



THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD

Парафія Успіння Пресв. Богородиці

Our Mission is to joyfully bring all people into the knowledge, love and service of the Holy Trinity, Who dwells amongst us.

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am

Festal Liturgies:

Most Major Feast Days at 7pm,
see the calendar section of this
bulletin for details.

Parish Website:

<http://dormition.eeparchy.com>

Eparchial Website:

www.eeparchy.com

Pastor:

Fr. Bo Nahachewsky

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Sunday, January 1, 2023

Sunday before the Theophany of our Lord. Octoechos, Tone 5. The Circumcision of our Lord, God and Saviour Jesus Christ. Our Father Among the Saints Basil the Great, Archbishop of Caesarea in Cappadocia (379).

Христос Рождається!
Славте Його!

Christ is Born!
Glorify Him!

Христос хрещється!
У річці Йордані!

Christ is Baptized!
In the river Jordan!



Happy New Year!



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...

Saint Basil the Great, Archbishop of Caesarea in Cappadocia (pages 3 & 4)



Feast of the Theophany of our Lord and Saviour Jesus Christ

The feast itself is on Friday the 6th of January.

Liturgy with the Great Blessing of Waters will take place this Thursday, Jan. 5th, at 7pm

An explanation of this feast is on the following page.

Passing of Pope Emeritus Benedict XVI on page 5

The Circumcision of our Lord and Saviour Jesus Christ

Continued from Front Cover.

... 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 Savva 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.

[oca.org](#)

Feast of the Theophany of our Lord and Saviour Jesus Christ

Theophany is the Feast which reveals the Most Holy Trinity to the world through the Baptism of the Lord (Mt.3:13-17; Mark 1:9-11; Luke 3:21-22). God the Father spoke from Heaven about the Son, the Son was baptized by Saint John the Forerunner, and the Holy Spirit descended upon the Son in the form of a dove. From ancient times this Feast was called the Day of Illumination and the Feast of Lights, since God is Light and has appeared to illumine "those who sat in darkness," and "in the region of the shadow of death" (Mt.4:16), and to save the fallen race of mankind by grace.

In the ancient Church it was the custom to baptize catechumens at the Vespers of Theophany, so that Baptism also is revealed as the spiritual illumination of mankind.

The origin of the Feast of Theophany goes back to Apostolic times, and it is mentioned in The Apostolic Constitutions (Book V:13). From the second century we have the testimony of Saint Clement of Alexandria concerning the celebration of the Baptism of the Lord, and the night vigil before this Feast.

There is a third century dialogue about the services for Theophany between the holy martyr Hippolytus and Saint Gregory the Wonderworker. In the following centuries, from the fourth to ninth century, all the great Fathers of the Church: Gregory the Theologian, John Chrysostom, Ambrose of Milan, John of Damascus, commented on the Feast of Theophany.

The monks Joseph the Studite, Theophanes and Byzantios composed much liturgical music for this Feast, which is sung at Orthodox services even today. Saint John of Damascus said that the Lord was baptized, not because He Himself had need for cleansing, but "to bury human sin by water," to fulfill the Law, to reveal the mystery of the Holy Trinity, and finally, to sanctify "the nature of water" and to offer us the form and example of Baptism.

On the Feast of the Baptism of Christ, the Holy Church proclaims our faith in the most sublime mystery, incomprehensible to

human intellect, of one God in three Persons. It teaches us to confess and glorify the Holy Trinity, one in Essence and Undivided. It exposes and overthrows the errors of ancient teachings which attempted to explain the Creator of the world by reason, and in human terms.

The Church shows the necessity of Baptism for believers in Christ, and it inspires us with a sense of deep gratitude for the illumination and purification of our sinful nature. The Church teaches that our salvation and cleansing from sin is possible only by the power of the grace of the Holy Spirit, therefore it is necessary to preserve worthily these gifts of the grace of holy Baptism, keeping clean this priceless garb, for "As many as have been baptized into Christ, have put on Christ" (Gal 3:27).

On the day of Theophany, all foods are permitted, even if the Feast falls on a Wednesday or Friday.



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](#) (November 23).

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.

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 labored 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 honored 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 defense 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 hierarch. 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 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 splendor; 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 honor 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, 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 honor 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 honorable head is in the Great Lavra on Mount Athos.

In some countries it is customary to sing special carols today in honor of Saint Basil. He is believed to visit the homes of the faithful, and a place is set for him at the table. People visit the homes of friends and relatives, and the mistress of the house gives a small gift to the children. A special bread (Vasilopita) is blessed and distributed after the Liturgy. A silver coin is baked into the bread, and whoever receives the slice with the coin is said to receive the blessing of Saint Basil for the coming year.

