

27th Sunday after Pentecost

27-а Неділя по Зісланні Св. Духа.



The Holy Martyr Paramon (249-51) – Paramon and the 370 martyrs with him suffered under Emperor Aurelian.

The Holy Martyr Philomenus (270-75); Our Father Acacius. [*Nativity Fast*]

Sunday, November 29th, 2015



Daily Divine Liturgies

Monday, Nov. 30 * 9:00 a.m.** Div. Lit.: Good health & God's blessings

for Peter Sahaluk

Wednesday, Dec. 2 * 9:00 a.m.** Div. Lit.: +Paul Mason – Steven & Irene Popyk

Thursday, Dec 3 * 9:00 a.m. Moleben to Emanuel**

Friday, Dec. 4 * 9:00 a.m.** Div. Lit.: Good health & God's blessings for Katherina – Hannia Wyshynsky

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Апостол: До Ефесян Послання Святого Апостола Павла Читання (6, 10-17):

Браття і Сестри, кріпіться в Господі та в могутності Його сили. Одягніться в повну зброю Божу, щоб ви могли дати відсіч хитрощам диявольським. Нам бо треба боротися не проти тіла і крові, але проти начал, проти влади, проти правителів цього світу темряви, проти духів злоби в піднебесних просторах. Тому візьміть повну зброю Божу, щоб за лихої години ви могли дати опір і, перемагаючи все, міцно встоятися. Стійте, отже, підперезавши бедра ваші правдою, вдягнувшись у броню справедливості, і взувши ноги в готовість проповідування Євангелія миру. А над усе візьміть щит віри, яким зможете згасити всі розпалені стріли лукавого. Візьміть також шолом спасіння, тобто слово Боже.

Epistle: A reading from St. Paul's Letter to the Ephesians (6:10-17):

Brothers and Sisters, finally, be strong in the Lord and in the strength of his power. Put on the whole armour of God, so that you may be able to stand against the wiles of the devil. For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armour of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm. Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness. As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace. With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. Take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Євангеліє: (Лк 13,10-17):

В той час навчав Ісус в одній з синагог у суботу. І ось була жінка, що мала духа недуги вісімнадцять літ, була скорчена, і не могла ніяк випростуватися. Побачивши її Ісус, покликав і сказав: Жінко, ти звільнена від недуги твоєї. І поклав на неї руки; і зараз випростувалася і славила Бога. Озвався ж старшина збору, нагадуючи, що в суботу зцілив її Ісус, і сказав до народу: Є шість днів, в які годиться працювати, у ці, отже, приходьте зцілятися, а не в день суботній. Відповів же йому Господь і мовив: Лицеміре, чи ж не відв'язує кожен з вас в суботу свого вола чи осла від ясел і



не веде напувати? А цю дочку Авраамову, що її зв'язав сатана ось уже вісімнадцяте літо, чи не годилося, щоб визволилася вона від узів цих у день суботній? І як Він це говорив, стидалися усі противники Його, а всі люди радувалися всім славним, що діялося через Нього.

Gospel: Luke 13:10-17

At that time, Jesus was teaching in one of the synagogues on the sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. When Jesus saw her, he called her over and said, “Woman, you are set free from your ailment.” When he laid his hands on her, immediately she stood up straight and began praising God. But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, “There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day.” But the Lord answered him and said, “You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?” When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.



ANNOUNCEMENTS:

“God says: I have willed that one should need another and that all should be My ministers in distributing the graces and gifts they have received from Me.”

St. Catherine of Siena



Please Pray for health of ... Shirley C., Andriy H., Sandra Sh., Cory R., Sofia B., Verna H., Mike W., Anne B., Walter G., Patricia U., Sophie S., Martin & Rose O., Yvette U., Lily-Ann S., Myron G., Peter D., Elizabeth P., Peter S., Ann M., and all other parishioners and family members who need God’s healing at the present time.

Please let Fr. Andrzej know if you would like to add new names to the prayer list and also notify him about any sick and/or hospitalized parishioners and family members.

Mnohaya Lita! – very special God’s blessings to anyone among our parishioners and their families who celebrated their birthday, name-day, wedding anniversary and any other special anniversary during **the month of November.**

Thank you – Дякуємо - to everyone who helped with **perogy** making yesterday and for all other voluntary work done during this past week. God bless you all.



