



Statue of St. Michael the Archangel that stands above Kyiv's Independence Square. St. Michael is patron saint of the Ukrainian capital.

ST. MICHAEL THE ARCHANGEL

Defend people of Ukraine in battle; be their defence against the wickedness and snares of the devil. May God rebuke him, we humbly pray; and to you, O Prince of the heavenly host, by the power of God, thrust into hell Satan and the other evil spirits who are trying to invade Ukraine.

Amen.

~ 16 December 2023 ~
~ НЕДІЛЯ СВЯТИХ ПРАОЦІВ ~
~ SUNDAY OF THE HOLY ANCESTORS ~
~ 661ST DAY OF WAR IN UKRAINE ~



Today we remember all the ancestors of Christ according to the flesh. Two Sundays before the Nativity, the Church connects us to the crowd of Ancestors and Prophets, from the time of Adam to Christ. They are all related to Christ, either because they awaited him, or because they were from his lineage, or also because they were seeking Him without knowing him. The Church want to teach us that this unique event did not come as a surprise strange to humankind, but that it was the desire of the nations. They had been waiting for centuries, and the world had been filled with prophecies.

Сьогодні ми згадуємо всіх предків Христа по плоті. За дві неділі перед Різдвом Христовим Церква приєднує нас до натовпу Предків і Пророків від Адама до Христа. Усі вони пов'язані з Христом або тому, що чекали на нього, або тому, що були з його роду, або також тому, що вони шукали Його, не знаючи Його. Церква хоче навчити нас, що ця унікальна подія не стала дивною несподіванкою для людства, а була бажанням народів. Вони чекали століттями, і світ був наповнений пророцтвами.

PRAYER TO ST. MICHAEL THE ARCHANGEL

ST. MICHAEL THE ARCHANGEL, defend people of Ukraine in battle; be their defence against the wickedness and snares of the devil. May God rebuke him, we humbly pray; and to you, O Prince of the heavenly host, by the power of God, thrust into hell Satan and the other evil spirits who are trying to invade Ukraine. Amen.

PASTORAL MINISTRY & HOLY MYSTERIES

CONFESSIONS.....before & after services
BAPTISMS.....by appointment
MARRIAGES.....six months notice should be given to the parish priest, and he should be contacted before any other arrangements are made
FUNERALS.....by appointment
ANOINTING & HOSPITAL VISITS.....any time; call emergency number **250.390.2612**

FINANCIAL REPORT FOR NOVEMBER

Income: \$4,445.84

\$1,330.00 - Envelopes
\$120.00 - Loose; \$23.60 - Candles
\$1,943.83 - Rectory Rental; \$800.00 - Hall Rentals
\$204.28 - Aid for Ukraine
\$24.13 - CanadaHelps

Expenses: \$8,484.32

\$1,242.00 - Eparchial
\$6,280.21 - Property Insurance
\$668.39 - Twin Peaks Hall Furnace Repair
\$110.25 - McKinnon - Stove & Furnace filter (church)
\$93.93 - Fortis - Church
\$39.54 - Fortis - Hall
\$50.00 - Cleaning

Income: \$4,445.84
Expenses: \$8,484.32
NET TOTAL: (-) \$4,038.48

May God bless and reward you abundantly for your generosity!

E-TRANSFER - donate@stmichaelnaimo.ca

DONATE ONLINE - www.stmichaelnaimo.ca/donate

BEQUESTS & WILLS

Leaving a bequeath is a process of giving a donation through your will. It is simply a distribution from your estate to a charitable organization through your last will and testament. It can be as small or as large a donation as you wish. It is important that you talk to your lawyer about the process. In your kindness please remember St Michael the Archangel Ukrainian Catholic Church in your bequeath and will. If anyone wishes to make such a bequeath in their will, the following clause may be included or added to a will: "I give, devise, and bequeath to **St Michael the Archangel Ukrainian Catholic Parish - 4017 Victoria Avenue, Nanaimo, BC V9T 2A5**, the sum of \$ _____ (or _____% of my estate), to be used for the benefit of the parish and it's pastoral activities."

