



THE CATHOLIC PARISH OF THE
DORMITION

OF THE MOST HOLY MOTHER OF GOD

ПАРАФІЯ УСПІННІА ПРЕСВ. БОГОРОДНИЦІ

A PARISH OF THE UKRAINIAN CATHOLIC EPARCHY OF EDMONTON

Sunday, December 29th

Sunday after the Nativity of Christ Commemoration of the Holy and Righeous Joseph the Betrothed, David the King, and James, Brother of the Lord. Tone 4;

The Holy Children who were murdered by Herod in Bethlehem;

Our Venerable Father Marcellus, Hegumen of the Monastery of the Sleepless Ones

& New Year's Day, January 1st, 2020;

The Circumcision of Our Lord, God and Saviour Jesus Christ;

Our Father Among the Saints Basil the Great, Archbishop of Caesarea in Cappadocia

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15608 -104 Avenue,
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Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am

& Melkite (Arabic) D.L.
at 2 pm

Akathist or Molebyn
Most Wednesdays at 6 pm
(see calendar)

Parish Website:

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Christ Is Born!
Let us Glorify Him!
and Happy New Year!

Sunday after the Nativity: Commemoration of the Holy Righteous David the King, Joseph the Betrothed, and James the Brother of the Lord

The Holy Prophet-King David, Saint Joseph the Betrothed, and Saint James the Brother of the Lord are commemorated on the Sunday after the Nativity. If there is no Sunday between December 25 and January 1, their commemoration is moved to December 26.

Holy Righteous Joseph the Betrothed

Saint Joseph the Betrothed was of the lineage of King David. In his first marriage, he had four sons and two daughters. After he became a widower, Saint Joseph led a life of strict temperance. He was chosen to be the husband and guardian of the Most Holy Theotokos, who had taken a vow of virginity.

An angel told him of the Incarnation of the Son of God through her. Saint Joseph was present when the shepherds and the Magi worshiped the new-born divine Infant. On the orders of the angel, he fled into Egypt with the Mother of God and the Infant Jesus, saving them from the wrath of King Herod. He lived in Egypt with the Virgin Mary and the divine Child, working as a carpenter. Saint Joseph reputedly died at the age of one hundred.



Holy Righteous David the King

The Holy Prophet-King David was a forefather of our Lord Jesus Christ according to the flesh. The youngest son of Jesse, David shepherded a flock of sheep belonging to his father. He was distinguished by his deep faith, and he zealously fulfilled the will of God.

During a battle with the Philistines, he vanquished the giant Goliath in single combat, which decided the outcome of the war in favour of the Israelites. He endured many things from King Saul, who saw him as a favourite of the people and his rival. David, however, showed his own decency and magnanimity. Twice, when he had the possibility of killing Saul, he did not do so.

After Saul and his son perished, David was proclaimed king of the southern part of Israel, and after Saul's second son was killed, he became king of all Israel. He built a new capital, Jerusalem ("the City of Peace"), and a new tabernacle. His great wish to build a Temple was not realized. It was foretold to him that his son would build the Temple.

The life of the Prophet David was darkened by a grievous falling: he took Uriah's wife for himself, and sent Uriah to his death in battle. He was also an example of great repentance, humbly and with faith bearing the sorrows sent in punishment for his sins. Saint David gave a model for repentance in Psalm 50/51. King David died in great old age with steadfast faith in the coming of the promised Messiah, our Lord Jesus Christ. His divinely-inspired Psalter is widely used in the divine services and in personal prayers. (See the Books of Kings and Chronicles).

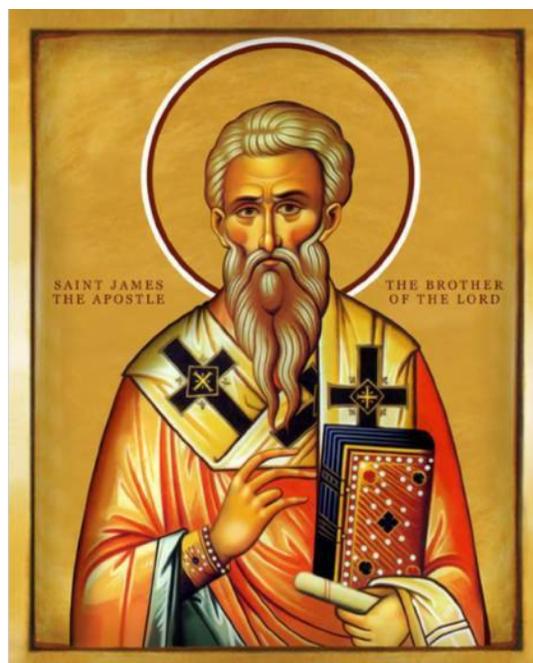
The holy Prophet-King David is invoked by those facing a difficult situation, such as an interview, etc.



Righteous James the Brother of the Lord

The Holy Apostle James, Brother of the Lord, was the eldest son of Joseph the Betrothed from his first marriage with Solomonia. The Apostle James is remembered after the Feast of the Nativity of Christ together with his father Joseph and the Prophet-King David, since he accompanied his family on the Flight into Egypt and lived there with the Infant Jesus, the Mother of God and Joseph. Later, he returned to Israel with them.

After the Ascension of the Lord, Saint James was the first Bishop of Jerusalem, gaining the great esteem not only of Christians, but also of Jews. He was thrown from the roof of the Jerusalem Temple because he had publicly preached to the people about the God-Manhood of the Lord Jesus Christ. The Holy Apostle James is also commemorated on October 23.



After feast of the Nativity of our Lord and Saviour Jesus Christ

On December 29, the After feast of the Nativity, we commemorate the 14,000 holy infants who were put to death by King Herod in his attempt to kill the new-born Messiah (Mt. 2:16).

Today there is also a commemoration of all Orthodox Christians who have died from hunger, thirst, the sword, and freezing.



All three of these "Lives of the Saints" as well as the ones on page 1 are from oca.org

The Circumcision of our Lord and Saviour Jesus Christ

On the eighth day after His Nativity, our Lord Jesus Christ was circumcised in accordance with the Old Testament Law. All male infants underwent circumcision as a sign of God's Covenant with the holy Forefather Abraham and his descendants [Genesis 17:10-14, Leviticus 12:3].

After this ritual, the Divine Infant was given the name Jesus, as the Archangel Gabriel declared on the day of the Annunciation to the Most Holy Theotokos [Luke 1:31-33, 2:21]. The Fathers of the Church explain that the Lord, the Creator of the Law, underwent circumcision in order to give people an example of how faithfully the divine ordinances ought to be fulfilled. The Lord was circumcised so that later no one would doubt that He had truly assumed human flesh, and that His Incarnation was not merely an illusion, as certain heretics had taught.

