops, BC V2B 1B7*

*Phones: 250-376-3690 (church) ** 250-461-7249 (residence)*

Email: mostholytrinitypar@shaw.ca

Website: <http://kamloops.nweparchy.ca/>

Facebook: [holytrinitykamloopsbc](https://www.facebook.com/holytrinitykamloopsbc)



***The Most Holy Trinity Parish Public
Liturgical Services Postponed until
Sunday, Feb. 28th, 2021 (or further
notice)***

**Please join Holy Eucharist Cathedral (New Westminster) for
live-streamed coverage of liturgical services**

**** Sundays **** at 8:30 a.m. Divine Liturgy (Eng.) and at
10:30 a.m. Божественна Літургія (Укр.).***

<https://www.facebook.com/holyeucharistcathedral/>

Youtube https://www.youtube.com/channel/UCPp1JaDotlj_4h3aAJq0Srg

Telus TV channel by tuning to channel 876 on TELUS Optik.

Also * Live streaming from the Exaltation of the Holy
Cross Parish, Surrey - 09:00 AM & 11:00 AM -**

<https://www.facebook.com/crossparish>

St. George parish in Prince George – please follow this link for bulletin and liturgical schedules:

<https://sgparish263873799.files.wordpress.com/2021/02/sunday-of-forgiveness.pdf>



The Divine Liturgy of St. Basil the Great is celebrated today.

Troparion, Tone 5: Let us the faithful acclaim and worship the Word,* co-eternal with the Father and the Spirit,* and born of the Virgin for our salvation.* For He willed to be lifted up on the cross in the flesh, to suffer death* and to raise the dead by His glorious resurrection.

Troparion, Tone 2: We bow before Your most pure image, O kind Lord,* and beg pardon for our sins, O Christ our God.* Of Your own will You consented to ascend the Cross in the flesh to free Your handiwork from enslavement to the enemy.* In thanksgiving we cry aloud to You:* by coming to save the world, our Saviour, You filled all things with joy.

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

Kontakion, Tone 8: The uncircumscribed Word of the Father* became circumscribed when He took flesh of you, O Mother of God,* and when He restored the divine image to its ancient glory,* He suffused it with the beauty of God.* Therefore, confessing our salvation in deed and word,* we portray it in images.

Prokeimenon, Tone 4

Blessed are You, Lord God of our fathers,* and praised and glorified is Your Name for ever.

verse: For You are righteous in everything You have done to us.
(Daniel 3:26,27)

Epistle - Hebrews 11:24-26,32-40; 12:1-2

A reading from the Epistle of the Holy Apostle Paul to the Hebrews.

Brothers and Sisters, by faith Moses, when he was grown up, refused to be called a son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. He considered abuse suffered for the Christ to be greater wealth than the treasures of Egypt, for he was looking ahead to the reward.

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.

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

Alleluia, Tone 4 - Moses and Aaron are among His priests and Samuel among those who call upon His name.

verse: They called on the Lord, and He heard them. (*Psalm 98:6*)

Gospel John 1:43-51

At that time, Jesus decided to go to Galilee. He found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." When Jesus saw Nathanael coming toward him, he said of him, "Here is truly an Israelite in whom there is no deceit!" Nathanael asked him, "Where did you get to know me?" Jesus answered, "I saw you under the fig tree before Philip called you." Nathanael replied, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than these." And he said to him, "Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man."



Hymn to the Mother of God

In you, O Full of Grace, all creation rejoices: the angelic ranks and all the human race. Sanctified temple and spiritual paradise, virgins' pride and boast, from whom God is made flesh and became a little Child; and He who is our God before all ages, He made your womb a throne, and He made it wider than all the heavens. In you, O Full of Grace, all creation rejoices. Glory be to you.

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.* Alleluia, alleluia,* alleluia. (*Psalm 32:1*)

**** ANNOUNCEMENTS ****



Dear Parishioners, please be assured of my prayers and well wishes in this continuing time of battle with the coronavirus.

Our time of closure for public services has been extended yet again, so please continue participating in online or televised services and remain united with each other in thought and prayer. Keep up the phone calls and don't forget those who may not receive many calls, emails, texts, etc.