~ Bishop ~ Most Rev. Michael Kwiatkowski ~ www.nweparchy.ca ~



**ST. MICHAEL
THE ARCHANGEL**

†
СВ. АРХАНГЕЛ МИХАИЛ



Parish: 250. 999. 7601

Emergency: 250.390.2612

www.stmichaelnanaimo.ca
priest@stmichaelnanaimo.ca

4017 Victoria Ave.
Nanaimo, BC V9T 2A5

SATURDAY LITURGY

~ 11 AM ~



~ Priest ~
Fr. Yuriy Vyshnevskyy

**HELP THE PEOPLE OF UKRAINE TO
SURVIVE THE WAR**

DONATE FOR UKRAINE

ПОЖЕРТВУЙ НА УКРАЇНУ

www.stmichaelnanaimo.ca
Nanaimo, BC Canada

☑ **AID FOR UKRAINE** - More than \$5.7 million CAD in emergency aid has been disbursed to Ukraine by the Catholic Near East Welfare Association (CNEWA), reaching people in large cities as well as remote villages. The significant generosity of Canadians has contributed to the funding of aid convoys, shelters for the displaced, hospitals, care for people with special needs, and has provided families with basic supplies. CNEWA remains focused on helping people affected by the war survive and reiterates its call for Canadians to continue supporting the people of Ukraine through these difficult times.

☑ **PLEASE DONATE TO THE “AID FOR UKRAINE”** - All donations will be directed to regional organizations in Ukraine, who support all people in need including refugees fleeing their homes to other parts of Ukraine. The funds will be forwarded to **Caritas Ukraine** (via **The Catholic Near East Welfare Association**), a charitable organization with over 20 offices in Ukraine. They supply aid by accessing and delivering food, shelter, medical supplies and providing spiritual and psychological support for those in need. Two generous families have pledged to match all donations in support of humanitarian aid in Ukraine up to \$1,250,000. Help us meet this goal. Make cheques payable to ‘**St. Michael church**’ with memo ‘**Aid for Ukraine**’. We also accept cash donations. You can also donate cash or via e-transfer to donate@stmichaelnanaimo.ca. Tax receipts will be issued by CNEWA. Another way to donate to Caritas Ukraine is directly through CNEWA. Please donate generously. **For fundraising updates go to** <https://cnewa.org/ca/campaigns/ukraine/>.

PRAYER FOR THE AFFLICTED PEOPLE OF UKRAINE IN TIME OF WAR



O Lord Jesus Christ, our God, we entreat You to hear the earnest prayer of Your beloved Church of Kyivan Rus' for her deeply afflicted children abiding in the land of Ukraine. Behold their grave sorrow and grievous plight, and speedily come to their aid. Deliver Your vulnerable people from unjust aggressors, foreign invasion and the terror of war. Strengthen

courageous defenders of the nation to fight virtuously, inspired more by love of those they protect than hatred of the enemy. O compassionate Lord, shelter the displaced, heal the wounded, console the orphan, protect the widow, comfort those who mourn, and mercifully receive into Your Kingdom those who have nobly died guarding their homeland against every aggression. Quickly make cease the spilling of blood of friend and foe alike, yet stir many to bravely struggle for that true justice which alone can bring lasting peace. O kind-hearted Lord, as You are our peace, soften the hearts of the unmerciful and convert those who promote hostilities toward reconciliation, so that Your beloved children of the land of Ukraine, may abide in that tranquility, justice and freedom which reflects your Kingdom, where You reign with Your eternal Father, and Your most holy, good and life-giving Spirit, now, and forever and ever. Amen.