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Statement by Bishop Raymond Poisson, Bishop of St-Jérôme-Mont-Laurier and President of the Canadian Conference of Catholic Bishops on the Passing of Pope Emeritus Benedict XVI

Today, the Bishops of Canada join Pope Francis and all the People of God in mourning the loss of Pope Emeritus Benedict XVI and thank God for his life of humble and dedicated service. Benedict XVI leaves behind a great legacy of teaching that will continue to inspire us, both through the three encyclicals he wrote and through the many public speeches he delivered throughout the world as Supreme Pontiff. Pope Benedict XVI, “Cardinal Ratzinger”, served as a faithful and sure guide of Catholic doctrine in his various offices with the Holy See.

As Pope, he challenged us “to dare to love” – to make “your whole existence a joyful enterprise of giving yourselves to God and to your brothers and sisters, in imitation of the One who conquered hatred and death forever with love (cf. Rev 5:13)”, and to find peace, comfort and inspiration in the love that Christ has for each one of us.

As Canadians, we are especially grateful for his efforts to heal the wounds of our past. Benedict XVI was the first pope to meet victims of abuse by members of the clergy. He publicly acknowledged the scourge of abuse by these clergy, apologized for it, and strengthened Church processes to respond to allegations, including facilitating the prosecution or suspension from the clerical state those found responsible for abuse.

Pope Benedict XVI also invited a Canadian delegation, made up of representatives of Indigenous communities, as well as Catholic dioceses and religious communities across Canada, to a private meeting in April 2009 to discuss their experience of residential schools. During this meeting, the Pope listened to their stories and expressed his regret and sadness for the sorrow suffered by many Indigenous people in the residential school system.

A few years later, he canonized North America's first Indigenous saint, St. Kateri Tekakwitha, also known as the “Lily of the Mohawks.”

As we pray for the eternal rest of his soul, we pray that the love and hope that Pope Emeritus Benedict XVI found in the Risen Lord may continue to inspire and comfort us in the trials and tribulations of our own earthly lives. May peace be granted to him as he rests forever in communion with the Father, the Son and the Holy Spirit.

31 December 2022

- **Please pray for** several of our parishioners and family members including (but not limited to) Pauline, Stanley, Fr. Terry, Anne, Brody, Rosann, Jennie, Mickey, Kristopher, Greg, Ross, Ron, Jean, Verna, Miranda, Sarah, Ann & Louis.
- **Happy birthday** to Irene Pryma, Ann Skwarchuk, Greg Ostopowich, Brad Ostopowich and Samuel Bryson, who celebrate(s) his/her/their birthday(s) this week. May God grant you many happy years. Mnohaya Lita.
- **Thank you to our UCWLC** who gathered and brought the flowers for church. They look great! If you wish to contribute to help the UCWLC with the cost of these flowers, just throw an extra envelope in the collection plate and label it **“for flowers”**.
- **Holy Spirit Seminarians Christmas Carolling:** The seminarians of Holy Spirit Ukrainian Catholic Seminary want to wish you and your families a very Merry Christmas and a Happy New Year. For those who are interested we will be available for Christmas Carolling at your homes on the following dates: January 13, 14, (South of the river) 20, and 21 (North of the river). If you would like us to come for a short visit and spread good cheer through song, you're invited to contact Orion Wiebe at 780-938-7960. (Small donations are appreciated, but certainly not required.)
- **UCC-APC Manager,** Community Engagement (Temporary contract- ends March 31, 2024) This position is responsible for the management of community engagement, corporate, individual and agency relations to help support settlement of Ukrainians in Alberta. The role supervises employees and is accountable for identifying newcomer needs, available resources and reports to the Ukrainian Canadian Congress – Alberta Provincial Council. For more information, please call 780-414-1624. Please submit your resume: oksana.vasurchak@uccab.ca

- Have a great 2023. **Church Calendars** can be found in the entrance of the church. Thanks once again to Park Memorial who sponsors our parish calendars.
- **PPC Members:** Heads up, keep checking your emails. Something is likely to come up this week.



Start the Great Fast with us at one of our two upcoming

Iconography Workshops

Learn the painting process and also the theology and spirituality of Byzantine Iconography. No prior experience necessary.

