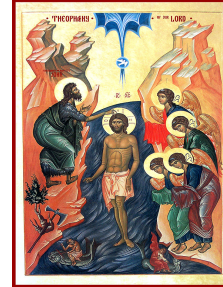


# ***Sunday before and Eve of Theophany***

The Holy Martyrs Theopemptus and Theonas; The Venerable Syncretica.

*Неділя перед Богоявленням. Навечір'я Богоявлення. Свв. мчч. Теопемпта й Теони. Прп. Синклитикії Олександрійської.*



**\*\* Sunday, January 5<sup>th</sup>, 2025\*\***



Most Holy Trinity Ukrainian Catholic Church

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**Christ is Born!**

**- Glorify Him!**

**Христос Родиться!**

**- Славте Його!**

**Christ is Baptised!**

**In the Jordan by John!**

**Христос Хрещється!**

**В Йордані! від Йоана!**

\*\*\*\*\*

## ***Parish Liturgical Services***

***Sunday, Jan. 5<sup>th</sup>*** \*\*\* 9:30 a.m. \* Confessions/Rosary \*\*\*

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

**Monday, January 6<sup>th</sup> - Feast of Theophany**

**10:00 a.m.** - Divine Liturgy

***Tuesday, Jan. 7*** \*\*\* 3:00 p.m. "Moleben to the Merciful Christ"

***Thursday, Jan. 9*** \*\*\* 9:30 a.m. Div. Lit.: Special Intention

***Friday, Jan. 10*** \*\*\* 9:30 a.m. Div. Lit.: Special Intention

**Sunday, Jan. 12<sup>th</sup> \*\* 9:30 a.m. \* Confessions/Rosary \*\*\* 10:00 a.m. \*\*\* Div. Lit. & Great Sanctification of Water (Eng./Ukr.):**  
*God's blessings to all parishioners*



**Troparion, Tone 8:** You came down from on high, O Merciful One,\* and accepted three days of burial\* to free us from our sufferings.\* O Lord, our life and our resurrection,\* glory be to You.

**Troparion, Tone 4:** Make ready, O Zabulon, \* and prepare yourself, O Nephtali; \* O river Jordan, stop and receive with joy \* the Master coming to be baptized. \* O Adam, rejoice with the first mother, Eve, \* and do not hide yourselves as before in paradise. \* For having seen you unclothed \* Christ has appeared to clothe you with the first robe: \* He has appeared to renew all creation.

Glory be to the Father and to the Son and to the Holy Spirit.

**Kontakion, Tone 8:** When You rose from the tomb,\* You also raised the dead and resurrected Adam.\* Eve exults in Your resurrection,\* and the ends of the world celebrate Your rising from the dead,\* O most merciful One.

Now and for ever and ever. Amen.

**Kontakion, Tone 4:** Today the Lord stood in Jordan's current telling John: \* Do not be afraid to baptize Me, \* for I have come to save Adam, the first man.

**Prokeimenon (Tone 6):** Save Your people, O Lord, \* and bless Your inheritance.

**Verse:** Unto You I will cry, O Lord my God, lest You turn from me in silence.

**Epistle - 2 Timothy 4:5-8**

Timothy, my son, as for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully.

As for me, I am already being poured out as a libation, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me, but also to all who have longed for his appearing.

**Alleluia, Tone 8** - God, be merciful to us and bless us.

**verse:** Make the light of Your face shine upon us and have mercy on us. (*Psalm 66:2*)



**Gospel - Mark 1:1-8**

The beginning of the good news of Jesus Christ, the Son of God. As it is written in the prophet Isaiah, “See, I am sending my messenger ahead of you, who will prepare your way; the voice of one crying out in the wilderness:

‘Prepare the way of the Lord, make his paths straight,’”

John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel’s hair, with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, “The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. I have baptized you with water; but he will baptize you with the Holy Spirit.”

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



## Theophany

197 - At the baptism of Jesus Christ in the Jordan, the public ministry of the Saviour begins (see Mt 3; Mk1). John the Baptist

points to Christ in the Jordan and identifies Him as the “Lamb of God who takes away the sin of the world” (Jn1:29). During the baptism of Jesus, the Most Holy Trinity is made known: “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.”

“The voice of the Father” is the voice of the Heavenly Father, and the “Spirit in the form of a dove” is the Holy Spirit, who descends upon Christ, revealing him to be the Son of God. For this reason, Church tradition refers to the Baptism of Jesus Christ as the Theophany (from the Greek, meaning divine appearance) ...