МОЛИТВА ЗА МНОГОСТРАЖДАЛЬНИЙ УКРАЇНСЬКИЙ НАРОД У ЧАС ВІЙНИ

Господи Ісусе Христе Боже наш, благаємо Тебе, вислухай ширу молитву Твоєї улюбленої Церкви Київської Русі за важко страждаючих дітей українського краю. Споглянь милостивим оком на їх лихоліття та ласкаво поспіши на допомогу. Звільни свій беззахисний народ від несправедливих загарбників, нашествия агресорів та терору війни. Зміцни силою Твоєю усіх доблесних і відважних захисників для добродесної боротьби, щоб вони радше керувалися любов'ю до беззахисних, аніж ненавистю до ворогів. О Премилосердний Господи, захорони переселенців, зціли поранених, борони сиріт, підтримай вдів, потіш скорботних та ласкаво приймай до Твого Царства всіх, хто благородно віддав своє життя в обороні Батьківщини від нападів ворогів. Поспіши зупинити кровопролиття як друга, так і недруга та запали серця багатьох до мужньої боротьби за істинну справедливість, що є джерелом тривалого миру. О добросердий Господи, Ти – наш мир, пом'якши зачерствілі серця, напевно тих, хто сприяє воєнним діям, до примирення, щоб Твій улюблений український народ втішався миром, справедливістю та свободою – ознаками Твого Царства, в якому Ти царюєш з Предвічним Твоїм Отцем, і Всесвятим, Благим і Животворним Твоїм Духом, нині, і повсякчас, і на віки віків. Амінь.

ANNOUNCEMENTS

✓ **CHRISTMAS DAY SERVICE // РІЗДВ'ЯНА ЛІТУРГІЯ** - [Monday, Dec 25 at 11AM.](#)

✓ **PRAYER REQUEST** - please keep in your prayers GERALD, FR. STEVEN, PAUL, LEONA, BETTY, MARGARET, ADRIAN as well as those members of our parish, our family and friends who are ailing, are in hospitals, nursing homes and those who are not able to join actively in their community.

✓ **SACRAMENT OF CONFESSIONS** - before or after the Liturgy on Saturday / **СПОВІДЬ** - перед або після Літургії в суботу.

✓ **LIVE STREAMING OF THE DIVINE LITURGIES** - every Sunday at 10AM from St. Nicholas parish - <https://stmichaelnanaimo.ca/blog/>.

✓ **EMERGENCY PHONE NUMBER** - [250.390.2612](tel:250.390.2612). This is an emergency number for the Holy Trinity Roman Catholic parish in Nanaimo.

DIVINE LITURGY PROPER

The Divine Liturgy of our Father among the Saints John Chrysostom.

Scripture readings from the New Testament are taken from the

New Revised Standard Version Catholic Edition.

Українською - у перекладі Івана Хоменка.

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 2: By faith You justified Your ancestors* and through them in advance You betrothed the Church taken from the nations.* The saints exult in glory;* from their seed comes the blessed fruit, the one who bore You without seed.* By their prayers, O Christ our God, have mercy on us.

Glory: Now: Kontakion, Tone 6: Armed by the Being that defies description,* you defied the man-made idol, O thrice blessed youth.* In the midst of the unbearable flames you stood and cried out to God:* “In Your mercy, O gracious One, hasten and come to our aid,”* for You can do whatever You will.

Prokeimenon, Tone 4: Blessed are You, Lord God of our fathers,* and praised and glorified is Your Name forever. *Verse:* For You are righteous in everything that You have done to us. (*Daniel 3:26,27*)

Epistle - Colossians 3:4-11 - A reading from the Epistle of the Holy Apostle Paul to the Colossians. *Brothers and Sisters,* when Christ who is your life is revealed, then you also will be revealed with him in glory. Put to death, therefore, whatever in you is earthly: fornication, impurity, passion, evil desire, and greed (which is idolatry). On account of these the wrath of God is coming on those who are disobedient. These are the ways you also once followed, when you were living that life. But now you must get rid of all such things — anger, wrath, malice, slander, and abusive language from your mouth. Do not lie to one another, seeing that you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!