In the New Testament, the ritual of circumcision gave way to the Mystery of Baptism, which it prefigured [Colossians 2:11-12]. Accounts of the Feast of the Circumcision of the Lord continue in the Eastern Church right up through the fourth century. The Canon of the Feast was written by Saint Stephen of the Saint Sava Monastery.

In addition to circumcision, which the Lord accepted as a sign of God's Covenant with mankind, He also received the Name Jesus [Savior] on the eighth day after His Nativity as an indication of His service, the work of the salvation of the world [Matthew 1:21; Mark 9:38-39, 16:17; Luke 10:17; Acts 3:6, 16; Philippians 2:9-10]. These two events -- the Lord's Circumcision and Naming -- remind Christians that they have entered into a New Covenant with God and "are circumcised with a circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ" [Colossians 2:11]. The very name "Christian" is a sign of mankind's entrance into a New Covenant with God.

Saint Basil the Great, Archbishop of Caesarea in Cappadocia

Saint Basil the Great, Archbishop of Caesarea in Cappadocia, "belongs not to the Church of Caesarea alone, nor merely to his own time, nor was he of benefit only to his own kinsmen, but rather to all lands and cities worldwide, and to all people he brought and still brings benefit, and for Christians he always was and will be a most salvific teacher." Thus spoke Saint Basil's

contemporary, Saint Amphilochius, Bishop of Iconium.

Saint Basil was born in the year 330 at Caesarea, the administrative center of Cappadocia. He was of illustrious lineage, famed for its eminence and wealth, and zealous for the Christian Faith. The saint's grandfather and grandmother on his father's side had to hide in the forests of Pontus for seven years during the persecution under Diocletian.

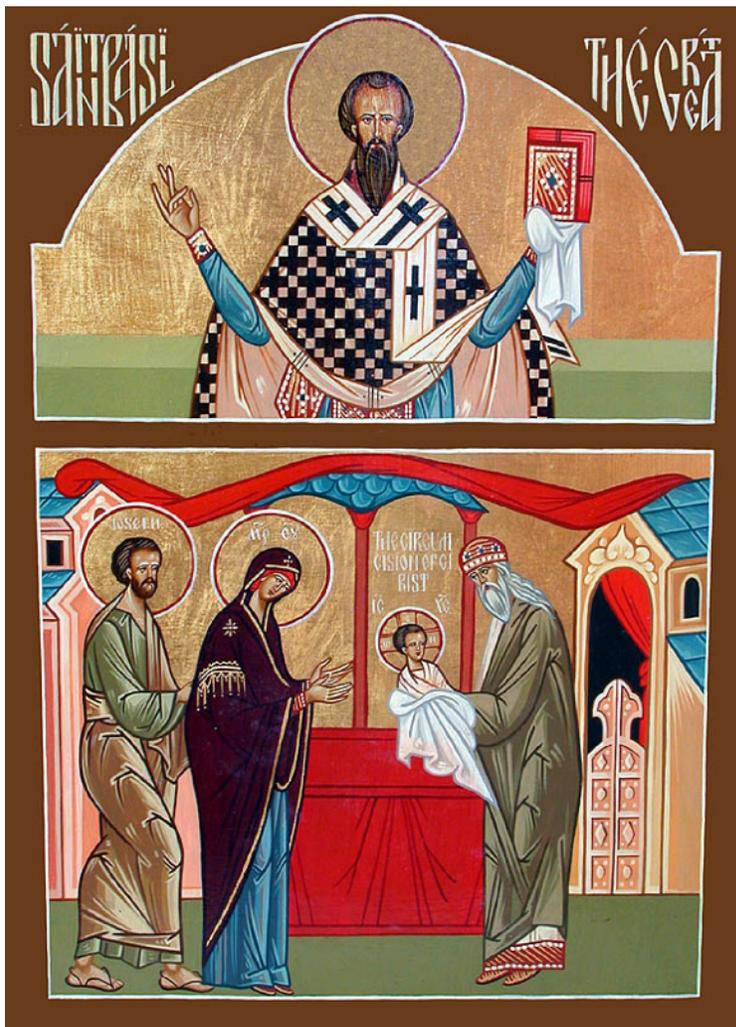
Saint Basil's mother Saint Emilia was the daughter of a martyr. On the Greek calendar, she is commemorated on May 30. Saint Basil's father was also named Basil. He was a lawyer and renowned rhetorician, and lived at Caesarea.

Ten children were born to the elder Basil and Emilia: five sons and five daughters. Five of them were later numbered among the saints: Basil the Great; Macrina (July 19) was an exemplar of ascetic life, and exerted strong influence on the life and character of Saint Basil the Great; Gregory, afterwards Bishop of Nyssa (January 10); Peter, Bishop

of Sebaste (January 9); and Theosebia, a deaconess (January 10).

Saint Basil spent the first years of his life on an estate belonging to his parents at the River Iris, where he was raised under the supervision of his mother Emilia and grandmother Macrina. They were women of great refinement, who remembered an earlier bishop of Cappadocia, Saint Gregory the Wonderworker (November 17). Basil received his initial education under the supervision of his father, and then he studied under the finest teachers in Caesarea of Cappadocia, and it was here that he made the acquaintance of Saint Gregory the Theologian (January 25 and January 30). Later, Basil transferred to a school at Constantinople, where he listened to eminent orators and philosophers. To complete his education Saint Basil went to Athens, the center of classical enlightenment.

(continued on next page)



Feast & Saint of the Day for January 1, continued (pg 2)...

... After a four or five year stay at Athens, Basil had mastered all the available disciplines. "He studied everything thoroughly, more than others are wont to study a single subject. He studied each science in its very totality, as though he would study nothing else." Philosopher, philologist, orator, jurist, naturalist, possessing profound knowledge in astronomy, mathematics and medicine, "he was a ship fully laden with learning, to the extent permitted by human nature."

At Athens a close friendship developed between Basil the Great and Gregory the Theologian (Nazianzus), which continued throughout their life. In fact, they regarded themselves as one soul in two bodies. Later on, in his eulogy for Basil the Great, Saint Gregory the Theologian speaks with delight about this period: "Various hopes guided us, and indeed inevitably, in learning... Two paths opened up before us: the one to our sacred temples and the teachers therein; the other towards preceptors of disciplines beyond."

About the year 357, Saint Basil returned to Caesarea, where for a while he devoted himself to rhetoric. But soon, refusing offers from Caesarea's citizens who wanted to entrust him with the education of their offspring, Saint Basil entered upon the path of ascetic life.

After the death of her husband, Basil's mother, her eldest daughter Macrina, and several female servants withdrew to the family estate at Iris and there began to lead an ascetic life. Basil was baptized by Dianios, the Bishop of Caesarea, and was tonsured a Reader (On the Holy Spirit, 29). He first read the Holy Scriptures to the people, then explained them.