**Friday, Feb. 10 - Sunday, Feb. 12, 2023, or
Friday, Feb. 24 - Sunday, Feb. 26, 2023**

At Dormition of the Most Holy Mother of God, Ukrainian Catholic Church
15608 -104 Avenue, Edmonton, AB

Write a traditional Egg Tempera Icon with 24K gold gilding.
This year we shall paint the Icon of the Theotokos of the Passion,
commonly known in the Catholic Church as “Our Lady of Perpetual Help”.

Instructor: Fr. Bo Nahachewsky

Cost: \$400 per person. Materials and simple meals provided. 10-12 hours each day.

For more information and to register go to:

dormition.eeparchy.com

Dormition Parish Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 New Year's Day Sunday before the Theophany of our Lord. Octoechos, Tone 5. The Circumcision of our Lord, God and Saviour Jesus Christ. Our Father Among the Saints Basil the Great, Archbishop of Caesarea in Cappadocia (379). 2 Timothy 4:5-8; Colossians 2:8-12; Mark 1:1-8; Luke 2:20-21, 40-52. 10 am Divine Liturgy No fellowship today Irene Pryma's & Ann Skwarchuk's Birthdays	2 Pre-feast of Theophany. Our Holy Father Sylvester, Pope of Rome (335). Hebrews 8:7-13; Mark 8:11-21. Joanna Vizza's Birthday	3 Pre-feast of Theophany. Holy Prophet Malachi (5th c. BC). Holy Martyr Gordius (313-24). Hebrews 9:8-10, 15-23; Mark 8:22-26. 10:30 am Liturgy at Venta Care Centre 3 pm Appointment Greg's & Brad Ostopowich's Birthdays	4 Pre-feast of Theophany. Synaxis of the Seventy Holy Apostles. Our Venerable Father Theoctistus, Hegumen of the Cuomo Monastery in Sicily. Hebrews 10:1-18; Mark 8:30-34.	5 🐟 Theophany Eve. Holy Martyrs Theopemptus and Theonas (284-305). Venerable Syncletica. It is a day of fast and abstinence from meat and foods that contain these meat. 1 Corinthians 9:19-27; Luke 3:1-18. Pope Benedict the 16th's Funeral Theophany Liturgy at 7 pm with water blessing	6 The Holy Theophany of Our Lord, God and Saviour Jesus Christ Feast of our Lord. Holy Day of Obligation. Great Vespers with the Divine Liturgy of St. Basil the Great for the Feast of Theophany is celebrated in the late afternoon or early evening on January 5. The Great Blessing of the Water is taken after the Prayer Behind the Ambon. Titus 2:11-15; 3:4-7; Matthew 3:13-17. (also Christmas Eve on the "old" Calendar)	7 Saturday after Theophany. Synaxis of the Holy and Glorious Prophet, Forerunner and Baptist John. Ephesians 6:10-17; Acts 19:1-8; Matthew 4:1-11; John 1:29-34. Samuel Bryson's Birthday (Christmas Day on the Old Calendar)

1 January

Sunday before the Theophany of our Lord. Octoechos, Tone 5. The Circumcision of our Lord, God and Saviour Jesus Christ. Our Father Among the Saints Basil the Great, Archbishop of Caesarea in Cappadocia (379). Feast of our Lord.

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 1: 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, Tone 1: 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, Tone 4: 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, Tone 3: 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, 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. (Psalm 27:9,1)

Epistle: Colossians 2:8-12:

Brothers and Sisters, 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.

1 Січня

Неділя перед Богоявленням. Обрізання Господа Бога і Спаса нашого Ісуса Христа. І пам'ять святого отця нашого Василя Великого, ариєпископа Кесарії Кападокійської – 1 січня. Неділя перед Богоявленням. Згідно Типікону в цей день служиться літургія св. Василя Великого.

Тропар (глас 5): Собезначальне Слово Отцю і Духові,* від Діви роджене на спасення наше,* оспіваймо, вірні, і поклонімся,* бо благоволив плоттю зійти на хрест* і смерть перетерпіти, і воскресити умерлих* славним воскресінням своїм.

Тропар (глас 1): На престолі вогневиднім у вишніх сидиш* з Отцем безначальним і божественним твоїм Духом.* Благоїзволив ти родитися на землі* з Дівиці, що не знала мужа – твоєї матері, Ісусе.* Того ради й обрізання довершено на тобі, людині восьмиденній.* Слава преблагому твоєму задумові,* слава промислові твоєму,* слава низходженню твоєму, єдиний Чоловіколюбче.

Тропар (глас 1): На всю землю вийшло вістуння твоє,* прийняла бо вона слово твоє,* що ним боголіпно навчив ти,* природу того, що існує,* пояснив ти, звичай людські прикрасив ти* – царське священство, отче преподобний Василю.* Моли Христа Бога за спасення душ наших.