The Role of Icons in Prayer

592

An icon is written (painted) in prayer and for prayer. To recognize and understand an icon one needs to contemplate it prayerfully. Someone who only views an icon will understand it only as a work of art. The process of contemplating an icon needs to be learned. The word “contemplation” here means “to look to the depth.” The first step toward contemplation is to concentrate the gaze on the icon. Thus, we place a lamp before the icon—a sign of divine light. Concentration leads to interior silence. When we raise our gaze to the icon, we see a figure or group of figures. The inscription on the icon informs us as to whom or what event we are gazing upon.

593

The person of Christ is depicted on the icon with certain recognizable signs. One of these signs is the cross-in-halo around the head of Christ. Within this halo is the Greek inscription ὁ ὢν (ho On), which means The-One-Who-Is (see Ex 3:14). Christ is usually depicted in a red tunic, covered with a blue mantle. The royal red of the tunic signifies the divine nature of Christ, which in his Incarnation was clad in his human nature, represented by the blue mantle. In icons of the Transfiguration, Resurrection, Ascension, and Fearful Judgment, as well as icons of the Christ-Child with the Mother of God, the vestments of Christ are

depicted in gold or white, signifying the divine nature and the glorified human nature of Christ.

594

The Mother of God is depicted on icons in a red veil that covers her head and shoulders, a symbol of the divine grace with which God fully gifted her. The veil covers a blue tunic, a symbol of her humanity. On her forehead and shoulders are three gold stars that symbolize her perpetual virginity. She is a “virgin before childbirth, a virgin in childbirth, and remains a virgin after childbirth.”

*** ***Catechism of the Ukrainian Catholic Church – “Christ Our Pascha” #592-4, p. 197*** ***

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



**** To Ponder – The Fathers & Mothers Speak *****

“They asked Abbot Macarius: how should one pray? The old man answered: There is no need to waste time with words; it is enough to hold out your hands and say: Lord, according to your desire and your wisdom, have mercy. If you are hard pressed in the struggle, say: Lord, save me! He knows what is best for you, and He will have mercy on you.” Church Fathers

*“God is always there. He never leaves our prayers unanswered.”
St. Mother Teresa of Calcutta*

Commentary on the Sunday Gospel Reading:

<https://godwithusonline.org/reflections/the-sunday-of-orthodoxy-ukrainian/>



Please Pray for health of ... All those affected by the coronavirus, and: Fr. Emil K., Ambrose Sh., Jennie H., Robert M., Dave & Betty C., Krzysztof & Ewa W., Matt D., Alexandra & Oleh K., Miroslaw G., John N., Fr. John N., T.W., Bill P., Thomas H.,



Bohdan R., Lawrence & Ping B., Peter O., Gladys O., Alex S., Jessica N., Olga P., Sharon B., Zonia R., Brian K., Maria Z., Jayne & Ernie P., Mary W., Sam D., Ray O., Mary E., Sharon & Al L., Joe S., Jeanne R., Emily H., Lisa M., Michael L., Greg H., Melynda S., Ann D., Joyce K., Suzanne C., Clay B., Maria W., Anne D., all sick brothers and sisters in our families and 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 Supporters

– **Дякуємо** – Our gratitude to everyone for your prayers & ongoing financial support of our parish and for all other ways in which you assist our church community.

Thank you – on behalf of our parish we would like to express our sincere gratitude to Mr. Mark Pawlyshyn and his family for their generous gift of \$200 in memory of our late sister in Christ, Jessie Pawlyshyn. The first anniversary memorial service for the soul of the late Jessie will be celebrated on Thursday, April 29th.

Spiritual Journey during Covid-19 Closure – Time of Personal Prayer & Confession - dear brothers & sisters in Christ, although our churches are closed for public liturgical services (until Sunday, Feb. 28th, 2021), it is still possible to come for private prayer and the Sacrament of Confession & to receive Holy Communion by appointment only, during which the protocols of social distancing will be adhered to. Please call Fr. Andrzej to arrange a time. Also the faithful will be able to receive the Eucharist after their confession.

Society of St. Vincent de Paul, OLPH, Kamloops – will hold their next monthly Zoom meeting tomorrow, **Monday, February 22nd at 11:30 a.m.**

Clergy of New Westminster Eparchy – during this year's Lenten season, New West clergy will participate in two online programs: 1. **Each Tuesday** from 10:30 a.m. to 11:15 a.m. (Feb. 16 - March 30) "JP33" (Jesus Prayer 33) Prayer Challenge & 2. **Each Friday** from 10:00 a.m. to 11:30 a.m. (February 19 - March 26) "Making Friends with the Fathers: Patristic Texts on Pastoral Ministry, an online study for Clergy".