Later on, "wishing to acquire a guide to the knowledge of truth", the saint undertook a journey into Egypt, Syria and Palestine, to meet the great Christian ascetics dwelling there. On returning to Cappadocia, he decided to do as they did. He distributed his wealth to the needy, then settled on the opposite side of the river not far from his mother Emilia and sister Macrina, gathering around him monks living a cenobitic life.

By his letters, Basil drew his good friend Gregory the Theologian to the monastery. Saints Basil and Gregory laboured in strict abstinence in their dwelling place, which had no roof or fireplace, and the food was very humble. They themselves cleared away the stones, planted and watered the trees, and carried heavy loads. Their hands were constantly calloused from the hard work. For clothing Basil had only a tunic and monastic mantle. He wore a hairshirt, but only at night, so that it would not be obvious.

In their solitude, Saints Basil and Gregory occupied themselves in an intense study of Holy Scripture. They were guided by the writings of the Fathers and commentators of the past, especially the good writings of Origen. From all these works they compiled an anthology called Philokalia. Also at this time, at the request of the monks, Saint Basil wrote down a collection of rules for virtuous life. By his preaching and by his example Saint Basil assisted in the spiritual perfection of Christians in Cappadocia and

Pontus; and many indeed turned to him. Monasteries were organized for men and for women, in which places Basil sought to combine the cenobitic (koine bios, or common) lifestyle with that of the solitary hermit.

During the reign of Constantius (337-361) the heretical teachings of Arius were spreading, and the Church summoned both its saints into service. Saint Basil returned to Caesarea. In the year 362 he was ordained deacon by Bishop Meletius of Antioch. In 364 he was ordained to the holy priesthood by Bishop Eusebius of Caesarea. "But seeing," as Gregory the Theologian relates, "that everyone exceedingly praised and honoured Basil for his wisdom and reverence, Eusebius, through human weakness, succumbed to jealousy of him, and began to show dislike for him." The monks rose up in defence of Saint Basil. To avoid causing Church discord, Basil withdrew to his own monastery and concerned himself with the organization of monasteries.

With the coming to power of the emperor Valens (364-378), who was a resolute adherent of Arianism, a time of troubles began for Orthodoxy, the onset of a great struggle. Saint Basil hastily returned to Caesarea at the request of Bishop Eusebius. In the words of Gregory the Theologian, he was for Bishop Eusebius "a good advisor, a righteous representative, an expounder of the Word of God, a staff for the aged, a faithful support in internal matters, and an activist in external matters."

From this time church governance passed over to Basil, though he was subordinate to the hierarchy. He preached daily, and often twice, in the morning and in the evening. During this time Saint Basil composed his Liturgy. He wrote a work "On the Six Days of Creation" (Hexaemeron) and another on the Prophet Isaiah in sixteen chapters, yet another on the Psalms, and also a second compilation of monastic rules. Saint Basil wrote also three books "Against Eunomius," an Arian teacher who, with the help of Aristotelian concepts, had presented the Arian dogma in philosophic form, converting Christian teaching into a logical scheme of rational concepts.

Saint Gregory the Theologian, speaking about the activity of Basil the Great during this period, points to "the caring for the destitute and the taking in of strangers, the supervision of virgins, written and unwritten monastic rules for monks, the arrangement of prayers [Liturgy], the felicitous arrangement of altars and other things." Upon the death of Eusebius, the Bishop of Caesarea, Saint Basil was chosen to succeed him in the year 370. As Bishop of Caesarea, Saint Basil the Great was the newest of fifty bishops in eleven provinces. Saint Athanasius the Great (May 2), with joy and with thanks to God welcomed the appointment to Cappadocia of such a bishop as Basil, famed for his reverence, deep knowledge of Holy Scripture, great learning, and his efforts for the welfare of Church peace and unity.

Under Valens, the external government belonged to the Arians, who held various opinions regarding the divinity of the Son of God, and were divided into several factions. These dogmatic

Feast & Saint of the Day for January 1, continued (pg 3)...

disputes were concerned with questions about the Holy Spirit. In his books *Against Eunomios*, Saint Basil the Great taught the divinity of the Holy Spirit and His equality with the Father and the Son. Subsequently, in order to provide a full explanation of Orthodox teaching on this question, Saint Basil wrote his book *On the Holy Spirit* at the request of Saint Amphilochius, the Bishop of Iconium.

Saint Basil's difficulties were made worse by various circumstances: Cappadocia was divided in two under the rearrangement of provincial districts. Then at Antioch a schism occurred, occasioned by the consecration of a second bishop. There was the negative and haughty attitude of Western bishops to the attempts to draw them into the struggle with the Arians. And there was also the departure of Eustathius of Sebaste over to the Arian side. Basil had been connected to him by ties of close friendship. Amidst the constant perils Saint Basil gave encouragement to the Orthodox, confirmed them in the Faith, summoning them to bravery and endurance. The holy bishop wrote numerous letters to the churches, to bishops, to clergy and to individuals. Overcoming the heretics "by the weapon of his mouth, and by the arrows of his letters," as an untiring champion of Orthodoxy, Saint Basil challenged the hostility and intrigues of the Arian heretics all his life. He has been compared to a bee, stinging the Church's enemies, yet nourishing his flock with the sweet honey of his teaching.

The emperor Valens, mercilessly sending into exile any bishop who displeased him, and having implanted Arianism into other Asia Minor provinces, suddenly appeared in Cappadocia for this same purpose. He sent the prefect Modestus to Saint Basil. He began to threaten the saint with the confiscation of his property, banishment, beatings, and even death.

Saint Basil said, "If you take away my possessions, you will not enrich yourself, nor will you make me a pauper. You have no need of my old worn-out clothing, nor of my few books, of which the entirety of my wealth is comprised. Exile means nothing to me, since I am bound to no particular place. This place in which I now dwell is not mine, and any place you send me shall be mine. Better to say: every place is God's. Where would I be neither a stranger and sojourner (Ps. 38/39:13)? Who can torture me? I am so weak, that the very first blow would render me insensible. Death would be a kindness to me, for it will bring me all the sooner to God, for Whom I live and labor, and to Whom I hasten."

The official was stunned by his answer. "No one has ever spoken so audaciously to me," he said.

"Perhaps," the saint remarked, "that is because you've never spoken to a bishop before. In all else we are meek, the most humble of all. But when it concerns God, and people rise up against Him, then we, counting everything else as naught, look to Him alone. Then fire, sword, wild beasts and iron rods that rend the body, serve to fill us with joy, rather than fear."

Reporting to Valens that Saint Basil was not to be intimidated, Modestus said, "Emperor, we stand defeated by a leader of the Church." Basil the Great again showed firmness before the emperor and his retinue and made such a strong impression on Valens that the emperor dared not give in to the Arians demanding Basil's exile. "On the day of Theophany, amidst an innumerable multitude of the people, Valens entered the church and mixed in with the throng, in order to give the appearance of being in unity with the Church. When the singing of Psalms began in the church, it was like thunder to his hearing. The emperor beheld a sea of people, and in the altar and all around was splendour; in front of all was Basil, who acknowledged neither by gesture nor by glance, that anything else was going on in church." Everything was focused only on God and the altar-table, and the clergy serving there in awe and reverence.

