



**Dormition of the Mother of God
Ukrainian Catholic Church
Українська Католицька Церква
Успення Пресвятої Богородиці**



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Pastor: Rev. Fr. Pavlo Myts / о. Павло Миць

If you need to meet with the parish priest, please, call or email in advance to arrange time and a day.

Ukrainian Catholic Eparchy of New Westminster: www.nweparchy.ca



23rd Sunday after Pentecost, + The Holy Priest-Martyr

Josaphat, Archbishop of Polotsk (1623); John the Merciful, Patriarch of Alexandria (619); Nil the Faster (430); Passing into Eternal Life (1950)



of Blessed Hryhoriy (Gregory) Lakota, Auxiliary Bishop of Peremyshl and Confessor – November 12th, 2017 A.D

Let us always remember all who gave their lives in the defense of freedom, peace and human dignity in Canada and Ukraine!

THE VIBRANT PARISH - A PLACE TO ENCOUNTER THE LIVING CHRIST: Through the Word, the Holy Mysteries & Prayer, Serving One's Neighbour, Leadership, Fostering & Serving Unity and Missionary Spirit.

VIBRANT PARISH PRAYER: O Lord Jesus Christ, our Good Shepherd, as you once gathered lost sheep that they might hear Your voice and be your flock, so also today graciously look down from heaven upon our parish community, and send down on it your Holy Spirit, that it might be a place to receive the joy of Your Good News.

Strengthen us with your presence, and always gather us together in prayer. Grant us the spirit of serving others, so that in our parish all might encounter You, the merciful God. Bless our spiritual leaders with Your wisdom, and inspire us to generously give of our time, talents and treasure for the building up of Your Kingdom. Unite us in peace and harmony, as befits Your community of love. Instill in us a missionary spirit, and let our parish community shine with the light of the Gospel, with prayer and good works, inviting all to share in the divine life, so that Your Name, O Saviour, may be praised, together with Your eternal Father, and Your most-holy, good and life-giving Spirit. Amen.

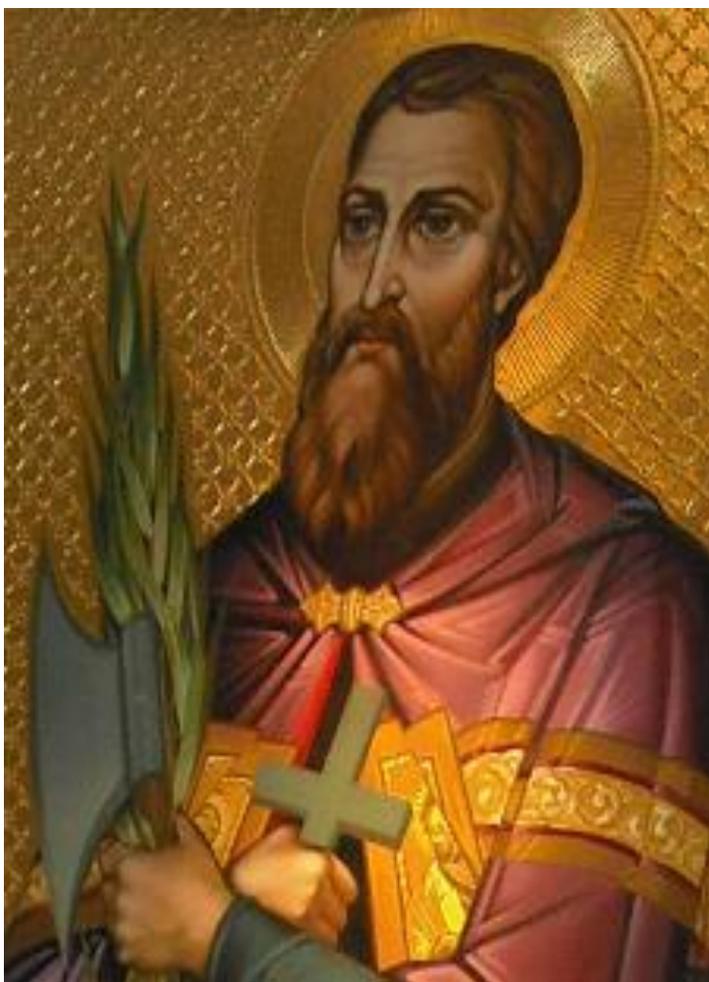
A saint of the Serbian Church, Saint Nikolai Velimirovic, survivor of the Nazi Camp, wrote the following comments on today Gospel reading, "Let us not be in a hurry to condemn these Gergesene's love for their swine before we consider the society of our day, and count up all our swine-loving fellow-townfolk, who would, just like the Gergesenes, have more concern for their material and temporal perishable treasures than the lives of their neighbours. ... Let those who condemn the Gergesenes before first condemning themselves be filled with deep shame. The Gergesenes at least begged Christ to leave them, while the people of Europe drive Him out. And why? In order to be left alone with their material idols and their masters, the demons."

"...Open the doors of your hearts and your homes to Christ, allow His Holy Spirit to transform you, purify and strengthen

you in God's love!" - Pastoral Letter of His Beatitude Sviatoslav Shevchuk "The Vibrant Parish"

"...Відчиніть двері своїх душ і домівок Христові, дозвольтє Його Святому Духові вас перемінити, очистити і скріпити Божою любов'ю!" - Пастирський Лист Блаженнішого Святослава Шевчука "Жива Парафія"

Christian Greetings: Glory to Jesus Christ! – Glory to Him Forever! Slava Isusu Chrystu! – Slava na Viky! Слава Ісусу Христу! – Слава на Віку! Christ is among us! – He is and will be!