2021 Lenten Mission – will take place online. We are invited to join in reflection on the prayer of St Ephrem the Syrian. When:

Friday nights from 7:30 p.m. to 8:30 p.m. **Feb. 26** and **March 5**. The mission will be conducted by our Eparchial clergy: Fr. Mykhailo Ozorvych, Fr. Andriy Malysh & Fr. Yuriy Vyshnevsky. Welcoming & opening prayer by Most Rev. Bishop David Motiuk. Follow the link to register:

<https://forms.gle/uGGA5ttTrQ5Ks4dK7>

All Souls Saturday (Задумні Суботу) – prayers for our beloved deceased ones will take place on 2nd, 3rd & 4th **Saturdays of Lent** (Feb. 27, March 6 & 13). If needed, please provide Fr. Andrzej with additional names to be added to your family's deceased list.

Annual General Meeting - due to the extension of province-wide restrictions, we cannot hold our AGM at its usual time. We are very fortunate and blessed that all the members of the Executive (Parish Council) have agreed to stay on at their positions until we will be allowed to gather in person for the meeting.

Join The Conversation With The Ukrainian

Catholic Church - Thursday nights at 4:00 – 6:00 p.m. Join us weekly to dialog with Bishop Brian Bayda, clergy and featured speakers. Follow us on [Tranquillight Calling YouTube channel](#). Email your questions and receive the Zoom link:
ucconversation@gmail.com

Sacrament of Reconciliation at SAA – Fr. Andrzej will assist Roman Catholic clergy in the Sacrament of Reconciliation at St. Ann's Academy on Thursday, March 11th. We will begin at 9:00 a.m.

Kamloops Catholic Schools 2021 Fundraising Raffles - an opportunity to support our Catholic School education and to win exciting prizes: **St. Ann's Academy - 1st Prize:** \$1500 cash; **2nd Prize:** Sun Peaks Lookout Ridge Condo Rental (4 nights); **3rd Prize:** Broil King Baron 400 Pellet Barbecue. **Draw Date:** March 10, 2021 at 2:00 p.m. & **OLPH School – 1st Prize:** \$3500-65" TV, Sound Bar, Nintendo Switch & Mario Kart * Deluxe, iPad Pro 11" 256 GB, Air Pods Pro; **2nd Prize** - \$1500 Art Knapp Gift Certificate & **3rd Prize** - \$500 Downtown Certificate, Etsy Gift Certificate. **Tickets:** \$5 each. Draw to take place on March 12th at 1:30. For more information and to purchase tickets, please call Fr. Andrzej at 250-461-7249.

Next Course from God With Us Online - DYING TO SIN - The First Steps in Askesis -- Mondays, February 22, March 1 & 8 @ 8 - 9 p.m. ET. Are we all called to askesis, or asceticism, or is it only the

calling of a select few? Join us this Great Lent as we learn from the great ascetics of the Church, discovering how to apply the practice of askesis in our own lives. To register, please visit the “Upcoming Events” at <https://godwithusonline.org>

Please follow this link to Pope Francis’ message for Lent 2021:

http://www.vatican.va/content/francesco/en/messages/lent/documents/papa-francesco_20201111_messaggio-quaresima2021.html



Prayer During the Coronavirus Outbreak

Lord, Our God,
We thank you for the life that is your gift,
For the providence that sustains us,
And for your wisdom that directs the course of our days. The threat of an infection of coronavirus is upon us today. This disease causes fear among us and has claimed lives.



We humbly beg you, loving Lord, dispel our fear and deliver us from this and other diseases.

Heal those who are afflicted and stop the spread of the virus.

Strengthen us in charity to care for one another.

For You are a God of mercy, kindness, and love, and we glorify You Father, Son, and Holy Spirit, now and for ever and ever.

Amen.

Prayer of Spiritual Communion



My Jesus, I believe that You are present in these Holy Gifts!

I love You above all things and I desire to receive You into my soul.