Commemoration of Holodomor – Famine Genocide of 1932-33 - will take place this weekend with

Panakhya services on Saturday, Nov. 28th & Sunday, Nov. 29th.



Історична довідка: Український голодомор 1932-1933 років визнано злочином проти людства. Голод був наслідком не лише збільшення примусових хлібозаготівель у той період, але повного вилучення продовольства у всіх регіонах СРСР, населення яких на 2/3 і більше складали українці. Терор голодом, депортації, індивідуальні масові репресії були

спрямовані проти України як національної республіки. Протягом ХХ століття Україна пережила три голодомори: 1921-1923 років, 1932-1933 років, 1946-1947 років, але другий був найбільш масовим і жорстоким.

За даними істориків, протягом 1932-33 років жертвами голоду, що виник унаслідок адміністративних заходів радянської влади, в Україні, за різними оцінками, стали від 7 до 10 млн. людей. Це означає, що в ті трагічні роки Україна втратила від 10 до 25% свого населення, втрачаючи по 25 тисяч осіб за день, по тисячі – за годину, по 17 – щохвилини. Як стверджують фахівці, якби Україна не пережила Голодомору, її населення нині було б удвічі більшим – до 100 млн. осіб.

2015 Grey Cup Game gathering – will take place today **Sunday, Nov. 29th**. The game will begin at 3 p.m. (5 p.m. Winnipeg time). We will start to gather after 2 pm. Please bring some finger food for our pot luck. There will be a half time special program and board game with profits designated towards 'Nicholas Day'. Please come and join us in this parish social event. For more information, please talk to Brother Knights, Vic Ukrainetz or Lawrence Syrnyk.



Bible Study – The Bible Timeline - will continue tomorrow **Monday, Nov. 30th** starting at 7:00 p.m. in the church hall. Come and join us!

Choir Practice –in preparation for our Christmas services we will be holding our choir practices on Tuesdays. The first practice is to take place this coming **Tuesday, Dec. 1st at 6:00 p.m.**

Next Parish Fundraiser – pre-Christmas Food Sale – will take place on

Thursday, Dec. 3rd (pre-sale) & **Saturday, Dec. 5th**. In preparation for this event we are kindly asked to prepare various **homemade items of baking**. Additionally, there is a **sign-up sheet** at the church entrance for those interested in purchasing sausage. For more information, please contact Mrs. Alice Pelechaty at 250-763-4870.



Knights of Columbus Monthly Meeting - for St. Pius X Parish Council # 7359— meeting will take place this coming **Thursday, Dec. 3rd**, at Columbus Villa at 7:30 p.m..

Pre-Christmas Dinner — with parishioners of Holy Resurrection Parish in Penticton will take place this coming **Saturday, Dec. 5th** after the Div. Lit. at 4:00 p.m.



Reconciliation Services & St. Philip's Fast Parish Mission - will take place on **Saturday-Sunday, Dec. 12-13, 2015**. On Saturday, Dec. 12th, at **10:00 a.m.** the mission will be celebrated in Ukrainian with **Fr. Stepan Dovhoshyia** from New Westminster and on Sunday, Dec. 13th at 9:00 a.m. – in English with **Fr. Andre Lalach** from Saskatoon, SK. There will be one bilingual Divine Liturgy on that day.

Children's Catechism — will continue on, **Sunday, December 13th**.

Dormition Parish Council Monthly Meeting — will take place on **Monday, Dec. 14th, 2015** in the parish hall at 7:00 p.m.

2015 St. Nicholas Day Celebration – will take place on **Sunday, Dec. 20th**. There will be one bilingual Divine Liturgy on that day.

“Christmas Candle” - “Різдвяна свічка” - Since 2012 our Eparchy of New Westminster has been collecting funds to help disadvantaged and orphaned children in Ukraine through our Christmas Candle appeal. Our fundraising program is part of a larger global appeal sponsored by Caritas Ukraine. We have had great momentum over the last few years raising over \$19,000 with support from our BC Parishes as well as Parishes in other Provinces and parts of the United States.