198 - The Theophany at the Jordan is liturgically connected with the feast of the Nativity. In her celebration of both these events, Church tradition emphasizes that both the Incarnation and the Baptism of the Lord are when God appears (in Greek, theophania). In accordance with the text of the Great Blessing of Water at Theophany, “in the preceding feast we have seen you as a babe, and in this present feast as perfect human, appearing as our perfect God.” At the Nativity, God the Word “was born,” but now he “appears in the flesh to the human race.” At the Nativity, the “Sun of Righteousness” rose, and now it “shines forth.” In the liturgical tradition of the Church, the feast of Theophany is also called the feast of Illumination. The sticheras of the feast of Theophany elucidate the bond between the feasts of the Nativity and Theophany: What was announced by the angel is now announced to the people by the Baptist; the spilling of infant blood caused Bethlehem to become childless, but through the sanctified waters of baptism, the Jordan now has many children. What was announced by the star to the magi in Bethlehem is now revealed to the world by the Father himself. *Catechism of the Ukrainian Catholic Church* – “*Christ Our Pascha*” #197-8 p. 72-3

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

**A warm welcome** - to all parishioners & guests who join us today in our church for the Divine Liturgy. We wish you a blessed & healthy week!

**Thank you to all our Supporters & Volunteers –**



**Дякуємо** – We are very grateful to everyone for your continued support of our parish community. Many thanks to



UCLWC for their generous donation of \$4000. Our gratitude to Mr. Ihor Zubko & Mr. Piotr Drozd for their renovation work at the residence & to Mrs. Adelle Dmyterko & Mrs. Mary Emery for preparation work for today's meal. God bless you all!

**Please Pray for health of ...** All those wounded in the war in Ukraine & Holy Land and: Paulette K., Metropolitan Lawrence H., Al B., Sharon & Al L., Dawna S., Stella B., Louise M., Orest H., Mary & Dave E., Finn N., Amanda F., Anna N., Paul K., Maria M., Michelle M., Rita N., Lawrence & Ping B., Jill C., Shelly N., Elsie K., Wilma C., Janice R., Rob E., Dave C., Thomas H., Gladys & Oliver O., Jeanne R., Lisa M., Suzanne C., Clay B., 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 who would appreciate a visit.

**Theophany Eve Meal and Caroling (Shchedrij Vechir)** – will take place today, **Sunday, Jan. 5<sup>th</sup>, 2025** after the Divine Liturgy & Water Blessing at 10:00 a.m.

**Ukrainian Canadian Congress' Monthly Meeting** - will take place on Wednesday, Jan. 8<sup>th</sup> at 6:00 p.m. via zoom.

**“The Gospel of Matthew”** – our next session will take place this coming Friday, Jan. 10<sup>th</sup>, 2025 at 6:30 p.m. Please email Fr. Andrzej at [fr.wasylinko@gmail.com](mailto:fr.wasylinko@gmail.com) for the invite.

**Weekly Ukrainian Language Classes** – take place at our parish hall each Saturday from **1:00 p.m. to 2:30 p.m.** Please come and join us.

**A Biblical Walk Through the Mass** – 7<sup>th</sup> session with Dr. Edward Sri will be presented today on **Sunday, Jan. 12<sup>th</sup>** during our coffee time.

**Weekly Saturday Rallies for Ukraine** – take place in front of Kamloops City Hall from 3:00 p.m. to 4:00 p.m. Come and “Stand with Ukraine”.

**SSVP’s Monthly Meetings** – Board will be held on Monday, Jan. 13<sup>th</sup> & Members on Tuesday, Jan. 21<sup>st</sup> at 11:00 a.m.

**New Westminster Clergy Study Days** – will take place on Tuesday-Thursday, Jan. 13-16, 2025 at New Westminster.

**Knights of Columbus 4<sup>th</sup> Degree Monthly Meeting** – will take place on Thursday, January 16<sup>th</sup>, 2025 at 7:00 p.m. at OLPH Centre.



**Monthly Parish Council Meeting** – will take place next Sunday, January 19<sup>th</sup>, 2025 at noon at the parish hall.

**Special Request – Fundraiser for the Insurance Bill** – on behalf of our Parish Council, we are turning to the generosity of our faithful with a request for donations to cover the cost of our annual insurance bill. Our bill for this coming year is: \$6,456.75. So far, we have collected \$1,250. Please keep the donations coming. God bless and reward you.