Saint Basil celebrated the church services almost every day. He was particularly concerned about the strict fulfilling of the Canons of the Church, and took care that only worthy individuals should enter into the clergy. He incessantly made the rounds of his own church, lest anywhere there be an infraction of Church discipline, and setting aright any unseemliness. At Caesarea, Saint Basil built two monasteries, a men's and a women's, with a church in honour of the Forty Martyrs (March 9) whose relics were buried there. Following the example of monks, the saint's clergy, even deacons and priests, lived in remarkable poverty, to toil and lead chaste and virtuous lives. For his clergy Saint Basil obtained an exemption from taxation. He used all his personal wealth and the income from his church for the benefit of the destitute; in every center of his diocese he built a poor-house; and at Caesarea, a home for wanderers and the homeless.

Sickly since youth, the toil of teaching, his life of abstinence, and the concerns and sorrows of pastoral service took their toll on him. Saint Basil died on January 1, 379 at age 49. Shortly before his death, the saint blessed Saint Gregory the Theologian to accept the See of Constantinople.

Upon the repose of Saint Basil, the Church immediately began to celebrate his memory. Saint Amphilochius, Bishop of Iconium (November 23), in his eulogy to Saint Basil the Great, said: "It is neither without a reason nor by chance that holy Basil has taken leave from the body and had repose from the world unto God on the day of the Circumcision of Jesus, celebrated between the day of the Nativity and the day of the Baptism of Christ. Therefore, this most blessed one, preaching and praising the Nativity and Baptism of Christ, extolling spiritual circumcision, himself forsaking the flesh, now ascends to Christ on the sacred day of remembrance of the Circumcision of Christ. Therefore, let it also be established on this present day annually to honour the memory of Basil the Great festively and with solemnity."

Saint Basil is also called "the revealer of heavenly mysteries" (Ouranophantor), a "renowned and bright star," and "the glory and beauty of the Church." His honourable head is in the Great Lavra on Mount Athos.

MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE CELEBRATION OF THE 53rd WORLD DAY OF PEACE 1 JANUARY 2020

PEACE AS A JOURNEY OF HOPE: DIALOGUE, RECONCILIATION AND ECOLOGICAL CONVERSION

1. Peace, a journey of hope in the face of obstacles and trial

Peace is a great and precious value, the object of our hope and the aspiration of the entire human family. As a human attitude, our hope for peace is marked by an existential tension that makes it possible for the present, with all its difficulties, to be “lived and accepted if it leads towards a goal, if we can be sure of this goal, and if this goal is great enough to justify the effort of the journey”. [1] Hope is thus the virtue that inspires us and keeps us moving forward, even when obstacles seem insurmountable.

Our human community bears, in its memory and its flesh, the scars of ever more devastating wars and conflicts that affect especially the poor and the vulnerable. Entire nations find it difficult to break free of the chains of exploitation and corruption that fuel hatred and violence. Even today, dignity, physical integrity, freedom, including religious freedom, communal solidarity and hope in the future are denied to great numbers of men and women, young and old. Many are the innocent victims of painful humiliation and exclusion, sorrow and injustice, to say nothing of the trauma born of systematic attacks on their people and their loved ones.

The terrible trials of internal and international conflicts, often aggravated by ruthless acts of violence, have an enduring effect on the body and soul of humanity. Every war is a form of fratricide that destroys the human family's innate vocation to brotherhood.

War, as we know, often begins with the inability to accept the diversity of others, which then fosters attitudes of aggrandizement and domination born of selfishness and pride, hatred and the desire to caricature, exclude and even destroy the other. War is fueled by a perversion of relationships, by hegemonic ambitions, by abuses of power, by fear of others and by seeing diversity as an obstacle. And these, in turn, are aggravated by the experience of war.

As I observed during my recent Apostolic Journey to Japan, our world is paradoxically marked by “a perverse dichotomy that tries to defend and ensure stability and peace through a false sense of security sustained by a mentality of fear and mistrust, one that ends up poisoning relationships between peoples and obstructing any form of dialogue. Peace and international stability are incompatible with attempts to build upon the fear of mutual destruction or the threat of total annihilation. They can be achieved only on the basis of a global ethic of solidarity and cooperation in the service of a future shaped by interdependence and shared responsibility in the whole human family of today and tomorrow”. [2]

Every threatening situation feeds mistrust and leads people to withdraw into their own safety zone. Mistrust and fear weaken relationships and increase the risk of violence, creating a vicious circle that can never lead to a relationship of peace. Even nuclear deterrence can only produce the illusion of security.

We cannot claim to maintain stability in the world through the fear of annihilation, in a volatile situation, suspended on the brink of a nuclear abyss and enclosed behind walls of indifference. As a result, social and economic decisions are being made that lead to tragic situations where human beings and creation itself are discarded rather than protected and preserved. [3] How, then, do we undertake a journey of peace and mutual respect? How do we break the unhealthy mentality of threats and fear? How do we break the current dynamic of distrust?

We need to pursue a genuine fraternity based on our common origin from God and exercised in dialogue and mutual trust. The desire for peace lies deep within the human heart, and we should not resign ourselves to seeking anything less than this.

2. Peace, a journey of listening based on memory, solidarity and fraternity

The Hibakusha, the survivors of the atomic bombs dropped on Hiroshima and Nagasaki, are among those who currently keep alive the flame of collective conscience, bearing witness to succeeding generations to the horror of what happened in August 1945 and the unspeakable sufferings that have continued to the present time. Their testimony awakens and preserves the memory of the victims, so that the conscience of humanity may rise up in the face of every desire for dominance and destruction. “We cannot allow present and future generations to lose the memory of what happened here. It is a memory that ensures and encourages the building of a more fair and fraternal future” [4]

Like the Hibakusha, many people in today's world are working to ensure that future generations will preserve the memory of past events, not only in order to prevent the same errors or illusions from recurring, but also to enable memory, as the fruit of experience, to serve as the basis and inspiration for present and future decisions to promote peace.

What is more, memory is the horizon of hope. Many times, in the darkness of wars and conflicts, the remembrance of even a small gesture of solidarity received can lead to courageous and even heroic decisions. It can unleash new energies and kindle new hope in individuals and communities.

Setting out on a journey of peace is a challenge made all the more complex because the interests at stake in relationships between people, communities and nations, are numerous and conflicting. We must first appeal to people's moral conscience and to personal and political will. Peace emerges from the depths of the human heart and political will must always be renewed, so that new ways can be found to reconcile and unite individuals and communities.