Liturgical Propers in English language:

Troparion (Tone 6): Angelic powers were upon Your tomb and the guards became like dead men; Mary stood before Your tomb seeking Your most pure body. You captured Hades without being overcome by it. You met the Virgin and granted life. O Lord, risen from the dead, glory be to You.

Troparion (Tone 4): You appeared as a radiant light, O priest-martyr Josaphat. Like the Good Shepherd, you lay down your life for your sheep; killed by enemies who loved division, you entered the holy of holies to dwell with the bodiless powers. Therefore, we pray you, long-suffering saint: beg Christ, the Prince of Shepherds, to number us among the sheep at His right hand and to save our souls.

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

Kontakion (Tone 4): Enlightened in childhood by the flame from the crucified Christ, you resembled the angels in your life as a monk, and as bishop you lived in godliness. You clearly preached unity and with your martyr's blood, you calmed hearts inflamed by love for dispute. From Christ you received the crown. And so remember us as we cry to you: Rejoice, O unshakeable pillar of unity.

Now and for ever and ever. Amen.

Kontakion (Tone 6): With his life-giving hand Christ our God, the Giver of life, raised all the dead from the murky abyss and bestowed resurrection upon humanity. He is for all the Saviour, the resurrection and the life, and the God of all.

Prokimenon (Tone 6): Save Your people, O Lord, and bless Your inheritance (Ps 27:9).

Verse: Unto You I will cry, O Lord my God, lest You turn from me in silence (Ps 27:1).

Prokimenon (Tone 7): Precious in the sight of the Lord is the death of His venerable ones. (Ps. 115:15)

Epistle: *A reading from the Letter of Saint Paul to the Ephesians:* (Eph. 2: 4-10)

Brethren, *God is rich in mercy; because of his great love for us he brought us to life with Christ when we were dead in sin. By this favor you were saved. Both with and in Christ Jesus he raised us up and gave us a place in the heavens, that in the ages to come he might display the great wealth of his favor, manifested by his kindness to us in Christ Jesus. I repeat, it is owing to his favor that salvation is yours through faith. This is not your own doing, it is God's gift; neither is it a reward for anything you have accomplished, so let no one pride himself on it. We are truly his handiwork, created in Christ Jesus to lead the life of good deeds which God prepared for us in advance.*



Epistle: *A reading from the Letter of Saint Paul to the Hebrews:* (Heb. 4: 14-5:10)

Brothers and Sisters, since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; and because of this he must offer sacrifice for his own sins as well as for those of the people. And one does not presume to take this honor, but takes it only when called by God, just as Aaron was. So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him, "You are my Son, today I have begotten you"; as he says also in another place, "You are a priest forever, according to the order of Melchizedek." In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

Alleluia (Tone 6): He who lives in the aid of the Most High, shall dwell under the protection of the God of heaven (Ps.91:1). He says to the Lord: You are my protector and my refuge, my God, in Whom I hope (Ps 91:2). Your priests shall clothe themselves with justice, and Your venerable ones shall rejoice. (Ps. 131:9). For the Lord has chosen Zion; He has chosen it for His dwelling. (Ps. 131:13).

Gospel: (Lk. 8: 26-39)

At that time, Jesus: sailed to the country of the Gerasenes, which is opposite Galilee. When he came to land, he was met by a man from the town who was possessed by demons. For a long time he had not worn any clothes; he did not live in a house, but among the tombstones. On seeing Jesus he began to shriek; then he fell at his feet and exclaimed at the top of his voice, “Jesus, Son of God Most High, why do you meddle with me? Do not torment me, I beg you.” By now Jesus was ordering the unclean spirit to come out of the man. This spirit had taken hold of him many a time. The man used to be tied with chains and fetters, but he would break his bounds and the demon would drive him into places of solitude.

“What is your name?” Jesus demanded. “Legion,” he answered, because the demons who had entered him were many. They pleaded with him not to order them back to the abyss. It happened that a large herd of swine was feeding nearby on the hillside, and the demons asked him to permit them to enter the swine. This he granted. The demons then came out of the man and entered the swine, and the herd charged down the bluff into the lake, where they drowned. When the swineherds saw what had happened, they took to their heels and brought the news to the town and country round about.

The people went out to see for themselves what had happened. Coming on Jesus, they found the man from whom the devils had departed sitting at his feet dressed and in his full senses; this sight terrified them. They were told by witnesses how the possessed had been cured. Shortly afterward, the entire population of the Garasene territory asked Jesus to leave their neighborhood, for a great fear had seized them; so he got into the boat and went back across the lake.

The man from whom the devils had departed asked to come with him, but he sent him away with the words, “Go back home and recount all that God has done for you.” The man went all through the town making public what Jesus had done for him.

Gospel: (Jn. 10: 9-16)

The Lord said to the Jews that came to Him: “I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly. I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them. The hired hand runs away because a hired hand does not care for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father. And I lay down my life for the sheep. I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.”

Communion Verses: Praise the Lord from the heavens; praise Him in the highest (Ps 148:1). The just man shall be in everlasting remembrance; of evil hearsay he shall have no fear. (Ps. 111:6) Alleluia! (3x)

- **Basic Guidelines for Reception of Holy Communion:** You are a member of the Catholic Church (faithful of the Orthodox churches are very welcome to receive Holy 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 and 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 very welcome to come for a blessing. Please indicate to the priest that you would like to receive his blessing.**

**Літургійні частини Українською мовою:**

Тропар (глас 6): Ангельські сили на гробі Твоім* і сторожі омертвіли; Марія ж стояла при гробі, шукаючи пречистого тіла Твого. Полонив Ти ад і, не переможений від нього, зустрів Ти Діву, даруючи життя. Воскреслий з мертвих, Господи, слава Тобі!