Alleluia, Tone 4: *Verse:* Moses and Aaron are among His priests and Samuel among those who call upon His name. *Verse:* They called on the Lord and He heard them. (*Psalms 98:6*)

Gospel - Luke 14:16-24 - The Lord told this parable: “Someone gave a great dinner and invited many. At the time for the dinner he sent his slave to say to those who had been invited, ‘Come; for everything is ready now.’ But they all alike began to make excuses. The first said to him, ‘I have bought a piece of land, and I must go out and see it; please accept my regrets.’ Another said, ‘I have bought five yoke of oxen, and I am going to try them out; please accept my regrets.’ Another said, ‘I have just been married, and therefore I cannot come.’ So the slave returned and reported this to his master. Then the owner of the house became angry and said to his slave, ‘Go out at once into the streets and lanes of the town and bring in the poor, the crippled, the blind, and the lame.’ And the slave said, ‘Sir, what you ordered has been done, and there is still room.’ Then the master said to the slave, ‘Go out into the roads and lanes, and compel people to come in, so that my house may be filled. For I tell you, none of those who were invited will taste my dinner.’”

Communion Hymn: Praise the Lord from the heavens;* praise Him in the highest (*Psalms 148:1*). * Rejoice in the Lord, O you just;* praise befits the righteous (*Psalms 32:1*). * Alleluia, alleluia,* alleluia.



Тропар, глас 4: Світлу про воскресіння розповідь від ангела почувши* і від прадідного засуду звільнившись,* Господні учениці, радіючи, казали апостолам:* Здолано смерть, воскрес Христос Бог,* що дає світові велику милість.

Тропар, глас 2: Вірою праотців оправдав ти,* з народів через них ти Церкву наперед заручив.* Хваляться у славі святі,* бо з сімени їх є плід благословенний* – та, що без сімени родила тебе.* Їх молитвами, Христе Боже, помилуй нас.

Слава: Нині: Кондак, глас 6: Рукописаному образіві не поклонившись,* але неописаним єством захистившись, триблаженні,* в подвизі вогню ви прославилися* і, посеред нестерпного полум'я стоячи, Бога ви призвали.* Поспішишь, о, Щедрий,* і скоро прийди як милостивий нам на поміч,* бо ти можеш, якщо воля твоя.

Прокімен, глас 4: Благословен еси, Господи, Боже отців наших,* і хвальне, і прославлене ім'я твоє на віки. *Стих:* Бо праведний еси в усьому, що сотворив ти нам.

Апостол - Колосян 3:4-11 - До Колосян послання Святого Апостола Павла читання: *Браття і сестри,* коли ж Христос, ваше життя, з'явиться, тоді й ви з ним з'явитесь у славі. Умертвлюйте, отже, ваші земні члени: розпусту, нечистоту, пристрасті, лиху пожадливість, зажерливість - що є ідолопоклонство. За все це падає гнів Божий на неслухняних. Ви самі нещодавно поводитися так само, коли жили в тому. Тепер же відкиньте й ви все те геть від себе: гнів, лютість, злобу, наклеп, сороміцькі слова з ваших уст! Не говоріть неправди одному, бо ви з себе скинули стару людину з її ділами й одягнулися в нову, що відновлюється до досконалого спізнання, відповідно до образу свого Творця. Тим то немає грека, ні юдея, ні обрізання, ні необрізання, ні варвара, ні скита, ні невольника, ні вільного, а все й у всьому - Христос.

Алилуя, глас 4: *Стих:* Мойсей і Арон між ереями його і Самуїл між тими, що призивають ім'я його. *Стих:* Призивали Господа і він вислухав їх.

Євангеліє - Лука 14:16-24 - Сказав Ісус притчу оцю: “Один чоловік справив вечерю велику й запросив багатьох. Під час вечері послав він слугу свого сказати запрошеним: Ідїть, усе готове. Тоді всі вони однаково почали відмовлятися. Перший йому сказав: Поле купив я, мушу піти на нього подивитись; вибач мені, прошу тебе. Другий сказав: П'ять пар волів купив я і йду їх спробувати; прошу тебе, вибач мені. А інший мовив: Я одружився і тому не можу прийти. Повернувся слуга й розповів це панові своєму. Розгнівався тоді господар та й каже до слуги свого: Іди щоскоріш на майдани й вулиці міста й приведи сюди вбогих, калік, сліпих, кульгавих. Пане, - озвався слуга, - сталося, як ти велів, і місця є ще. Сказав пан до слуги: Піди на шляхи та огорожі й наполягай увійти, щоб дім мій наповнився. Кажу бо вам: Ніхто з отих запрошених не покуштує моєї вечері.”