The world does not need empty words but convinced witnesses, peacemakers who are open to a dialogue that rejects exclusion or manipulation. In fact, we cannot truly achieve peace without a convinced dialogue between men and women who seek the truth beyond ideologies and differing opinions. Peace “must be built up continually” [5] It is a journey made together in constant pursuit of the common good, truthfulness and respect for law. Listening to one another can lead to mutual understanding and esteem, and even seeing in an enemy the face of a brother or sister.

The peace process thus requires enduring commitment. It is a patient effort to seek truth and justice, to honour the memory of victims and to open the way, step by step, to a shared hope stronger than the desire for vengeance. In a state based on law, democracy can be an important paradigm of this process, provided it is grounded in justice and a commitment to protect the rights of every person, especially the weak and marginalized, in a constant search for truth. [6] This is a social undertaking, an ongoing work in which each individual makes his or her contribution responsibly, at every level of the local, national and global community.

As Saint Paul pointed out, these “two aspirations, to equality and to participation, seek to promote a democratic society... This calls for an education to social life, involving not only the knowledge of each person's rights, but also its necessary correlative: the recognition of his or her duties with regard to others. The sense and the duty are themselves conditioned by the capacity for self-mastery and by the acceptance of responsibility and of the limits placed upon the freedom of individuals or the groups” [7]

Divisions within a society, the increase of social inequalities and the refusal to employ the means of ensuring integral human development endanger the pursuit of the common good. Yet patient efforts based on the power of the word and of truth can help foster a greater capacity for compassion and creative solidarity.

In our Christian experience, we constantly remember Christ, who gave his life to reconcile us to one another (cf. Rom 5:6-11). The Church shares fully in the search for a just social order; she continues to serve the common good and to nourish the hope for peace by transmitting Christian values and moral teaching, and by her social and educational works.

3. Peace, a journey of reconciliation in fraternal communion

The Bible, especially in the words of the Prophets, reminds individuals and peoples of God's covenant with humanity, which entails renouncing our desire to dominate others and learning to see one another as persons, sons and daughters of God, brothers and sisters. We should never encapsulate others in what they may have said or done, but value them for the promise that they embody. Only by choosing the path of respect can we break the spiral of vengeance and set out on the journey of hope.

We are guided by the Gospel passage that tells of the following conversation between Peter and Jesus: “Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?” Jesus said to him, “I do not say to you seven times, but seventy times seven” (Mt 18:21-22). This path of reconciliation is a summons to discover in the depths of our heart the power of forgiveness and the capacity to acknowledge one another as brothers and sisters. When we learn to live in forgiveness, we grow in our capacity to become men and women of peace.

What is true of peace in a social context is also true in the areas of politics and the economy, since peace permeates every dimension of life in common. There can be no true peace unless we show ourselves capable of developing a more just economic system. As Pope Benedict XVI said ten years ago in his Encyclical Letter *Caritas in Veritate*, “in order to defeat underdevelopment, action is required not only on improving exchange-based transactions and implanting public welfare structures, but above all on gradually increasing openness, in a world context, to forms of economic activity marked by quotas of gratuitousness and communion” (No. 39).

4. Peace, a journey of ecological conversion

“If a mistaken understanding of our own principles has at times led us to justify mistreating nature, to exercise tyranny over creation, to engage in war, injustice and acts of violence, we believers should acknowledge that by so doing we were not faithful to the treasures of wisdom which we have been called to protect and preserve” [8]

Faced with the consequences of our hostility towards others, our lack of respect for our common home or our abusive exploitation of natural resources – seen only as a source of immediate profit, regardless of local communities, the common good and nature itself – we are in need of an ecological conversion. The recent Synod on the Pan-Amazon Region moves us to make a pressing renewed call for a peaceful relationship between communities and the land, between present and past, between experience and hope.

This journey of reconciliation also calls for listening and contemplation of the world that God has given us as a gift to make our common home. Indeed, natural resources, the many forms of life and the earth itself have been entrusted to us “to till and keep” (Gen 1:15), also for future generations, through the responsible and active participation of everyone. We need to change the way we think and see things, and to become more open to encountering others and accepting the gift of creation, which reflects the beauty and wisdom of its Creator.

All this gives us deeper motivation and a new way to dwell in our common home, to accept our differences, to respect and celebrate the life that we have received and share, and to seek living conditions and models of society that favour the continued flourishing of life and the development of the common good of the entire human family.

The ecological conversion for which we are appealing will lead us to a new way of looking at life, as we consider the generosity of the Creator who has given us the earth and called us to share it in joy and moderation. This conversion must be understood in an integral way, as a transformation of how we relate to our sisters and brothers, to other living beings, to creation in all its rich variety and to the Creator who is the origin and source of all life. For Christians, it requires that “the effects of their encounter with Jesus Christ become evident in their relationship with the world around them” [9]

5. “We obtain all that we hope for” [10]

The journey of reconciliation calls for patience and trust. Peace will not be obtained unless it is hoped for.

In the first place, this means believing in the possibility of peace, believing that others need peace just as much as we do. Here we can find inspiration in the love that God has for each of us: a love that is liberating, limitless, gratuitous and tireless.

Fear is frequently a source of conflict. So it is important to overcome our human fears and acknowledge that we are needy children in the eyes of the One who loves us and awaits us, like the father of the prodigal son (cf. Lk 15:11-24). The culture of fraternal encounter shatters the culture of conflict. It makes of every encounter a possibility and a gift of God's generous love. It leads us beyond the limits of our narrow horizons and constantly encourages us to live in a spirit of universal fraternity, as children of the one heavenly Father.

For the followers of Christ, this journey is likewise sustained by the sacrament of Reconciliation, given by the Lord for the remission of sins of the baptized. This sacrament of the Church, which renews individuals and communities, bids us keep our gaze fixed on Jesus, who reconciled “all things, whether on earth or in heaven, by making peace through the blood of his cross” (Col 1:20). It requires us to set aside every act of violence in thought, word and deed, whether against our neighbours or against God's creation.

The grace of God our Father is bestowed as unconditional love. Having received his forgiveness in Christ, we can set out to offer that peace to the men and women of our time. Day by day, the Holy Spirit prompts in us ways of thinking and speaking that can make us artisans of justice and peace.

May the God of peace bless us and come to our aid.

May Mary, Mother of the Prince of Peace and Mother of all the peoples of the earth, accompany and sustain us at every step of our journey of reconciliation.

And may all men and women who come into this world experience a life of peace and develop fully the promise of life and love dwelling in their heart.

From the Vatican, 8 December 2019

Franciscus

[1] BENELECT XVI, Encyclical Letter *Spe Salvi* (30 November 2007), 1.

[2] Address on Nuclear Weapons, Nagasaki, Atomic Bomb Hypocenter, 24 November 2019.

[3] Cf. Homily at Lampedusa, 8 July 2013.

[4] Address on Peace, Hiroshima, Peace Memorial, 24 November 2019.

