

Sunday before Christmas - Sunday of the Holy Fathers



Неділя перед Різдом
Христовим. Неділя святих
Отців. [пилипівка]

The Holy Priest-Martyr Ignatius the Godbearer
(110) - [Nativity Fast]

Sunday, December 20th, 2015



Daily Divine Liturgies

Monday, Dec. 21 *** 9:00 a.m. Div.

Lit.: +Volodymyr – Ann Wyshynsky

Thursday, Dec. 24th - Penticton *** 3:00 p.m. Div. Lit.

Kelowna 8:00 p.m. - Great Compline with Litiya

9:00 p.m. – Div. Lit. & Myrovania/Blessing with Holy Oil

Friday, Dec. 25th - *Nativity of Our Lord / Різдо Христове*

10:00 a.m. – Div. Lit. (Ukr./Eng.) & Blessing with Holy Oil

Saturday, Dec. 26th - Synaxis of the BVM / Собор Богородиці

Kelowna 10:00 a.m. - Divine Liturgy (Ukr./Eng.)

Penticton 4:00 p.m. - Divine Liturgy

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 2: Great are the achievements of faith!* In the fountain of flames, the three holy youths rejoiced as by the water of rest,* and the prophet Daniel was revealed shepherding lions like sheep.* Through their intercession, O Christ God,* save our souls.

+Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.

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.



Epistle: Epistle: A reading of St. Paul's letter to the Hebrews (11:9-10,17-23,32-40):

Brothers and Sisters, by faith Abraham stayed for a time in the land he had been promised, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he looked forward to the city that has foundations, whose architect and builder is God. By faith Abraham, when put to the test, offered up Isaac. He who had received the promises was ready to offer up his only son, of whom he had been told, “It is through Isaac that descendants shall be named for you.” He considered the fact that God is able even to raise someone from the dead—and figuratively speaking, he did receive him back. By faith Isaac invoked blessings for the future on Jacob and Esau. By faith Jacob, when dying, blessed each of the sons of Joseph, “bowing in worship over the top of his staff.” By faith Joseph, at the end of his life, made mention of the exodus of the Israelites and gave instructions about his burial. By faith Moses was hidden by his parents for three months after his birth, because they saw that the child was beautiful; and they were not afraid of the king's edict. And what more

should I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets— who through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Others were tortured, refusing to accept release, in order to obtain a better resurrection. Others suffered mocking and flogging, and even chains and imprisonment. They were stoned to death, they were sawn in two, they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted, tormented— of whom the world was not worthy. They wandered in deserts and mountains, and in caves and holes in the ground. Yet all these, though they were commended for their faith, did not receive what was promised, since God had provided something better so that they would not, apart from us, be made perfect.

Alleluia, Tone 4 - O God, we have heard with our ears, and our fathers have told us the work You did in their days.

verse: You saved us from our oppressors and put to shame those who hate us.

Gospel: Matthew 1:1-25

An account of the genealogy of Jesus the Messiah, the son of David, the son of Abraham. Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram, and Aram the father of Aminadab, and Aminadab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of King David. And David was the father of Solomon by the wife of Uriah, and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph, and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah, and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon. And after the deportation to Babylon: Jechoniah was the father of Salathiel, and

Salathiel the father of Zerubbabel, and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, and Jacob the father of Joseph, the husband of Mary, of whom Jesus was born, who is called the Messiah. So all the generations from Abraham to David are fourteen generations; and from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah, fourteen generations. Now the birth of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit. Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to dismiss her quietly. But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins.” All this took place to fulfil what had been spoken by the Lord through the prophet: “Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel,” which means, “God is with us.” When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife, but had no marital relations with her until she had borne a son; and he named him Jesus.

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

Rejoice in the Lord, O you just;* praise befits the righteous (Psalm 32:1).* Alleluia, alleluia,* alleluia.



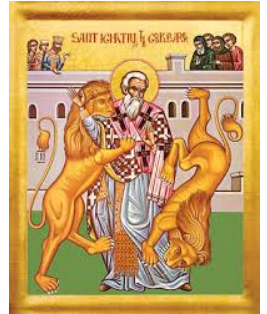
ANNOUNCEMENTS:

“That which a man loves, that to which he turns, that he will find. If he loves earthly things, he will find earthly things, and these earthly things will abide in his heart, and will communicate earthiness to him; if he loves heavenly things he will find heavenly

things, and they will abide in his heart, and will give him life.”