This appeal will again take place in December 2015 and we encourage everyone to remember these Children during our Christmas season with a voluntary donation. Please place your donation in an envelope marked Christmas Candle, with your name and address and include it with the Sunday Collection at any Ukrainian Catholic Church in BC or mail it to the Ukrainian Catholic Eparchy of New Westminster. All donations over \$20.00 will receive a tax receipt and cheques can be made out to Eparchy of New Westminster with Christmas Candle Project in the memo. Candles will also be available for purchase at all the Ukrainian Catholic Parishes in BC for a minimum donation of \$5.00 per candle. We thank you for your past support and ask that you again consider supporting this ongoing Eparchial

appeal and lighting these candles as part of your Christmas Eve celebrations.

Caritas is an organization that is supported and approved by His Beatitude Sviatoslav Shevchuk and His Excellency Bishop Ken Nowakowski. 100% of the proceeds go to Caritas Ukraine. For more information, please contact Dana Koren Lupynis at nweparchy.christmascandle@gmail.com.

New Parish Website — to access information about our parish please visit: www.kelowna.nweparchy.ca You can also use the previous parish website www.dormition.ca to access the same site.

Dormition Parish Stewardship: Sunday, Nov. 22nd - \$842.00.

Special Petition – *“We also pray to be blessed with generous hearts to contribute to our Bishop’s initiatives and programmes, such as: the support of parishes, the education of parishioners, and the formation of seminarians, Lord hear us and have mercy.”*



Католицька Церква готується до Ювілейного року

8 грудня, у день свята Непорочного зачаття Пресвятої Богородиці за григоріанським стилем, у Католицькій Церкві офіційно розпочнеться Ювілейний рік Божого милосердя. У цей день о 9:30 Папа Франциск відчинить Святі двері в соборі Святого Петра у Ватикані і проголосить початок ювілею. Пише прес-служба товариства “Свята Софія”.

У неділю після цього Святі двері будуть відчинені у двох інших папських соборах Рима: Святого Івана та Святого Павла поза мурами. О 17:00 цього ж дня кожен єпископ має відчинити двері власного катедрального собору. Упродовж Року Божого милосердя особливою увагою Церкви будуть вшановуватися інші ювілеї: богопосвячених осіб, молільників до Божого милосердя, хворих та немічних, ув’язнених, дияконів, священників, молоді, волонтерів та працівників милосердя тощо. Крім цього, у своєму душпастирському служінні Святіший Отець здійснюватиме т. зв. ювілейні символи діл милосердя. 13 листопада 2016 року Святі двері в папських базиліках та єпархіях будуть зачинятися, а 20 листопада закриттям Святих дверей у соборі Святого Петра у Ватикані Святіший Отець проголосить завершення Ювілейного року.

Проголошуючи Ювілейний рік, Церква проголошує Боже прощення та милосердя до людини, а також закликає християнина до відновлення своїх стосунків з Богом. Відкриття Святих дверей, які відчиняються тільки в ювілейні роки, а в інший час зачинені, є символічним свідченням, що в Ювілейний рік вірні мають нагоду пройти особливий духовний шлях. Святіший Отець обрав тему Божого милосердя для Надзвичайного ювілейного року.

Департамент інформації УГКЦ



Laudato Si' by Pope Francis (continuation) –

III. THE CRISIS AND EFFECTS OF MODERN ANTHROPOCENTRISM

115. Modern anthropocentrism has paradoxically ended up prizing technical thought over reality, since “the technological mind sees nature as an insensate order, as a cold body of facts, as a mere ‘given’, as an object of utility, as raw material to be hammered into useful shape; it views the cosmos similarly as a mere ‘space’ into which objects can be thrown with complete indifference”.[92] The intrinsic dignity of the world is thus compromised. When human beings fail to find their true place in this world, they misunderstand themselves and end up acting against themselves: “Not only has God given the earth to man, who must use it with respect for the original good purpose for which it was given, but, man too is God’s gift to man. He must therefore respect the natural and moral structure with which he has been endowed”.[93]