[5] SECOND VATICAN ECUMENICAL COUNCIL, Pastoral Constitution *Gaudium et Spes*, 78.

[6] Cf. BENELECT XVI, Address to the Italian Christian Workers' Associations, 27 January 2006.

[7] Apostolic Letter *Octogesima Adveniens* (14 May 1971), 24.

[8] Encyclical Letter *Laudato Si'* (24 May 2015).

[9] *Ibid.*, 217.

[10] Cf. SAINT JOHN OF THE CROSS, *Noche obscura*, II, 21, 18.

Okay, I don't actually expect you to read this all in 4 pt font. You can go to http://www.vatican.va/content/francesco/en/messages/peace/documents/papa-francesco_20191208_messaggio-53gior-natamondiale-pace2020.html to read the whole thing at regular size.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
29 10 am Divine Liturgy 2 pm Melkite Liturgy Fr. Bo visit's his mom.	30 Fr. Bo visit's his mom.	31 New Years Eve Fr. Bo visit's his mom.	1 St. Basil the Great & the Circumcision of our Lord 10 am Divine Liturgy Irene Pryma & Anne Skwarchuk's Birthdays	2	3 Melkite Youth in our Church Hall Camp Oselia Visioning at Camp Greg Ostopowich's Birthday	4 Camp Oselia Visioning and Budget Meeting at Camp
5 The Eve of Theophany 10 am Divine Liturgy followed by the Great Blessing of Water 2 pm Melkite Liturgy	6 Theophany 10 am Festal Divine Liturgy 2 pm Melkite Liturgy Fr. Bo's Fellowship Meeting	7 Samuel Bryson's Birthday	8 George Laschuk's Birthday	9 Singing with Namisha at 7:30 pm	10	11 Michael Orysiuk's and Kristofer Workun's Birthdays
12 10 am Divine Liturgy 2 pm Melkite Liturgy Fr. Bo visitation with the Ruff Family	13 Fr. Bo's Fellowship Meeting	14 5 pm Youth Commission Meeting at Pastoral Centre	15 Registrations open for Camp Oselia 5 pm Religious Education Commission Meeting at Pastoral Centre	16 NO Singing with Namisha this Thursday (she is not available) WCACYM Meetings & Sessions Luba Genyk's Birthday	17 WCACYM Meetings & Sessions	18 ? pm English Divine Liturgy (for Sunday) with the WCACYM people (all welcome) WCACYM Banquet in our hall Olga Hapak's Birthday



Join us for the
Liturgical Singing BLITZ!

**Thursdays and Sundays of
January & February.**

(Starting January 5th, and with the exception of
Thursday, January the 16th)

All are welcome

- Sunday, December 29: Namisha at DL
- Sunday, January 5: Namisha at DL
- Thursday, January 9: Practice
- Sunday, January 12: Namisha at DL
- Sunday, January 19: Namisha at DL
- Thursday, January 23: Practice
- Sunday, January 26: Namisha at DL
- Thursday, January 30: Practice
- Sunday, February 2: Namisha at DL
- Thursday, February 6: Practice
- Sunday, February 2: Namisha at DL
- Thursday, February 6: Practice
- Sunday, February 9: Namisha at DL
- Thursday, February 13: Practice
- Sunday, February 16: Namisha at DL
- Thursday, February 20: Practice
- Sunday, February 23: Namisha at DL
- Thursday, February 27: Practice

DL = Divine Liturgy

You and your friends are invited to the first annual

THE GREAT **DANCE** BEFORE THE GREAT **FAST**

THE 2020 CAMP FUNDRAISER

PUSCHENYA



FRIDAY, FEBRUARY 21

**7 PM - 11 PM AT ST. BASIL'S CULTURAL CENTRE
EDMONTON**

Support two great Catholic Camps.

Family Friendly, Silent Auction, Games for the Kids, 50-50, Late Lunch, Kubasa Tasting, Indoor Campfire, Door Prizes, Canoe Races, Bar with Alberta brewed Moonshine, and Sweet Live Dance Music by:



Mike & The Relics



Tickets: Adults \$40 (\$50 after Feb 7). Youth 5-12 \$20 (\$25). Under 5 free.
Available at many Ukrainian Catholic Parishes & the U.C. Pastoral Centre or Online.

CAMPOSELIA.COM & STBASILSCHURCH.COM

All this and more at CampOselia.com



Camp Oselia
Retreats

Beginner through Advanced (Adult)
"St. Photini: the Woman at the Well"

Iconography Workshop

February 14-17, 2020
(Family Day Long Weekend)



Camp Oselia
Fundraiser

THE GREAT **DANCE** BEFORE THE GREAT **FAST**
THE 2020 CAMP FUNDRAISER

PUSCHENYA

FRIDAY,
FEBRUARY
21



Camp Oselia
RETREATS

March 26 - 29, 2020

Teen Lenten Spring Break Retreat



Camp Oselia
Retreats

Eparchial

Marriage Prep Course

April 17 - 19, 2020



Camp Oselia
Retreats

Sunday,
May 3

Catholic Festival

of the Mother of God



2019 Eparchial

First Solemn Communion Camp



March 20 - 24

First Solemn Communion is an important step in the journey of every Catholic. It is all about receiving the Body and Blood of Christ on one's own, and learning how to prepare for it by the participation in the Mystery (Sacrament) of Reconciliation.

- This camp is for children (aprox. grade 2) who are ready to receive their First Solemn Communion, but do not fit into their own parish's First Solemn Communion program.
- It is a full program condensed into 4 full days, where the child and their parent/adult both learn, have fun, grow in community and are prepared to return to their own parish to receive the sacraments in and with their community.
- This camp works WITH your parish. Your pastor needs to know that you are planning to participate in this camp, and will be receiving the sacraments in your parish when it is done. If you don't currently belong to a parish community, we will happily help you find one near you.

- If you are interested in coming to this camp with your child (yes, one adult must be present too) please go to

CampOselia.com
for more information and to enrol.