**Spirit of Awareness** - Dear parishioners, if our brother/sister in Christ who usually sits next to you is not in church today, please contact them and ask how they are doing. Let them know that our parish community misses them!

**This Week’s Parish Stewardship:** Tuesday, Dec. 24 – \$980 (\$300 for insurance) & Sunday, Dec. 29 - \$4,532 (includes \$4000 from UCWLC & \$200 for insurance) \*\*\* May God bless you for your generosity.



**Basic Guidelines for Reception of Holy Communion:**

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 meet with the parish priest, please call, or email Fr. Andrzej in advance to arrange a time and a day.



### **Feast of Theophany**

*Then Jesus came from Galilee to John, at the Jordan, to be baptized by him. " (Matthew 3,13)*

Before the feast of the Theophany, Holy Church in her services exhorts her faithful: ' Leaving the glorious miracle of Bethlehem, let us quickly hasten to the Jordan with an ardent spirit; there we shall witness an awesome mystery...' (Exapostilarion of Matins of the 3rd of January). That awesome mystery is the mystery of the Theophany of the Lord, the self-revelation of God at the baptism of our Lord Jesus Christ in the river Jordan. In this mystery Jesus Christ reveals himself as the Messiah and Saviour. As Christ is baptized, the voice of his heavenly Father bears witness to the divine mission of Jesus: "You are my beloved Son, in you I am well pleased." (Mark 1, 11) The Holy Spirit bears witness to him by descending upon him in the form of a dove. St. John the Baptist also bears witness as he points to him, saying: "Behold the Lamb of God, who takes away the sins of the world." (John 1,29)

The feast of the Theophany of our Lord is among the most ancient and greatest feasts of our Ecclesiastical Year. The name of this feast, its history, and the revelation of the mystery of the Most Holy Trinity that accompanied it, deserves special consideration here.

### **Name of the Feast**

In the first centuries of Christianity, the feast of the Theophany was regarded as a collective feast for it embraced other events in the life of Jesus Christ which bore witness to his divinity — namely, His Nativity, the homage of the Wise Men from the East, His baptism, the miracle at Cana of Galilee and the miraculous multiplication of the loaves. Thus our name "Theophany" must be understood in the plural sense for it means a feast of holy Theophanies. In ancient times, on the feast of the Theophany the solemn baptism of the catechumens took place. This baptism was also called light or enlightenment (illumination), and the catechumens were called "the enlightened". Hence the feast of the Theophany was called Enlightenment or Illumination, the Feast of Lights and Holy Lights, for Jesus came to enlighten all people, "The people who sat in darkness have seen a great light; and upon those who sat in the region and shadow of death, a light has arisen." (Matthew 4, 16) Some authors are of the opinion that this feast was also called the feast of lights because during the baptism of the catechumens the church was lit up with a great number of candles, symbols of the light of the knowledge of the true God.

The Western Church in ancient times called the Lord's Theophany the day of the manifestation or manifestations, and in celebrating this day, she solemnized the following events: the manifestation of the star, the homage of the Wise Men, the baptism of Jesus and the miracle at Cana of Galilee. St. Augustine (+430) in his sermon on the Epiphany said: "Today we celebrate the mystery of the Epiphany on earth. Today God, by means of a star in the heavens, heralded his Nativity; and by baptism in the



Jordan, he sanctified water for the renewal of mankind; at a wedding in Cana of Galilee, he changed water into wine; and with five loaves of bread he fed five thousand people.

### **The History of the Development of the Feast**

In the Eastern Church the feast of the Theophany, except for the feasts of the Pasch and the Descent of the Holy Spirit, is one of the oldest festivals. This feast was first celebrated at the end of the second or at the start of the third century. St. Clement of Alexandria (+215) mentions it in his works. The Apostolic Constitutions, a work of the fourth century, speak of this festival thus: "Let them celebrate the feast of the Theophany, for on that day Christ's divinity was revealed, which was confirmed by the Father at his baptism, and by the Holy Spirit in the form of a dove pointing to Christ." In the third century, St. Hippolytus of Rome (#235) and St. Gregory the Wonderworker of Neocaesarea (+270) mention it in the church services; and in the fourth century, Gregory of Nyssa, St. John Chrysostom, St. Augustine and other Fathers of the Church preached on this festival.