+Слава Отцю, і Сину, і Святому Духові.

Кондак (глас 4): Явився еси основою непохитною Церкви,* подаючи всім людям владцтво неукрадне,* запечатавши твоїми веліннями,* небоявленийний Василю преподобний.

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

Кондак (глас 3): Всіх Господь обрізання терпить* і людські прогрішення як благий обрізує,* дає спасення світові;* і радується в вишніх* і Творця єрарх, і світлоносний,* і божественний таїнник Христовий, Василю.

Прокімен (глас 6):

Спаси, Господи, людей твоїх* і благослови насліддя твоє.

Стих: До Тебе, Господи, звиватиму; Боже мій, не відвертайся мовчки від мене (Пс 27:9,1).

Апостол: (Кл 2,8-12):

Браття і Сестри, уважайте, щоб ніхто вас не збаламутив філософією та пустим обманством, за людським переданням та за первнями світу, а не за Христом. – У ньому бо враз з людською природою живе вся повнота Божества, і ви причасні в тій його повноті. Він бо голова всякого начала і влади. У ньому ви були й обрізані обрізанням нерукотворним, коли ви з себе скинули це смертне тіло, – обрізанням Христовим. Поховані з ним у хрищенні, з ним ви разом також воскресли, вірою в силу Бога, який воскресив його з мертвих.

Alleluia, Tone 8

verse: 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*)

verse: Give heed, O Shepherd of Israel, You who lead Joseph like sheep. (*Psalm 79:2*)

Gospel: 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 favor 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 travelers, 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 favor.

Hymn to the Mother of God

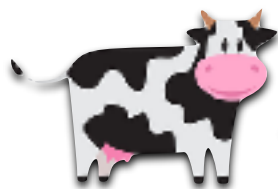
In you, O Full of Grace, all creation rejoices: the angelic ranks and all the human race. Sanctified temple and spiritual paradise, virgins' pride and boast, from whom God is made flesh and became a little Child; and He who is our God before all ages, He made your womb a throne, and He made it wider 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. (*Psalm 148:1*)



Happy Moo Year!

Алилуя (глас 8):

Стих: Пастирю Ізраїля, почуй, ти, що ведеш Йосифа (Пс 79,2).

Стих: Уста праведного повчаться премудрости і язик його промовить суд (Пс 36,30).

Євангеліє: (Лк 2,20-21. 40-52):

В той час, пастухи повернулися, прославляючи й хвалячи Бога за все, що чули й бачили, так, як їм було сказано. Як сповнилися вісім день, коли мали обрізати хлоп'ятко, назвали його Ісус – ім'я, що надав був ангел, перше, ніж він зачався в лоні. Хлоп'я ж; росло й міцніло, сповнюючися мудрістю, і Божо благодать була на ньому. Батьки його ходили щороку в Єрусалим на свято Пасхи. І як йому було дванадцять років, вони пішли, як був звичай, на свято. Коли минули ті дні, і вони поверталися, то хлопчина Ісус зостався у Єрусалимі; батьки ж його про те не знали. Гадаючи, що він у гурті, вони пройшли день дороги й аж тоді почали його шукати між родичами та знайомими, а, не знайшовши, повернулися в Єрусалим, щоб там його шукати. Через три дні знайшли його у храмі, як він сидів серед учителів та слухав і запитував їх. Усі ті, що його слухали, чудувались його розумові й відповідям. Побачивши його, вони були здивовані, й сказала йому його мати: "Дитино, чому ти це так зробив нам? Ось батько твій і я, болючи, тебе шукали." Він же відповів їм: "Чого ж ви мене шукали? Хіба не знали, що я маю бути при справах Отця мого?" Але вони не зрозуміли слова, що він сказав їм. І він пішов з ними й повернувся у Назарет і був їм слухняний. А мати його зберігала всі ці слова у своїм серці. Ісус же зростав мудрістю, літами й ласкою в Бога та людей.

Замість Достойно:

Тобою радується, Благодатная, всяка твар, ангельський собор і чоловічеський рід, освящений храм і раю словесний, дівственна похвало, що із неї Бог воплотився і младенцем став – перед віками сущий Бог наш. Лоно бо твоє престолом сотворив і утробу твою просторішою небес учинив. Тобою радується, Благодатная, всяка твар, слава тобі.

Причасний:

Хваліте Господа з небес,* хваліте Його на висотах (Пс 148,1)

Пам'ять праведного буде вічна,* лихої слави він не лякається. (Пс 111,6-7).

Алилуя (х3).