Since I cannot receive You now, I place before You my whole life and hope, O loving Master; and I ask, pray, and entreat You:

Make me worthy to partake in a mystical way and with a pure conscience of Your awesome and heavenly Mysteries:

for forgiveness of sins, for the pardon of offenses, for communion

of the Holy Spirit, for the inheritance of the kingdom of heaven, for confidence before You, and not for judgment or condemnation.

I embrace You as You enter and abide in me, and I unite myself completely to You. Permeate my soul and body, and never permit me to be separated from You. Amen.

Lenten Scriptural Readings for this week

Monday: Genesis 3:21-4:7; Proverbs 3:34-4:22 & Isaiah 4:2-5:7

Tuesday: Genesis 4:8-15; Proverbs 5:1-15 & Isaiah 5:7-16

Wednesday: Genesis 4:16-26; Prov. 5:15-6:3 & Isaiah 5:16-25

Thursday: Genesis 5:1-24; Proverbs 6:3-20 & Isaiah 6:1-12

Friday: Genesis 5:32-6:8; Proverbs 6:20-7:1 & Isaiah 7:1-14



The Sunday of Orthodoxy is the first Sunday of Great Lent.



The dominant theme of this Sunday since 843 has been that of the victory of icons. In that year, the iconoclastic controversy, which had raged on and off since 726, was finally laid to rest, and icons and their veneration were restored on the first Sunday in Lent. Ever since, this Sunday has been commemorated as the

"Triumph of Orthodoxy."

The Seventh Ecumenical Council dealt predominantly with the controversy regarding icons and their place in Orthodox worship. It was convened in Nicaea in 787 by Empress Irene at the request of Tarasios, Patriarch of Constantinople. The Council was attended by 367 bishops. Almost a century before this, the iconoclastic controversy had once more shaken the foundations of both Church and State in the Byzantine empire. Excessive religious respect and the ascribed miracles to icons by some members of society, approached the point of worship (due only to God) and idolatry. This instigated excesses at the other extreme

by which icons were completely taken out of the liturgical life of the Church by the Iconoclasts. The Iconophiles, on the other-hand, believed that icons served to preserve the doctrinal teachings of the Church; they considered icons to be man's dynamic way of expressing the divine through art and beauty.

The Council decided on a doctrine by which icons should be venerated, but not worshipped. In answering the Empress' invitation to the Council, Pope Hadrian replied with a letter in which he also held the position of extending veneration to icons, but not worship, the last befitting only God.

The decree of the Council for restoring icons to churches added an important clause which still stands at the foundation of the rationale for using and venerating icons in the Orthodox Church to this very day: *"We define that the holy icons, whether in colour, mosaic, or some other material, should be exhibited in the holy churches of God, on the sacred vessels and liturgical vestments, on the walls, furnishings, and in houses and along the roads, namely the icons of our Lord God and Saviour Jesus Christ, that of our Lady the Theotokos, those of the venerable angels and those of all saintly people. Whenever these representations are contemplated, they will cause those who look at them to commemorate and love their prototype. We define also that they should be kissed and that they are an object of veneration and honour (timitiki proskynisis), but not of real worship (latreia), which is reserved for Him Who is the subject of our faith and is proper for the divine nature. The veneration accorded to an icon is in effect transmitted to the prototype; he who venerates the icon, venerated in it the reality for which it stands"*.

A Regional Synod was called in Constantinople in 843 under Empress Theodora. The veneration of icons was solemnly

proclaimed at the Hagia Sophia Cathedral. The Empress, her son Michael III, Patriarch Methodios, and monks and clergy came in procession and restored the icons in their rightful place. The day was called "*Triumph of Orthodoxy*." Since that time, this event is commemorated yearly with a special service on the first Sunday of Lent, the "Sunday of Orthodoxy".

The name of this Sunday reflects the great significance which icons possess for the Orthodox Church. They are not optional devotional extras, but an integral part of Orthodox faith and devotion. They are held to be a necessary consequence of Christian faith in the incarnation of the Word of God, the Second Person of the Trinity, in Jesus Christ. They have a sacramental character, making present to the believer the person or event depicted on them. So the interior of Orthodox churches is often covered with icons painted on walls and domed roofs, and there is always an iconostasis, separating the sanctuary from the nave, often with several rows of icons. Icon corners (iconostasion) are very common among the faithful.