Тропар (глас 4): Світильник світлий явився ти, священномучениче Йосафате, бо як пастир добрий поклав ти душу твою за вівці, розбратолюбними ворогами убитий ти і увійшов ти у святая святих, з безплотними

перебуваючи. Тому молимо тебе, многострадальний: Моли Начальника пастирів, Христа, удостоїти нас стати по правому овець стану і спасти душі наші.

Слава Отцю, і Сину, і Святому Духові.

Кондак (глас 4): Вогненним сянням розп'ятого Христа в юності просвічений, ангелам ти уподобився в монашім житті і благочесно в святительстві ти пожив: ясно проповідував ти з'єднання та погасив розбратолюбних роздором розпалені серця мученицькою твоєю кров'ю і вінець від Христа прийняв ти. Тому пом'яни нас, ми кличемо до тебе: Радуйся, непохитний стовпе з'єднання.

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

Кондак (глас 6): Животворною рукою Життєдавець, Христос Бог, воскресив з темних безодень всіх померлих і подав воскресіння людському родові: Він бо усіх Спаситель, воскресіння, життя і Бог усіх.

Прокімен (глас 6): Спаси, Господи, людей Твоїх і благослови спадкоємство Твоє (Пс. 27, 9).

Стих: До Тебе, Господи, взиватиму; Боже мій, не відвертайсь мовчки від мене (Пс. 27, 1).

Прокімен (глас 7): Чесна перед Господом смерть преподобних Його (Пс. 115, 6).

Апостол: *До Ефесян послання Святого Апостола Павла читання: (Еф. 2,4-10)*

Браття і Сестри, Бог, багатий милосердям, з-за великої своєї любови, якою полюбив нас, мертвих нашими гріхами, оживив нас разом із Христом – благодаттю ви спасені! – І разом з ним воскресив нас, і разом посадовив на небі у Христі Ісусі; щоб у наступних віках він міг показати надзвичайне багатство своєї благодаті у своїй доброті до нас у Христі Ісусі. Бо ви спасені благодаттю через віру. І це не від нас: воно дар Божий. Воно не від діл, щоб ніхто не міг хвалитися. Бо ми його створіння, створені у Христі Ісусі для добрих діл, які Бог уже наперед був приготував, щоб ми їх чинили.

Апостол: *До Євреїв послання Святого Апостола Павла читання: (Євр. 4,14-5,10)*

Браття і Сестри, мавши великого архиєрея, що вже пройшов небо, Ісуса, Божого Сина, тримаймося твердо віровизнання. Бо ми не маємо такого архиєрея, який не міг би співчувати нашим недугам: він же ж зазнав усього, подібно як ми, крім гріха. Приступім, отже, з довір'ям до престолу благодаті, щоб отримати милість і знайти благодать на своєчасну поміч. Кожен бо архиєрей, узятий з-поміж людей, настановляється для людей у справах Божих, щоб приносив дари та жертви за гріхи; що може співчувати нетямущим та введеним в оману, бо й сам він неміччю охоплений, і тому повинен так за людей, як і за себе самого приносити жертви за гріхи. Чести ж цієї ніхто не бере сам собі, лише той, хто покликаний Богом, як Арон. Так і Христос не сам собі присвоїв славу стати архиєреєм, вона бо від того, який до нього мовив: «Син мій єси, я сьогодні породив тебе.» Як і на іншому місці каже: «Ти – священик навіки за чином Мелхиседека.» Він за днів свого тілесного життя приніс був молитви й благання з великим голосінням та слізьми до того, який міг його спасти від смерті, і він був вислуханий за богобоязність; і хоч був Сином, навчився з того, що витерпів, значення послуху, і, ставши досконалим, спричинився до вічного спасіння всім, які йому слухняні, і Бог назвав його архиєреєм за чином Мелхиседека.

Аллилуя (глас 6): Хто живе під охороною Всевишнього, під покровом Бога небесного оселиться (Пс. 91, 1). Скаже він Господеві: Ти заступник мій і пристановище мое, Бог мій, на котрого я надіюся. (Пс. 91, 2). Священики Твої зодягнуться в праведність і преподобні Твої возрадуються (Пс. 131, 9). Бо Господь вибрав Сіон, і зволив, щоб він став Його оселею (Пс. 131, 13).

Євангеліє: *(Лк. 8, 26-39)*

У той час прийшов Ісус у край Геразинський, що проти Галилеї. Як Ісус вийшов на берег, трапився йому назустріч один чоловік з міста, що мав бісів. Він з давнього часу вже не носив одежі й мешкав не в хаті, а по гробах. Побачивши Ісуса, закричав, припав йому до ніг і сказав голосом сильним: “Що мені й тобі, Ісусе, сину Бога Всевишнього? Благаю тебе, не муч мене!” Бо він велів нечистому духові вийти з чоловіка. Дух той часто хапав чоловіка, і його тоді в'язали кайданами та ланцюгами й стерегли, та він троцив окови, і демон гонив його по пустинях. Ісус же спитав його: “Як тобі на ім'я?” “Леґіон!” – відповів той, багато бо бісів увійшло в нього. І вони благали його, щоб він дозволив їм увійти в них. І він дозволив їм. Вийшли ті демони з чоловіка, увійшли в свиней, і кинулося стадо з кручі в озеро та й потонуло. Побачивши, що сталося, пастухи

NEWS and ANNOUNCEMENTS

A WARM WELCOME TO OUR PARISHIONERS, GUESTS AND VISITORS WHO HAVE JOINED US IN THIS DIVINE LITURGY. THANK YOU FOR PRAYING WITH US AT THE CHURCH TODAY!

WISHING YOU A BLESSED, RESTFUL WEEKEND AND FRUITFUL, HEALTHY AND SAFE WEEK! EVERYONE IS VERY WELCOME TO COME AND PARTICIPATE IN OUR PARISH COFFE AND FELLOWSHIP AT THE CHURCH HALL TODAY FOLLOWING THE DIVINE LITURGY TODAY!