St. John of Kronstadt

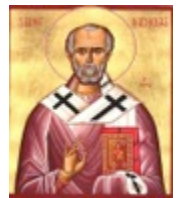
The Holy Martyr Ignatius the God-bearer- Ignatius was named “God-bearer” because he always carried the name of Jesus in his heart and on his lips. Tradition says that he was the child Jesus blessed (Mtt. 18:4). He was a disciple of the Apostle John and Polycarp, Bishop of Smyrna. As Bishop of Antioch he introduced antiphonal singing into the Church. On his way to Rome in chains he visited and encouraged several churches and wrote seven letters. He was thrown to lions in the Roman circus on Dec. 20th, 106.



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., 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.

Special Welcome to all the children who join us for our St. Nicholas Day Celebration. After the Divine Liturgy there will be a special program for children. We will also have a special guest...



Thank you – to everyone for your help with decorating our church and for all other help during this past week.

One bilingual Divine Liturgy - will be celebrated on Sundays, Dec. 20, 27 & January 3rd. We will resume the 2nd Sunday Liturgy (in Ukrainian) on Sunday, **Jan. 10th**.

Choir Practice – will take place this coming **Tuesday, Dec. 22nd at 6:00 p.m.**

Thursday, Dec. 24 – Christmas Eve – is a day of strict fasting from meat and dairy products (applies to those without various dispensations). Everyone is invited to take part in a spiritual preparation for Christ’s Nativity according to their abilities.

“Christmas Candle” - “Різдвяна свічка” - as part of a global fundraising program sponsored by Caritas, our parish makes available for sale special Christmas Candles. The funds collected from this fundraiser will be used entirely to help needy, disadvantaged, disabled and orphaned children in Ukraine. Suggested donation for a candle: \$5.00.

2015 Nominating Committee — we are now beginning our preparation for the election of the new Parish Council for the year 2016. The following parishioners will be

part of the Nominating Committee: **Mr. Lawrence Syrnyk, Mr. Victor Ukrainetz, Mr. Andriy Tomashevskyy, Mrs. Lesia Achtymichuk & Fr. Andrzej.**



Parish Christmas Dinner – will take place on Sunday, January 3rd, 2016 after the **Divine Liturgy at 10:00 a.m.**

Children's Catechism – will resume on **Sunday, Jan. 17th.**

Bible Study – The Bible Timeline - will continue after the New Year.

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

The St. Joseph Elementary School Robotics Club from Kelowna - would like to pass along a special thank you (via weekly bulletins, as feasible) to the community, especially the Knights of Columbus, for your support to allow their participation in the Western Canadian Robocup Junior Games (December 11th at the Centre for Learning at Okanagan College).

A local news story on the event is available at - <http://www.castanet.net/edition/news-story-153932-1-.htm#153932>

Thank you for your support!

Dormition Parish Stewardship: Sunday, Dec. 13th - \$1,100.00.

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.”*



2015-16 Christmas/ Theophany Season Schedule

Sunday, Dec 27th - Sunday after Christmas - Неділя після Різдва & First Martyr Stephen / Первомученика Стефана

9:00 a.m. - Divine Liturgy (Ukr./Eng.)

Friday, Jan. 1st, 2016 - The Circumcision of our Lord, God and Saviour Jesus Christ - Saint Basil the Great, Archbishop of Caesarea in Cappadocia - New Year *** 10:00 a.m.** - Divine Liturgy of Saint Basil the Great - Myrovania/Blessing with Holy Oil

Saturday, Jan. 2nd - Sunday before Theophany

Penticton 4:00 p.m. - Divine Liturgy

Sunday, Jan. 3rd, 2016 - Sunday before Theophany

Kelowna 10:00 a.m. – Div. Lit. (Ukr./Eng.) After the Service - Parish Christmas Dinner

Tuesday, Jan. 5th - EVE OF THE THEOPHANY - 6:00 p.m. - Great Compline with Litiya - GREAT SANCTIFICATION OF WATER - After the Service - Myrovania/Blessing with Holy Oil

Wednesday, Jan. 6th – Feast of the Theophany / Богоявлення (ЙОРДАН)

10:00 a.m. - Divine Liturgy (Ukr./Eng.)