The feast of the Theophany later spread from the East to the West. The Calendar of Philocalus of the year 354 did not as yet have the feast of the Theophany. In 361 it is already celebrated in Gaul, (modern France); in 383 in northern Italy, then in Spain, in the time of St. Augustine in Northern Africa and about the year 400 in Rome.

The Holy Fathers and preachers of the Western Church such as Paulinus of Noli, Chrysologus of Ravenna, and Isidore of Seville, on the feast of the Theophany emphasize more and more the homage of the Wise Men. In time, in the West the 6th of January became the feast of the Three Kings, and the commemoration of the baptism of Christ was transferred to the 13th of January.

Regarding the history of the celebration of the feast of the Theophany in the East, we may distinguish three periods. In the first period, throughout the third century, the feast included the

Nativity of Christ, His Baptism, the homage of the Wise Men and the miracle in Cana of Galilee. In the second period, during the fourth century, among the above mentioned events, the Nativity of Christ held first place. During the third period, toward the end of the fourth century, the feast of the Nativity of Christ and the homage of the Wise Men became separated from the feast of the Theophany and were transferred to the 25th of December. January 6th became the day on which only the Baptism of Christ was commemorated. The feast of the Theophany during the reign of Theodosius the Younger (+450) became a state holiday.

In the Eastern Church, this feast is one of the twelve principal feasts. The Apostolic Constitutions say in regard to the Theophany: "Let the day on which the Lord revealed His divinity be held among you in high respect". It has a four-day pre- and an eight-day post-feast. Anatolus of Constantinople (5c), Sophronius of Jerusalem (7c), Cosmas of Maiuma, John Damascene, Germanus of Constantinople (8c) and Joseph the Studite (9c), all contributed to the liturgy for this feast.

### **The Feast of the Theophany and the Mystery of the Holy Theophany**

The feast of the Baptism of our Lord places before our eyes one of the greatest and most profound truths of our holy faith — the mystery of the Most Holy Trinity. At the baptism of Christ, the Most Holy Trinity was clearly revealed and bore witness to the divinity of Christ. In the Third Hour (Terce) of the Vigil of the feast we read: "The Trinity, our God, revealed Himself to us today as free from division; for the Father uttered the clear testimony to His Son, the Spirit descended from heaven in the likeness of a dove, and the Son bowed his pure head to the Forerunner, and being baptized, saved mankind from bondage, since He is the Lover of mankind." In one of the sticheras in the Lytiya service of the feast we sing: "Seeing you, O Christ God, coming to him in the river Jordan, John said: *'Why do you, who are undefiled, come to a servant, O Lord? In whose name shall I*

*baptize you? Of the Father? But you bear Him within You! Of the Son? But You are this Son made flesh! Of the Holy Spirit? But You know that through Your own mouth You give Him to the faithful! O Triune God, here revealed, have mercy on us."*

Our Slavonic Prologue on the 6th day of January contains a profound sermon on the Baptism of Jesus Christ by St. Proclus, Patriarch of Constantinople. He puts into the mouth of St. John the Baptist, the following words expressing the faith of holy Church in the divinity of Christ: *"How dare I stretch forth my hand and place it on the head of Him who sustains all things? How dare I touch Him before whom the choirs of angels tremble? How dare I approach him whom the Seraphim dare not come near? Hence with awe they cry: holy, holy, holy. Truly heaven is filled with your glory and the earth with your wonders. How dare I approach the Unapproachable One before whom tremble the Cherubim and all the heavenly hosts? How dare I baptize the Creator of nature? How dare I baptize him to whom the Pure Virgin Mary gave birth and after giving birth remained a virgin?... I can only say: You, O Lord, are the Master, I, the servant; You are the Creator, I, the creature. You are the Sun, I the star; You are the Shepherd, I the sheep; You are the King, I the soldier; You are the light, I the candlestick. You are the Archpriest, and I an earthling... I am a mortal, but you are Immortal... And John touching the most pure head of the Lord, baptized One of the Holy Trinity. Immediately he saw heaven opened and the Holy Spirit descending and coming upon Him."*

St. Gregory the Theologian in a sermon on the holy lights of the Lord's theophanies, gives a sketch of the mystery of the Most Holy Trinity: *"God is divided, so to speak, in an undivided manner, and unites in a divided manner because the Divinity is one in Three Persons and the One is Three, in which Three is the Divinity, or to be more exact, which Three are the Divinity... The Father is the Father and is eternal because he has no beginning from another. The Son is the Son, and is not without beginning*