Причасний: Хваліте Господа з небес, хваліте Його на висотах. Радуйтеся, праведні, у Господі, правим належить похвала. Алилуя, алилуя, алилуя!

THE ULTIMATE COMING OF CHRIST



The Scriptures do not depict Christ's birth as the ultimate point in the story of God's dealings with us. Instead we are told to look ahead to that final stage in history. In the imagery of Luke's Gospel, there shall be a great banquet – the triumph of the Messiah – and many shall be invited to share in that feast.

Today's Gospel passage is St Luke's version of the great banquet to which many are invited. The banquet in Jewish thought of the biblical era was an image of the kingdom of God ushered in by the Messiah. As the prophet Isaiah foretold: *"On the mountain the Lord of hosts will make for all peoples a feast of fat things, a feast of wine on the lees. And He will destroy on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. He will swallow up death forever"* (Is 25:6-7). The banquet will be for all peoples, not just Israel, and the cover or veil separating Jew from Gentile would be destroyed. At the feast people would receive the sacrificial food in which the temple priests partook – the feast would have a liturgical character. Most importantly the feast will mark the death of Death: the renewal of life, which the Messiah would accomplish.

Isaiah's image of the Messianic Banquet was taken up by many Old Testament and other Jewish writers. The Lord Jesus Himself used the same image to describe the Kingdom, but warned the Pharisees that they would be cast out: *"I tell you: many will come from east and west and sit at table with Abraham, Isaac and Jacob in the Kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth"* (Mt 8:11-12).

This passage is particularly appropriate as we prepare for the Nativity of Christ because Christ's coming inaugurates the Messianic Kingdom. Christ calls together all peoples (*"from east and west"*) and joins us to God through Himself. He is the annihilation of death and the Source of life for all who believe in Him. Commemorating the Forefathers, we recall Christ's promise that those united to Him will sit at table with Abraham, Isaac and Jacob in the Kingdom, a sign of our union with the saints of all ages in the Body of Christ.

The banquet image points to a number of characteristics which speak to us of the Kingdom of God. A banquet is a sign of **lavish hospitality**. God displays His hospitality to us by opening His Kingdom to us with the most loving gift of all: the grace of His Christ. The banquet is also a sign of the participants' **joy and gladness** at being at the host's table. To use the Psalmist's words, they delight at taking the chalice of salvation and calling upon the name of the Lord.

But the most important dimension to the image of a banquet is that of *fellowship*. The banquet is a place of communion with others, of sharing together in the hospitality of the Master. As such it is a preeminent sign of the Kingdom of God, our sharing in His divine life through Christ.

The coming of Christ has nothing to do with being alone. If anything, it is the opposite. The Incarnation took place so that we would not be alone, left to ourselves, out of communion with God. Christ is born into the world so that, as was intended from the beginning, humanity could be in communion with God.

The Scriptures describe aloneness as the consequence of sin. In the Genesis story of the fall Adam hides from God after eating from the Tree – a sign that their communion was broken. In its planning and in its effect, sin is about isolating oneself from God and others. It hardens us to see isolation from others as something good. We find the challenge of relationship with others too demanding and may react as did Cain, the mean-spirited son of Adam, “*Surely I am not my brother’s keeper!*” (Gen 4:19).

Christmas and the Messianic Banquet are about communion because God is communion personified. “*God is love*” (1 Jn 4:9). God-as-love is what the Church means by calling God the Holy Trinity. Father, Son, and Holy Spirit are one in divinity but three persons in a loving relationship. According to the book of Genesis this loving communion was extended to Adam and Eve, created after the image, according to the likeness of this God who is love. By seeking to live apart from God Adam and Eve lost this vital link, getting exactly what they desired.