Special Petitions:

- 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.
- We also pray for the people of Ukraine, that with the help of the Holy Spirit, they may obtain social peace, political harmony and economic stability: Lord, hear us and have mercy.
- **REMEMBER TO PRAY FOR:** yourselves, Most Reverend Bishop-Emeritus Severian Yakymyshyn, Mike B., Lucy D., Edward H., Janet F., Alex R., Kathleen B., Volodymyr P., Ivan L., Fr. Edward E., Lily-Ann S., Mary D., Pauline P., Ray S., Cameron V., Rose O., Keyton A., Ric B., Shirley C., Peter D., Sandra Sh., Patricia U., Yvette U., Ann W., Rose F., Orest Kociuba, Kalyna Kociuba, Bronie Huska, Peter Huska, Stanley and Roma Nowakowski (Bishop Ken's parents), Barbara and Vincent Pasternak, all members of our parish and those who are not able to join actively in our community, your families, relatives, friends; governments and armed forces, especially the shut-in or those in the hospitals, traveling, working or studying, nursing and senior homes, those seeking God's answer to their prayers or those rejoicing with God's answer; those celebrating birthdays and anniversaries; those called to their eternal reward and for the family they leave behind; widows and widowers, orphans, homeless and all people who have asked us pray for them. Please, also in your kindness keep praying daily for vocations to the priesthood and religious life. Remember to ask for special blessings to all Christian families! **REMINDER** for families of individuals, who are admitted to hospital - If you or a family member is admitted to hospital and you wish to have a priest visit, please be sure to have someone call our parish rectory office to make this request. Your pastor may have no other way of knowing that you are in hospital, as privacy legislation.
- **On behalf of our parish/church family**, assurance of our prayers and deepest sympathy are to the Semchuk's Family, their relatives and friends! May our Lord and Saviour Jesus Christ place Mrs. Sophie Semchuk's soul in the place where all of the saints abide, and may her memory be everlasting with the Lord and our prayers – Vichnaya Pamyat'!
- **Parish Executive Council meeting** is at 7 p.m. on Tuesday, November 14th, 2017.

Awareness Sunday, November 19, 2017

Our partners in faith



Catholic Missions In Canada* was founded in 1908 to provide financial, corporal and spiritual assistance to the thousands of Ukrainian Catholic immigrants arriving to settle Canada in the early 20th Century. Our mission? To allow the faith of settlers celebrating the Ukrainian Catholic rite to not only thrive, but to flourish in their new country.

Our founders were instrumental in the establishment of the first Ukrainian diocese in Canada, with Winnipeg as the seat of the first Ukrainian Catholic bishop in Canada, the Blessed Nykyta. Bishop Budka in 1918 wrote:

“What does your help mean for Catholic [Ukrainian] Ruthenians in Canada?...You have supported the main factor in my exceptionally hard mission work with money, [and] by encouraging and creating interest and sympathy in the Catholic world...[I want to thank you] for all your help to the priests by [Mass] intentions, to poor colonies by chapel funds and church vestments...may the Giver of all goods bless you.”

Our partnership in faith continues today, with almost \$300,000 in grant allocations for 2018 already approved to assist Ukrainian eparchies in Canada.

To receive your free *Catholic Missions In Canada* magazine and 2018 calendar—featuring Ukrainian saint days, liturgical feasts and daily Gospel readings, call toll-free 1-866-937-2642 or visit cmic.info



Chancery Office
Eparchy of New Westminster

To the Rev. Clergy, Religious and Faithful of the Ukrainian Catholic Eparchy of New Westminster

3 November 2017

Glory to Jesus Christ!

Dear Sisters and Brothers,

I have designated 19 November as Catholic Missions In Canada (CMIC) awareness Sunday in our Eparchy. I want each of our faithful to know how important has been and continues to be to our Eparchy. Without a doubt over the last decade they have been our greatest benefactor and a very respected partner. I would like to share with you information about CMIC.

Catholic Missions In Canada was founded in 1908 as The Catholic Church Extension Society, with the Ukrainians being of special concern in the early 20th Century, throughout the nation, but especially in the western provinces, where they were settling in the thousands to begin life on vast farmlands in Manitoba, Saskatchewan and Alberta.

Not only language and culture separated the Ukrainians in the strange new land, but also very different religious rites and traditions from the established Latin rite Church. Of grave concern was the lack of Ukrainian Catholic clergy in Canada.

Roman Catholic Father Alfred Burke, and Archbishop Fergus McEvay (Roman Catholic Archbishop of Toronto 1908-1911), to become the co-founders of The Catholic Church Extension Society, knew that something concrete had to be done or their Ukrainian brothers and sisters would be in grave danger of losing their Catholic faith.

In 1908, with the founding of The Catholic Church Extension, the efforts of these two men not only raised awareness of the needs of the Ukrainian Catholic faithful among the clergy and laity of the Latin rite Catholic Church already established in Canada, but from them, also the means to provide the financial, corporal and spiritual assistance that was needed to allow them to keep their faith.

Archbishop McEvay also convinced the Latin Rite episcopacy to allow the use of the (then) new St. Augustine's Seminary in Toronto to become a centre for training Ukrainian Catholic priests.

Perhaps more importantly, however, in 1910, McEvay met with our Great Metropolitan Andriy Sheptytsky (Archbishop of Lviv) who was appointed the apostolic visitor to Canada, to begin recommendations for the establishment of a Ukrainian Eparchy in Canada. The result? An Apostolic Exarchate for the faithful was erected by Pope Pius X in 1912, with Winnipeg as the seat of the bishop. In the same year, the first Ukrainian Catholic bishop for Canada was named: the Blessed Nykyta Budka, only 35 years of age when he was consecrated in Lviv by Metropolitan Andriy.