Thursday, Jan. 7th - РІЗДВО ГОСПОДА НАШОГО ІСУСА ХРИСТА (Nativity - Julian calendar) * 10:00 a.m. - Служба Божа**

Saturday, Jan. 9th Sunday after Theophany

Penticton 4:00 p.m. - Divine Liturgy

Sunday, Jan. 10 - Sunday after Theophany

9:00 a.m. - Divine Liturgy (English)

11:00 a.m. - Divine Liturgy (Ukrainian)



Про логотип святкувань Ювілейного року Божого милосердя



Образ виконаний таким чином, щоб показати Доброго Пастиря, який з великою любов'ю торкається глибини серця людини, перемінюючи її життя. Ще одна деталь: Добрий Пастир у своєму великому милосерді бере на плечі людство, але Його погляд зустрічається з поглядом людини. Христос дивиться очима Адама, Адам – очима Христа. Кожна людина, споглядаючи в Його погляді любов Отця, відкриває в Христі Нового

Адама, а також власну людяність і майбутнє, яке на неї чекає. Образ

уміщений у формі, що називається «мандорла» (з італ. – мигдалина). Ця форма дуже важлива для давньої та середньовічної іконографії, бо вказує на поєднання в Христі двох природ – божественної та людської. Три концентричні овали трьох відтінків, що світлішають у зовнішньому напрямку, відображають рух Христа, який витягує людину з темряви гріха і смерті. Водночас заглиблення темнішої барви означає незбагненність любові Отця, який усе прощає.

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Laudato Si' by Pope Francis (continuation) –

The need to protect employment

128. We were created with a vocation to work. The goal should not be that technological progress increasingly replace human work, for this would be detrimental to humanity. Work is a necessity, part of the meaning of life on this earth, a path to growth, human development and personal fulfilment. Helping the poor financially must always be a provisional solution in the face of pressing needs. The broader objective should always be to allow them a dignified life through work. Yet the orientation of the economy has favoured a kind of technological progress in which the costs of production are reduced by laying off workers and replacing them with machines. This is yet another way in which we can end up working against ourselves. The loss of jobs also has a negative impact on the economy “through the progressive erosion of social capital: the network of relationships of trust, dependability, and respect for rules, all of which are indispensable for any form of civil coexistence”.[104] In other words, “human costs always include economic costs, and economic dysfunctions always involve human costs”.[105] To stop investing in people, in order to gain greater short-term financial gain, is bad business for society.

129. In order to continue providing employment, it is imperative to promote an economy which favours productive diversity and business creativity. For example, there is a great variety of small-scale food production systems which feed the greater part of the world’s peoples, using a modest amount of land and producing less waste, be it in small agricultural parcels, in orchards and gardens, hunting and wild harvesting or local fishing. Economies of scale, especially in the agricultural sector, end up forcing smallholders to sell their land or to abandon their traditional crops. Their attempts to move to other, more diversified, means of production prove fruitless because of the difficulty of linkage with regional and global markets, or because the infrastructure for sales and transport is geared to larger

businesses. Civil authorities have the right and duty to adopt clear and firm measures in support of small producers and differentiated production. To ensure economic freedom from which all can effectively benefit, restraints occasionally have to be imposed on those possessing greater resources and financial power. To claim economic freedom while real conditions bar many people from actual access to it, and while possibilities for employment continue to shrink, is to practice a doublespeak which brings politics into disrepute. Business is a noble vocation, directed to producing wealth and improving our world. It can be a fruitful source of prosperity for the areas in which it operates, especially if it sees the creation of jobs as an essential part of its service to the common good.

New biological technologies

130. In the philosophical and theological vision of the human being and of creation which I have presented, it is clear that the human person, endowed with reason and knowledge, is not an external factor to be excluded. While human intervention on plants and animals is permissible when it pertains to the necessities of human life, the Catechism of the Catholic Church teaches that experimentation on animals is morally acceptable only “if it remains within reasonable limits [and] contributes to caring for or saving human lives”.[106] The Catechism firmly states that human power has limits and that “it is contrary to human dignity to cause animals to suffer or die needlessly”.[107] All such use and experimentation “requires a religious respect for the integrity of creation”.[108]

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. *****