By His incarnation the Word of God – the One who was in perfect communion with the Father and the Holy Spirit – came to restore that communion with humanity. He lived in His person what Adam could not, remaining in constant communion with the Father while remaining like us in all things except for sin. His coming was not simply to show that communion with God was possible for man, but to make it possible for us to have such a relationship: “*Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God — children born not of natural descent, nor of human decision or a husband’s will, but born of God*” (Jn 1:12-13).

What is Christ’s by nature could become ours through faith, by God’s gracious will. As the Fathers tirelessly repeated, “God became man so that man might become god.”

The Divine Liturgy in which we regularly share has been described as a prophetic sign of the Messianic Banquet. Everything we look to experience in heaven is found in the Liturgy by anticipation. We gather with the entire Body of Christ – Abraham, Isaac, Jacob and all the saints as well as people from every race and nation – to share in the priestly gifts of the Body and Blood of Christ. We respond to the lavish hospitality of our Host with the joy and gladness of people who “*taste the heavenly bread and the cup of life and see how good the Lord is.*”

The great banquet is the final triumph of Christ which we proclaim in the Creed: *“He will come again with glory to judge the living and the dead...”* and the revelation of those who are in Christ as well. *“I look for the resurrection of the dead and the life of the age to come.”* And so our celebration of Christ – whether spread out throughout the liturgical year or experienced in each Divine Liturgy – always directs us to look ahead to *“His glorious second coming.”*

ЗАПРОШЕННЯ НА БЕНКЕТ

Уривок, який читаємо в цю неділю, замикає серію повчань Ісуса в Лк 14: 1 – 24, які можна окреслити як своєрідні уроки з етики Божого Царства: спочатку розповідь про суботне зцілення хворого на водянку містить заклик завжди чинити діла милосердя (Лк 14, 1 – 6), потім в кількох притчах Ісус повчає про смирення та гостинність (Лк 14, 7 – 14), відтак вкінці притчею про велику гостину, дає образний опис втраченої можливості та демонструє унікальність Божої благодаті (Лк 14, 15 – 24).

Притча промовисто прозора: господар представляє Бога – Його милосердя й доброта свідчать, що Бог з постійною великодушністю запрошує людей до Царства, проте настане день коли запрошення буде анульовано й вже буде пізно відповідати на нього; гості, які відмовилися прийти – тих хто відкинув заклик Царства, а друга група символізує людей, які відповіли на заклик. Їх низький соціальний статус вказує на те, що великодушність Бога аж ніяк не обмежується прийнятими в соціумі рамками, та що Він поширює Своє запрошення на відкинутих цього світу. Бенкет – добре відомий в юдаїзмі образ радощів та тріумфу, який чекає на Божий народ в кінці часів. Слуги відіграють службову роль, хоч пізніше могли означати людей, які проповідують Боже Слово.

Найбільш не звичайним в цій притчі – одностайна відмова гостей на запрошення. Причини відмовок виглядають доволі смішно й не переконливо з огляду на факт, хто є Той хто запрошує. Очевидно, що цим Ісус демонструє наскільки абсурдним виглядає любий привід, через який людина відкидає заклик / запрошення Бога увійти в Його Царство.

Найбільш дивним та водночас тривожним є наступний факт – ніхто з гостей не тримався осторонь через якийсь гріх; вони просто вибачилися. Інші віддали б що завгодно, тільки щоб мати можливість, яку ці відхилили... Вибачення часто є смертельними речами. Вони отруюють християнське життя, тому що блокують стежки до справжнього віросповідання та прощення, як рівно ж позбавляють віру її життєздатності. Найбільш небезпечними вибаченнями є ті – через які ми обдурюємо самі себе. Однією з найбільш непізнаваних характеристик вибачень є та, що вони обвинувачують кожного з нас так само як і вибачають, – оскільки вони відкривають наші справжні пріоритети; вибачення, які пропонуємо іншим – відкривають діяльність та зацікавлення, які для нас мають більшу важливість. Тільки той хто наважується поставити набік свої вибачення може колись пережити радість віросповідання, мир прощення та трепет життя вірою. Господь приготував гостину, й ми є запрошені на неї!