In 1918, Bishop Budka in 1918 wrote a letter to express his feelings about the relationship of The Catholic Church Extension and the Ukrainian Church:

“What does your help mean for Catholic [Ukrainian] Ruthenians in Canada?...You have supported the main factor in my exceptionally hard mission work with money, [and] by encouraging and creating interest and sympathy in the Catholic world...[I want to thank you] for all your help to the priests by [Liturgy] intentions, to poor colonies by chapel funds and church vestments...may the Giver of all goods bless you.”

Our partnership with Catholic Missions In Canada continues today, with almost \$300,000 in grant allocations having been approved for 2018 to assist Ukrainian eparchies in Canada in 2018.

To learn more about **Catholic Missions In Canada** send for your free magazine and 2018 calendar—featuring Ukrainian saint days, liturgical feasts and daily Gospel readings, by calling toll-free 1-866-937-2642 or visit cmic.info

Dear Friends, on Nov. 19 you will find in your bulletins a specially addressed envelope for your donation to Catholic Missions In Canada. You will receive a tax receipt directly from CMIC for your donation. Please be generous so that CMIC may continue to not only assist our Eparchy but also other Eparchies and Diocese in Canada that are in need of financial support.

With assurance of my prayerful best wishes and Episcopal blessings, I remain,

Sincerely yours in Christ!

+Ken

502 - 5th Avenue, New Westminster, BC V3L 1S2 Canada

tel. 604.524.8824 fax: 604.521.8015 e-mail: nwe.chancery@gmail.com web: www.nweparchy.ca

- **Traditional and Very Delicious Ukrainian Food is available for sale at our parish:** Perogies – \$ 6.00 per dozen, Cabbage Rolls – \$ 6.00 per dozen, Borshch – \$ 7.00 per a jar.
- **DORMITION PARISH MONTHLY OPERATING NEEDS:** Due to numerous requests, these are the basic (minimum) operating needs & obligations of Dormition Parish. (\$60,000 - year, \$5,000 – month or \$1,150 - week). A breakdown is: priestly salary & Cathedraticum (monthly amount paid by every parish toward support of our Cathedral in New Westminster, BC); Balance for operating costs such as Taxes, Utilities of church, parish hall & residence; Upkeeping (Repairs & Maintenance, projects, ground-church; residence), Security and Janitorial service, etc.
- **The total amount of our parish October 2017 Sunday collections: \$ 3, 453. 85 * Thank you, and may God bless you supporting and carrying about our parish church!**
- **CATECHISM ANNOUNCEMENT:** *"And they were bringing to Him also the infants, in order that He may be touching them; but after the disciples saw it, they rebuked them. But Jesus called them to Himself and said, Let alone the little children to come to Me, and cease hindering them; for of such is the kingdom of God."* (Mt. 19:14)
We are happy to welcome all children to our Dormition of the Mother of God parish catechism program. We want your children to learn more about their orthodox faith in the Catholic Church, sacred scripture, feast days, icons, singing and religious practices and customs of the Ukrainian Catholic Church. If you have any questions, please, do not hesitate to contact Rev. Fr. Pavlo Myts (tel.: 250-860-7295) or Mrs. Marilyn Daulat (tel.: 250-801-7538). ***Our parish Catechism lessons for children are scheduled for the next 2 months will be as follows:***
Nov. 12, 19, Dec. 03 and 10. There will be no catechism on Nov. 26 due to the Holodomor commemoration. The Saint Nicholas celebration will be on Dec. 10th, 2017 A.D.
Because this is a multi-grade class, meeting everyone's needs is a challenge. We would appreciate 1 or 2 volunteers to help the children read the introductory parts to their lessons in grade 1 and any late comers who need help in catching up. The help is needed after Liturgy is over and the children begin their seat work for about 15 to 20 minutes. Feel free to bring your coffee with you! Mrs. Daulat tends to focus more on Level 2 because of the importance of this year but don't want to neglect the other students. We are blessed to have such a wonderful group of children again! Thank you, parents!
- **A SPECIAL REQUEST:** After each Divine Liturgy and every church service, please, keep silence in the House of the Lord as some of the faithful are still praying at the church. As well, please, do not forget close all Liturgy and/or hymnbooks and return them to their proper place. Also, please do not leave any church bulletins or any other material in the pews. Let each of us do our part to be true stewards of our parish church by helping to keep the church building clean and neat. Thank you very much!
- **Cabbage rolls making at 8 a.m. on Wednesday of Nov. 15th, 2017.** It is a good time to help our parish fundraisers and socialize together. More helpers come – easier and faster the work is done! Please, come to help!

October 2017 Dormition of the Mother of God Parish Expenses, Deposits and Deficit

October 2017 Dormition of the Mother of God Parish Expenses

\$ 105.28	Tops Photocopier Lease-Oct.1/17 Direct Debit
\$ 179.00	City of Kelowna(sewer/water) Oct.1/17- Direct Debit
\$ 150.46	Shaw Cable-Oct.3/17
\$ 150.46	Shaw Cable-Oct.17/17
\$ 149.84	Telus (Phone) -Oct.12/17
\$ 76.90	Fortis-Natural Gas-Church-Oct.12/17
\$ 10.31	Fortis Rectory-Natural Gas-Oct.12/17
\$ 50.35	Loaves & Fishes - Church supplies-votives
\$ 435.21	Loaves & Fishes - Church supplies-candles, etc
\$ 60.13	Cherry Hill Coffee-Oct.3/17
\$ 60.13	Cherry Hill Coffee-Oct.23/17
\$ 1000.00	Alice Pelechaty - Kitchen Supplies-Oct.22/17
\$ 125.00	Winter Irrigation-Harold Klassen-Oct.12/17
\$ 30.13	Postage-Kriel-Oct.16/17
\$ 100.00	Freedom's Door-Oct.22/17
\$ 300.00	Brian Kopeck\Vinyl Record Refund from April -Oct.26/17
\$ 83.96	Furnace Filters -Oct 31/17-Lesia
\$ 787.50	Kelowna Greenleaf Janitorial-Oct.31/17
\$ 367.16	Planet Clean-Oct.31/17
\$ 2814.80	Priest's Salary -Oct. 1/17
\$ 506.15	Priest's Benefits-Oct.1/17
\$ 498.14	Bishop's Cathadraticum-5% of priest's salary +benefits . (15% of \$3,320.95).