**Camp
Oselia**

Parish & Eparchial News:

- We **pray for the health and well-being** of all the servants and handmaidens of God who need our prayers: **Fr. Bill Hupalo, Miranda Mayko, Jean Miskew, Sarah Komar, Marge Woitas, Katie Bunio, John Puto, Ann Horsman, Louis Pewar & Rosa Maria Santos.** (If you know any other people who should be on this list: please email me.)
- We wish God's blessings and **happy birthday** to our parishioner: **Irene Pryma, Anne Skwarchuk** and Greg Ostopowich who's birthdays are this week. May God grant you all many years!
- If we don't have **your birthday**, or if we have your birthday info wrong... please send an email (or at least a piece of paper) with your corrected birthdate and name.
- Do you want to top up your charitable tax donations for 2019? If so, you **MUST** donate (hopefully to us) before the end of the year. Today is the **LAST GOOD DAY** to do so.
- The UCWLC of our parish will be having their Annual General Meeting on January 19th after the Sunday Divine Liturgy. All UCWLC members are requested to attend
- The **First Solemn Communion Camp** at Camp Oselia will be our parish's FSC program. If your child is in or near grade 2 and ready to receive their sacraments, please contact Fr. Bo. Registrations will soon be available on CampOselia.com
- Fr. Bo and several others are planning to put together a "**Community Night**" which includes Prayers and a Free Soup Meal at our parish on Thursday, January 30th. More details will be forthcoming.
- There will be a **Saturday Night English Divine Liturgy on January 18th** in our parish (time to be determined). This is to accommodate the participants of the Western Canadian Association of Catholic Youth Ministers (WCACYM), who will be having a banquet in our hall afterwards. Anyone and everyone is welcome to join us for this liturgy.
- Parishes and organizations are once again invited to share the joyous news of Our Lord's Birth with Bishop David with the age-old custom of **Christmas Caroling**. Please contact the **Pastoral Centre** to schedule a time on Thursday, **January 9** (5:00 pm – 7:00 pm).
- The **Ukrainian Musical Society of Alberta** will hold its annual **Concert of Carols**, 3:00 pm, Sunday, **January 26**, at Saint Josaphat Cathedral.
- Each year the Edmonton and District Council of Churches organizes an ecumenical celebration to coincide with the annual worldwide Week of Prayer for Christian Unity. This year's Ecumenical Prayer Service, hosted by the Anglican Diocese of Edmonton, will take place on Sunday, January 19, from 7:00-9:00 pm at St. Patrick's Anglican Church, 334 Knottwood Road North NW, Edmonton. This year's theme calls us to move from shared prayer to shared action. The international resources for the 2020 Week of Prayer for

Christian Unity have been prepared by colleagues in Malta. The 2020 theme, "They showed us unusual kindness" (Acts 28:2), remembers the historic shipwreck of Paul on the island of Malta and calls us to a greater generosity to those in need. Resources for the Week of Prayer for Christian Unity and throughout the year 2019 were jointly prepared and published by the Pontifical Council for Promoting Christian Unity and the Commission on Faith and Order of the World Council of Churches. Local resources for Canada can be accessed at (week of prayer.ca). Join Bishop David and other Ecumenical Leaders as we pray for Christian unity!

Our Current Parish Pastoral Council Members:

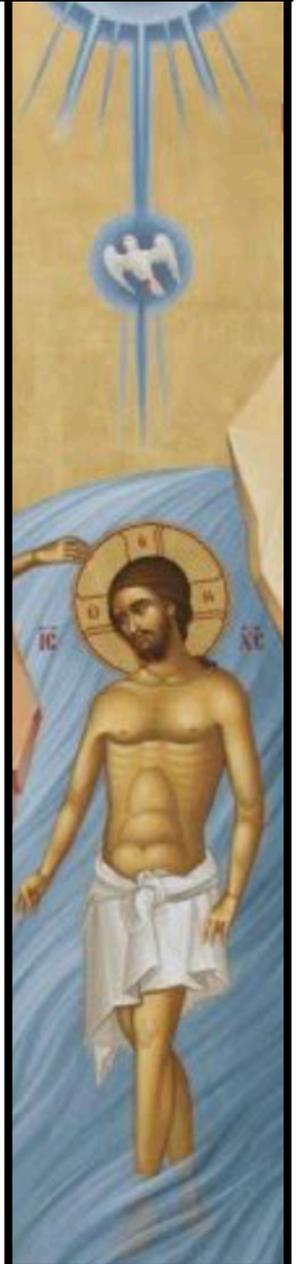
Pastor	Fr. Bo Nahachewsky
Chair	Simon Pryma
Vice Chair	John Vizza
Vice Chair	Iryna Laschuk
Treasurer	Alex Schabel
Secretary	Sharon Lonsberry
Past Chair	Helen Sirman
Director 3 year	Sharilynn Shakeshaft
Director 2 year	Steve Konowalec
Director 1 year	Jordan Schabel
UCWLC Pres.	Virginia Sharek
Finance Committee Chair	Iryna Laschuk
Treasurer	Alex Schabel
Member	Sheila Leiding
Member	Jonathan Sharek

- Our parish's **Annual General Meeting** will take place on Sunday, January 26th after the Liturgy. All parishioners are requested to join us for this important meeting. The following is the current **proposed slate for the 2020 PPC** that might be elected at this meeting. As always nominations can be raised from the floor. (if I made some mistakes remembering this list they will be fixed for next Sunday's bulletin.)

Pastor	Fr. Bo Nahachewsky
Chair	?
Vice Chair	Greg Ostopowich
Vice Chair	Don Kwas
Vice Chair	Jordan Schabel (I think?)
Treasurer	Sheila Leiding
Secretary	Sharon Lonsberry
Past Chair	Simon Pryma
Director 3 year	Helen Sirman
Director 2 year	Sharilynn Shakeshaft
Director 1 year	Steve Konowalec
UCWLC Pres.	To be elected Jan 19
Finance Committee Chair	Alex Schabel
Treasurer	Sheila Leiding
Member	Iryna Laschuk
Member	Jonathan Sharek

Schedule for the remainder of this season's services.

Feast	Date	Service	Time
Sunday after the Nativity: St. Joseph, St. King David & St. James	Sunday, Dec 29	Sunday Divine Liturgy	10 am
		Melkite service	2 pm
St. Basil's / Circumcision / New Year's	Wednesday, Jan. 1	Liturgy	10 am
		Melkite service	2 pm
Sunday, before Theophany & Theophany Eve	Sunday, Jan. 5	Divine Liturgy followed by the Great Blessing of Water	10 am
Theophany Day	Sunday Jan. 6	Festal Divine Liturgy	10 am
		Melkite service	2 pm
Sunday after Theophany & our Parish "Kutia"	Sunday, Jan. 12	Regular Sunday Liturgy with the traditional Parish Meal: "Kutia"	10 am
		Melkite service	2 pm



Please invite your friends, neighbours and family members to the services. Let's tell the whole world about how God loves us so much that he comes to dwell with us.

Can't find the schedule or any recent bulletins on the parish website?

That's because I am struggling with updating it. God willing I will figure out the problem this week. Thanks for your patience. - Fr. Bo

Changeable Parts for Sunday the 29th (page 1)

Antiphon 1:

I will confess You, Lord, with all my heart,* I will declare all Your wondrous deeds.

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

In the council of the just and the congregation,* great are the works of the Lord, conforming to His will in every way.

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

His work is filled with praise and majesty, and His righteousness endures forever.*

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, born of a Virgin, save us who sing to You:
Alleluia.*

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

*Son of God, born of a Virgin, save us who sing to You:
Alleluia.*

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

*Son of God, born of a Virgin, save us who sing to You:
Alleluia.*

At the Entrance:

Come, let us worship and fall down before Christ.