116. Modernity has been marked by an excessive anthropocentrism which today, under another guise, continues to stand in the way of shared understanding and of any effort to strengthen social bonds. The time has come to pay renewed attention to reality and the limits it imposes; this in turn is the condition for a more sound and fruitful development of individuals and society. An inadequate presentation of Christian anthropology gave rise to a wrong understanding of the relationship between human beings and the world. Often, what was handed on was a Promethean vision of mastery over the world, which gave the impression that the protection of nature was something that only the faint-hearted cared about. Instead, our “dominion” over the universe should be understood more properly in the sense of responsible stewardship.[94]

117. Neglecting to monitor the harm done to nature and the environmental impact of

our decisions is only the most striking sign of a disregard for the message contained in the structures of nature itself. When we fail to acknowledge as part of reality the worth of a poor person, a human embryo, a person with disabilities – to offer just a few examples – it becomes difficult to hear the cry of nature itself; everything is connected. Once the human being declares independence from reality and behaves with absolute dominion, the very foundations of our life begin to crumble, for “instead of carrying out his role as a cooperator with God in the work of creation, man sets himself up in place of God and thus ends up provoking a rebellion on the part of nature”.^[95]

118. This situation has led to a constant schizophrenia, wherein a technocracy which sees no intrinsic value in lesser beings coexists with the other extreme, which sees no special value in human beings. But one cannot rescind from humanity. There can be no renewal of our relationship with nature without a renewal of humanity itself. There can be no ecology without an adequate anthropology. When the human person is considered as simply one being among others, the product of chance or physical determinism, then “our overall sense of responsibility wanes”.^[96] A misguided anthropocentrism need not necessarily yield to “biocentrism”, for that would entail adding yet another imbalance, failing to solve present problems and adding new ones. Human beings cannot be expected to feel responsibility for the world unless, at the same time, their unique capacities of knowledge, will, freedom and responsibility are recognized and valued.

119. Nor must the critique of a misguided anthropocentrism underestimate the importance of interpersonal relations. If the present ecological crisis is one small sign of the ethical, cultural and spiritual crisis of modernity, we cannot presume to heal our relationship with nature and the environment without healing all fundamental human relationships. Christian thought sees human beings as possessing a particular dignity above other creatures; it thus inculcates esteem for each person and respect for others. Our openness to others, each of whom is a “thou” capable of knowing, loving and entering into dialogue, remains the source of our nobility as human persons. A correct relationship with the created world demands that we not weaken this social dimension of openness to others, much less the transcendent dimension of our openness to the “Thou” of God. Our relationship with the environment can never be isolated from our relationship with others and with God. Otherwise, it would be nothing more than romantic individualism dressed up in ecological garb, locking us into a stifling immanence.

120. Since everything is interrelated, concern for the protection of nature is also

incompatible with the justification of abortion. How can we genuinely teach the importance of concern for other vulnerable beings, however troublesome or inconvenient they may be, if we fail to protect a human embryo, even when its presence is uncomfortable and creates difficulties? “If personal and social sensitivity towards the acceptance of the new life is lost, then other forms of acceptance that are valuable for society also wither away”.^[97]

121. We need to develop a new synthesis capable of overcoming the false arguments of recent centuries. Christianity, in fidelity to its own identity and the rich deposit of truth which it has received from Jesus Christ, continues to reflect on these issues in fruitful dialogue with changing historical situations. In doing so, it reveals its eternal newness.^[98]



Basic Guidelines for Reception of Holy Communion:

1. *You are a member of the Catholic Church (Orthodox faithful are welcome to receive Communion);*
 2. *You have participated in the Sacrament of Confession at least during the Easter or Christmas seasons this past year if not more frequently;*
 3. *You attend Divine Services regularly;*
 4. *Your lifestyle is consistent with the teaching of the Catholic Church;*
 5. *You have kept the Liturgical fast – no food at least one hour prior to the Divine Liturgy (water & medicine does not break the fast).*
 6. *You have been in church from the beginning of the service, or at least heard the Gospel.*
 7. *To the best of your ability, you are in the state of Grace.*
- If for any of these or other reasons you cannot receive Holy Communion, you are welcome to come for a blessing. Please indicate to the priest that you would like to receive his blessing.*

****A Reminder about appropriate reception of Holy Communion - when approaching to receive the Holy Eucharist, the faithful are reminded to open their mouth wide and tilt their head back. Also, please avoid licking the spoon. ****