****\$ 8,043.91 October 2017 Parish Expenses**

****October 4, 2017 Deposits-**

\$ 631.00	Sunday Envelopes-0October 4,2017 deposit
\$ 30.00	Loose Cash
\$104.10	Candles
\$ 51.05	Sunday Coffee
\$ 300.00	Bulat Funeral
\$ 75.00	Food Sales
\$ 173.00	Alice Pelchaty Food Deposit Return

****\$1365.20 October 4,2017 Deposit**

****October 12,2017 Deposits**

\$ 615.00	Sunday Envelopes
\$ 12.55	Loose Cash

\$ 27.50 Candles
 \$ 62.95 Sunday Coffee
 \$ 40.75 Alice PelechatY Food Deposit Return

****\$ 758.75 October 12, 2017 Deposit**

****October 17,2017 Deposit**

\$475.00 Sunday Envelopes
 \$ 20.00 Loose Cash
 \$ 21.30 Candles
 \$ 46.15 Sunday Coffee
 \$400.00 Hall Rental (Falko Kriel)

****\$962.45 October 17,2017 Deposit**

****October 24,2017 Deposit**

\$570.00 Sunday Envelopes-
 \$ 35.00 Loose Cash
 \$ 46.90 Candles
 \$ 63.30 Sunday Coffee

****\$625.20 October 24,2017 Deposit**

****October 27, 2017 Deposit**

\$200.00 - Gregory Bulat tip to Kitchen Staff

Kitchen Staff donated this tip to the Building Fund in Memory of Sofia Bulat

****October 27, 2017 Deposit**

\$110.00 Sunday Envelopes
 \$ 5.00 Loose Cash
 \$ 150.00 Kelowna City Bank Damage Deposit

\$ 265.00 October 27,2017 Deposit

**** October 31,2017 Deposit**

\$ 715.00 Sunday Envelopes
 \$ 54.80 Sunday Coffee
 \$ 553.00 Food Sales

**** \$1,322.80 October 31,2017 Deposit**

****OCTOBER 2017 Expenses: \$8,043.91**

****October 2017 Sunday Offerings: \$3,766.35**

****October 2017 Sunday Envelopes *DEFICIT=\$4,277.56**

Sept.30, 2017 OPERATING ACCT CLOSING BALANCE: \$29,570.96

****2017 Sunday Envelopes have not paid monthly expenses in 2017 or prior****

***BUILDING FUND: As of Sept. 30,2017==\$7,969.02**

- **Volunteers help is needed to make perogies starting at 8 a.m. on Saturday of Nov. 18th, 2017.** It is a good time to help our parish fundraisers and socialize together. More helpers come – easier and faster the work is done! Please, come to help!
- **Saint Josaphat's parish praznyk in Vernon, BC.** Please mark your calendars for November 19th to celebrate our Saint Josaphat's Praznyk. There will be only one Divine Liturgy at 11:00 AM followed by lunch. Tickets: \$20.00 - adults; \$10.00 - children 6-12 years of age; children 5 years & under - free.
- **A young Christian family recently came to Kelowna: if somebody can help by donating them a used but in a good condition couch/sofa/sofa-bed it will be truly appreciated!** (Please, call our parish office.)
- **Volunteers for Sunday coffee socials and clean-ups are needed** – please continue putting your name on the calendar posted in the church hall. If you can help out, please, let us know. Your help is truly appreciated!
- **Glasses Prescription Box for Ukraine** is placed and located at the left side by the entrance to the parish hall. Please, feel free to participate in and support this important project.
- **FAITHFUL GIVING** ... Please, remember that we never take a day off or a vacation from God, or from our obligation to attend Divine Liturgy on Sundays and Holy Days. When traveling, working or studying, please, make sure you check out the service schedule for the area churches at our eparchial website: www.nweparchy.ca and attend the Divine Liturgy. Please, remember as well, that while parishioners may be away and on vacation, the parish is not. Expenses continue as they do throughout the year. Please, remain consistent in your gifts to parish. Your weekly Sunday offering is important to our financial well-being. If you are away, we appreciate it when you forward your “make-up” donations. The financial stability of the parish counts on regular Sunday contributions. Please, continue to be supportive and generous! **“Remember, O Lord, those who bear fruit doing good works in Your holy churches and remembering the poor. Send down Your mercy upon all of us!”** (*Divine Liturgy of Saint John Chrysostom*)
- **BOX FOR USED CHURCH BULLETINS** – since our Sunday bulletins contain Sacred Scripture readings & icons, they need to be disposed of properly/respectfully after use. Please do not throw them into the garbage but recycle them after shredding if possible. In order to assist with this request, we have provided a special box for used bulletins at the church entrance.



BE A STEWARD: Have you ever wondered what more can you do to help our parish? Here are some suggestions: Steward of property security; Steward of grounds cleaning; Steward of cleaning church; Steward of church linen; Steward of outreach; Steward of caring; Steward of prayer; Steward of service. Quite often, our homebound or senior members, once active in their younger years, want to find purpose in their senior years. It's not only about doing but about “BEING” present to others!