*because he is from the Father. However, if you understand beginning in relation to time, then the Son also is without beginning because the Creator of time is not subject to time. The Spirit is indeed the Holy Spirit who emanates not through birth but through origin.”*



***Prayer for the Afflicted People of Ukraine in Time of War***

God of peace and justice, we pray for the people of Ukraine today. We pray for peace and the laying down of weapons. We pray for all those who fear for tomorrow, that Your Spirit of comfort would draw near to them. We pray for those with power over war or peace, for wisdom, discernment, and compassion to guide their decisions. Above all, we pray for all Your precious children, at risk and in fear, that You would hold and protect them. We pray in the name of Jesus, the Prince of Peace. Amen.



***Prayer to St. Monica***

Lord our God, ever merciful to all who hope in you, You adorned your servant Monica with the priceless gift of reconciling her husband and children to you. You listened to her fervent and continuous prayers calling St. Augustine from the ways of error to serve you in holiness, making of him a sign of conversion in the world. Please bring back to you those who we love.

Amen.

**БОЖЕСТВЕННА ЛІТУРГІЯ:**

**Тропаріон (Тоне 8):** З висоти зійшов Ти, Милосердний,\* і триденне погребення прийняв Ти,\* щоб нас звільнити від страждань.\* Життя і воскресіння наше,\* Господи, слава Тобі.

**Тропар (глас 4):** Готуйся, Завулоне, зодягнись у прикраси, Нефталіме,\* Йордане ріко, зупинися\* і радісно приймай Владика, що йде хреститись.\* Веселися, Адаме, з праматір'ю,\* і не скривайтесь, як колись у раю,\* бачивши вас нагими, він появився,\* щоб зодягнути в первісну одягу.\* Христос з'явився, бажаючи оновити все творіння.

+Слава Отцю, і Сину, і Святому Духові.

**Кондак (глас 8):** Коли Ти воскрес із гробу,\* то й померлих підняв,\* і Адама воскресив;\* радіє Єва воскресінням Твоїм\* і кінці світу прославляють\* Твоє з мертвих воскресіння,\* Багатомилостивий.

І нині, і повсякчас, і на віки вічні. Амінь.

**Кондак (глас 4):** У струях днесь Йординових був Господь,\* каже Йоанові: \* Не бійся мене хрестити,\* я бо прийшов спасти Адама первозданного.

**Прокімен (глас 6):** Спаси, Господи, людей твоїх і благослови насліддя твоє (Пс. 27,9).

**Стих:** До Тебе, Господи, взиватиму, Боже мій, щоб не відвертався Ти мовчки від мене (Пс. 27,1).

**Апостол: 2 Тим; 4, 5-8.**

Сину Тимофею, будь тверезим у всьому, знось напасті, виконуй працю євангелиста. Виконуй твою службу. Бо я вже готовий пролити мою кровну жертву, і час мого відходу настав. Я змагався добрим змагом, скінчив біг, віру зберіг. Тепер же приготований мені вінець справедливості, що

дасть мені того дня Господь, справедливий Суддя; та не лише мені, але всім тим, що з любов'ю чекали його появи.

**Алилуя (глас 5)** - Боже, ущедри нас і благослови нас (Пс. 66,2).

Стих: Просвіти лице твоє на нас і помилуй нас (Пс. 66,2).

**Євангеліє: Марка 1, 1-8.**

Початок євангелія Ісуса Христа, Сина Божого. Як написано в пророка Ісаї: Ось я посилаю мого посланця перед тобою, який приготує тобі дорогу. Голос вопіючого в пустині : готуйте дорогу Господеві, вирівняйте стежки його. Так виступив Іван, христячи у пустині та проповідуючи хрищення покаяння на прощення гріхів. І виходили до нього вся країна юдейська та всі мешканці Єрусалиму, христились від нього в ріці Йордані і визнавали гріхи свої. Іван був одягнений в. одягу з верблюжого волосу, носив ремінний пояс на бедрах і їв сарану й дикий мед. Він проповідував, кажучи: Слідом за мною йде сильніший від мене, якому я недостойний, нахилившись, розв'язати ремінця його сандалів. Я вас христив водою, а він христитиме Духом Святим.

**Причасний** - Хваліте Господа з небес,\* хваліте Його на висотах (Пс 148,1). \* Алилуя (х3).