*Son of God, born of a Virgin, save us who sing to You:
Alleluia.*

Troparion, Tone 4: When the disciples of the Lord learned from the angel* the glorious news of the resurrection* and cast off the ancestral condemnation,* they proudly told the apostles:* “Death has been plundered!* Christ our God is risen,* granting to the world great mercy.”

Troparion, Tone 4: Your Nativity, O Christ our God,* made the light of knowledge dawn on the world:* through it, those who worshipped the stars were taught by a star* to worship You, the Sun of Righteousness,* and to know that You, the Dawn from on the high.* Glory to You, O Lord.

Troparion: O Joseph, announce to David, the ancestor of God, the news of the miracle:* You saw a virgin giving birth.* With the shepherds, you gave praise and with the Magi you worshipped;* they too were warned by an angel.* Pray to Christ our God to save our souls.

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

Kontakion: Today the divine David is filled with gladness;* Joseph along with James offers praises* for having received a crown through their kinship with Christ they rejoice* and sing of the One who inexpressibly was born on earth,* crying out, “O Gracious One, save those who worship You.”

Now and for ever and ever. Amen.

Kontakion: The Virgin today gives birth to Him who is above all being;* the earth offers the cave to Him whom no one can approach;* Angel with shepherds give Him glory,* while Magi make their way with a star,* for to us is born a little Child – the pre-eternal God.

Prokeimenon, Tone 4

God is wonderful in His saints,* the God of Israel.

verse: In the churches bless God, the Lord from the fountains of Israel.

Epistle Galatians 1:11-19

For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin; for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ.

You have heard, no doubt, of my earlier life in Judaism. I was violently persecuting the church of God and was trying to destroy it. I advanced in Judaism beyond many among my people of the same age, for I was far more zealous for the traditions of my ancestors. But when God, who had set me apart before I was born and called me through his grace, was pleased to reveal his Son to me, so that I might proclaim him among the Gentiles, I did not confer with any human being, nor did I go up to Jerusalem to those who were already apostles before me, but I went away at once into Arabia, and afterwards I returned to Damascus.

Then after three years I did go up to Jerusalem to visit Cephas and stayed with him fifteen days; but I did not see any other apostle except James the Lord’s brother.

Alleluia:

verse: Lord, remember David and all his meekness.

verse: How he swore an oath to the Lord, and vowed to the God of Jacob.

(page 2) of Changeable Parts from Sunday Dec. 29th.

Gospel Matthew 2:13-23

Now after they had left, an angel of the Lord appeared to Joseph in a dream and said, "Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him." Then Joseph got up, took the child and his mother by night, and went to Egypt, and remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet, "Out of Egypt I have called my son." When Herod saw that he had been tricked by the wise men, he was infuriated, and he sent and killed all the children in and around Bethlehem who were two years old or under, according to the time that he had learned from the wise men. Then was fulfilled what had been spoken through the prophet Jeremiah: "A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they are no more." When Herod died, an angel of the Lord suddenly appeared in a dream to Joseph in Egypt and said, "Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child's life are dead." Then Joseph got up, took the child and his mother, and went to the land of Israel. But when he heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go there. And after being warned in a dream, he went away to the district of Galilee. There he made his home in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, "He will be called a Nazorean."

Hymn to the Mother of God and the Irmos:

O my soul, magnify Christ the King born in a manger.

A strange and glorious mystery do I behold:* the cave is heaven;* the Virgin, the throne of the cherubim;* the manger, a dwelling place* in which is laid Christ, the God Whom nothing can contain.* Singing His praises, we magnify Him.

Communion Hymn

Praise the Lord from the heavens;* praise Him in the highest.* Rejoice in the Lord, O you just;* praise befits the righteous.* Alleluia, alleluia,* alleluia.



Instead of "Blessed is He who comes..." we sing:

All creation is filled with rejoicing today, for Christ is born of a Virgin.

Instead of "We have seen the true light..." we sing:

All creation is filled with rejoicing today, for Christ is born of a Virgin.

Instead of "May our mouths..." we sing:

All creation is filled with rejoicing today, for Christ is born of a Virgin. (3)

"Blessed be the Name..." we sing:

All creation is filled with rejoicing today, for Christ is born of a Virgin. (3)

Changeable Parts for January I

Troparion, Tone I: You are seated on high on a fiery throne,* with Your Father who is without beginning and Your divine Spirit.* Yet You willed, O Jesus, to be born of a virgin maiden, Your Mother,* as a man, You were circumcised on the eighth day.* Glory to Your all-gracious will,* glory to Your providence,** glory to Your condescension, O You who alone love mankind.

Troparion: Your message has spread through all the earth:* it accepted the word with which you taught in a manner befitting God.* You explained the nature of things and ordered human conduct.* O namesake of the royal priesthood, venerable Father Basil,** pray to Christ God that our souls may be saved.

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

Kontakion: You have appeared as a firm foundation for the Church,* maintaining its authority as a sure refuge for mortals,* sealing it by your doctrine,* O venerable Basil,** revealer of heaven.

Now and for ever and ever. Amen.

Kontakion: The Lord of all submits to circumcision* and in His love cuts off the failings of mortals;* today He gives the world salvation.* While in the highest there rejoices* Basil the hierarch of the Creator and bearer of Light,** and the divine initiate of Christ.

Prokeimenon:

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. (Psalm 27:9,1)

Epistle for the Circumcision: Colossians 2:8-12

See to it that no one takes you captive through philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ. For in him the whole fullness of deity dwells bodily, and you have come to fullness in him, who is the head of every ruler and authority. In him also you were circumcised with a spiritual circumcision, by putting off the body of the flesh in the circumcision of Christ; when you were buried with him in baptism, you were also raised with him through faith in the power of God, who raised him from the dead.

Alleluia:

verse: Give heed, O Shepherd of Israel, You who lead Joseph like sheep.

verse: The mouth of the righteous shall declaim wisdom, and his tongue shall speak justice.

Gospel for the Circumcision: Luke 2:20-21, 40-52

The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them. After eight days had passed, it was time to circumcise the child; and he was called Jesus, the name given by the angel before he was conceived in the womb.

The child grew and became strong, filled with wisdom; and the favour of God was upon him. Now every year his parents went to Jerusalem for the festival of the Passover. And when he was twelve years old, they went up as usual for the festival. When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. Assuming that he was in the group of travellers, they went a day's journey. Then they started to look for him among their

relatives and friends. When they did not find him, they returned to Jerusalem to search for him.

After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions.

And all who heard him were amazed at his understanding and his answers. When his parents saw him

they were astonished; and his mother said to him, "Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety." He said to them, "Why were you searching for me? Did you not know that I must be in my Father's house?" But they did not understand what he said to them. Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart. And Jesus increased in wisdom and in years, and in divine and human favour.



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.* The just man shall be in everlasting remembrance;* of evil hearsay he shall have no fear.* Alleluia, alleluia,* alleluia