Vibrant Parish – Stewardship of the Divine Gifts

I. Stewardship - General Principles

1. Every Gift is from God

Stewardship of Divine gifts begins with an awareness that everything comes from God and ultimately belongs to God, and serves to give Him glory. At each Divine Liturgy we pray: “for all good giving and every perfect gift is from above, coming down from You, the Father of Lights.” The Church also encourages us in its services to “commend ourselves, and one another, and our whole life to Christ our God.”

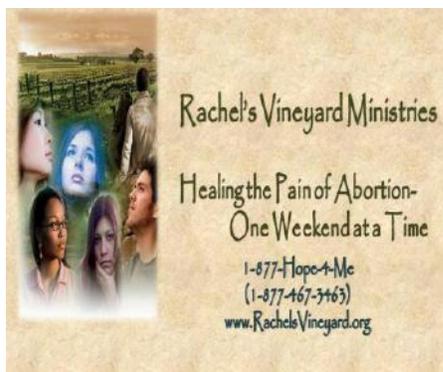
Points to Remember:

- A simple definition of Stewardship: the wise use of human (natural and spiritual) as well as material resources for the building up of the Kingdom of God.
- Stewardship begins with an awareness that everything comes from God and ultimately belongs to God.
- The most important gift we have received is that of salvation in Jesus Christ
- That gift requires our response: sacrifice, dedication and a sense of shared responsibility for the life of the Church and her mission on earth.

Questions for Personal Reflection:

1. My life is not my own but God's. What does this phrase say to me?

2. Do I try to foster an awareness of God's ownership over all of creation? How?
3. If everything we are and have is a gift from God, how does that impact my life as a Christian?
4. What does the gift of salvation in Jesus Christ mean to me? Is there anything more important for me in my life?
5. When in the Liturgy we are encouraged "to commend ourselves and one another and our whole life to Christ our God" how does this phrase speak to me personally?



Rachel's Corner: *"I realized on the Rachel's Vineyard™ Retreat that God was calling me back to Him and He always has been – but now I just feel free to turn and run to Him."* -Testimonio

Come on a Rachel's Vineyard™ Retreat with us and listen carefully for Him calling your name as He opens wide His arms inviting you into His embrace. He is waiting for you. Will you allow Him to heal your heart?

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www.Rachel'sVineyardKelowna.com

Facebook: **Rachel's Vineyard Kelowna**

Confidentiality assured. *Healing the pain of abortion ... one weekend at a time.*

The Pope urges Ukrainian seminarians to sow culture of peace.

Celebrating 85 years since the foundation of Saint Josaphat's Ukrainian Pontifical College in Rome, Pope Francis encouraged Ukrainian seminarians to become shepherds of communities in which love and respect for others will flourish.

The Saint Josaphat College was founded upon the wish of Pope Pius XI and is currently run by the Basilian monastic order.

(Listen to the report by Linda Bordoni: )

In his message to future Ukrainian priests, Pope Francis recalled that the institution was built with the intent of conveying a message of love and closeness to those faithful "who live in areas of suffering and persecution". He invited them to prepare for their apostolic mission as deacons and priests studying the Church's Social Doctrine and recalling the example of Pope Pius XI whom, he said, "always and firmly raised his voice in defending the faith, the freedom of the Church and the transcendent dignity of every human person" while condemning the atheistic and inhumane ideologies that bloodied the 20th century.

"Also today the world is world is wounded by wars and violence" the Pope said with a particular reference to the beloved Ukrainian nation "from which you came and to where you will return" after having completed your studies in Rome.

Backing his encouragement to spread a culture of peace and acceptance with words from the Gospel, the Pope said "to you, seminarians and priests of the Ukrainian Greek-Catholic Church, these challenges may seem out of your reach; but let us remember the words of the Apostle John: I have written to you, young men, because you are strong, and the Word of God abideth in you, and you have overcome the wicked one."

The Pope said that by loving and proclaiming the Word they will become true shepherds of the communities that will be entrusted to them.

"It [the Word] will be the lamp that illuminates your heart and your home, whether you prepare for celibacy or for married priesthood, according to tradition of your Church" he said.

Francis invited them to love and to guard their traditions avoiding all forms of sectarianism and he urged them to ask their flocks "to learn to love and respect each other, to abandon their weapons, to reject war and all kinds of abuse".

"Never forget the Covenant between God and mankind" he said.

The Pope invoked the intercession of the Holy Mother of God who is venerated in the Ukrainian National Shrine of Zarvanytsya. "She wants the priests of her Son to be like the torches lit at night in front of her Shrine reminding

everyone, especially the poor and the suffering, and even those who perpetrate evil and sow violence and destruction, that the people who walked in the darkness saw a great light; that a light shone upon those who lived in a land of shadows” he said.

Pope Francis concluded revealing a personal devotion to the Ukrainian icon of Our Lady of Tenderness, a gift of the Major Archbishop from when they were together in Buenos Aires, and sharing his memory of a Ukrainian priest, Father Stepan Chmil, whom he knew when he was a young boy back in 1949 and from whom he learnt how to be an altar boy for the Ukrainian Mass: “He spoke of the persecutions, of the suffering, of the ideologies that persecuted Christians. And he taught me to be open to a different liturgy, something I always keep in my heart”.

The Pope also said that last time he was in Buenos Aires, Major Archbishop Sviatoslav Shevchuk of the Ukrainian Greek Catholic Church had asked him for testimonies with which to open the canonization process of Father Chmil who was ordained bishop in secrecy: “I wanted to remember him today because it is an act of justice to thank him before you for the good that he did to me”.

(Vatican Radio) http://en.radiovaticana.va/news/2017/11/09/the_pope_urges_ukrainian_seminarians_to_sow_culture_of_peace/1347971



Dolyna Zabava 2017

Fun for the whole family!



When: November 18th 5-10 pm

Where: 1935 Barlee Rd.
(Orthodox Church Hall)

What: Come join us for dinner, a performance by our dancers, and a big dance party! All ages welcome. Doors open at 5, supper supplied by Ukrainian Orthodox Church at 5:30-6:30. \$10 full plate, \$5 half plate of food. Special guests The Old Time Fiddlers! There will be a cash bar.

\$15 Adult

\$10 Youth(13-18)

\$5 Child(under 13)

Call or email Terri for tickets: 250-300-0263 or
dolynadancers@gmail.com

Toward a Better Understanding of Our Priests and Presvyteres (the Wife of a Priest)

Pastoral ministry can be extraordinarily rewarding and fulfilling. And, pastoral ministry is difficult. This reality is supported by a growing body of social science research. Multiple studies across numerous Christian communities show clergy are frequently stressed by many factors, including long work hours, difficult work-family boundaries, interpersonal conflicts within their parishioners, excessive paperwork, abrupt relocations, and perceived lack of support from their communities.

Document Actions - by Dr. George Stavros, M.Div., Ph.D.

From the July-August 2015 Edition of the Orthodox Observe

A Day in the Life: Fr. John wakes up early on Friday morning to the sounds of his three children moving about the house, asking for breakfast, crying over a missing pair of socks, and the youngest, wanting to climb into bed with him for her typical early morning snuggle. Fr. John notices several things this morning.

The first is how unusually draining these interactions with his children feel today and how much he wishes his wife would simply take care of everything with the children and get them off to school. He doesn't always feel that way. The second is how he can't seem to shake free from the impact of his conversation with the parish council from the previous night, when they voted against using \$200 in parish funds for a substitute priest during the second week of his family vacation, asking him rather to return home for a day in the middle of his vacation to cover that weekend's liturgical services. The third is how anxious he is about the coming day in which he plans to make pastoral visits at the local hospital, meet with a parish couple with young children who have a history of domestic violence, and perform Trisagion prayers at the wake of a parishioner who died suddenly and unexpectedly from a heart attack.

In addition, he will be taking a phone call from his Metropolitan who left him a message the previous evening saying he had been receiving complaints from parishioners regarding the recent change in the start time for the parish's religious education program on Sundays.

To make time for this, Fr. John has already cancelled his annual physical with his doctor, which he had scheduled six months ago, and he is considering asking his wife to attend their kindergarten son's open house without him.

Vulnerable Healers: While it is unlikely that all of these things could happen in one day of ministry, these types of experiences are a regular part of the daily lives of the priests and presvyteres of the Greek Orthodox Archdiocese of America. And, they are the kinds of stresses within ministry that put increasingly intense pressure on the emotional and spiritual well-being of our Greek Orthodox clergy and their families.

Pastoral ministry can be extraordinarily rewarding and fulfilling. And, pastoral ministry is difficult. This reality is supported by a growing body of social science research. Drs. Rae Jean Proeschold-Bell and Sarah LeGrand, as part of the Clergy Health Initiative at Duke University, found that clergy suffer from higher rates of hypertension, obesity, depression, arthritis, and asthma than do most other Americans. Multiple studies across numerous Christian communities show clergy are frequently stressed by many factors, including long work hours, difficult work-family boundaries, interpersonal conflicts within their parishioners, excessive paperwork, abrupt relocations, and perceived lack of support from their communities.

United Methodist minister Dr. Andrew Weaver and his colleagues found that clergy are frequently the first helping professionals contacted when mental health, marriage and family, and a variety of other problems arise. Our clergy are often expected to provide support, strength, wisdom, and healing across an incredible range of life problems and crises, often with limited actual training or ongoing guidance in counseling. They are expected to be present, competent, and engaged in the context of the most intense and difficult life situations experienced within our communities.

From Stress to Traumatic Stress: There are identifiable circumstances that tend to take the largest toll on the well-being of our priests, presvyteres, and clergy families, moving them from being stressed to traumatically stressed.

Clergy and clergy spouses who are regularly exposed to interactions with parishioners and parish leaders characterized by aggression, hostility, and control tend to be more vulnerable to higher levels of emotional suffering.

Priests and presvyteres faced with regular implicit and explicit threats to the stability of their positions and to the possibility of being removed and relocated tend to be more vulnerable to higher levels of emotional suffering.

Finally, the capacity for empathy and loving concern that characterizes the vast majority our clergy and presvyteres, especially their willingness to be open to and engaged with the suffering of others as part of their ministry, tends to make them more vulnerable to higher levels of emotional suffering.

Trauma Affects Everyone: One particularly important consequence of the kinds of stresses listed above is an all-too-common situation in which clergy and clergy families must shift to a self-protective or defensive stance in relation to their parishioners. In many instances when priests and presbyteres become emotionally and physically overwhelmed by their situation in ministering to a community, they naturally respond by withdrawing emotionally, becoming overly focused on particular parishioners or aspects of ministry, or avoiding conflictual situations and parishioners altogether.

Under these conditions, a priest can often be criticized or judged as “not caring” or “not doing his job,” and a presvytera can be seen as “lacking faithfulness or commitment.” When parish leadership and church hierarchy grow concerned and potentially critical of the priest, an overwhelmed priest and/or presvytera can inevitably experience this as a lack of support and protection. Under these circumstances, the trauma and suffering spiral can take on a life of its own, usually with negative and destabilizing outcomes both for the clergy family and the community.

Resilience is a Product of Relationships and Support: A recent study by the Danielsen Institute at Boston University found that many clergy and clergy spouses are struggling deeply with ministerial stress, with over half of participants reporting feeling “overwhelmed, fearful, or helpless” in the face of events or experiences in their ministry and nearly half reporting clinically relevant trauma-related and mental health symptoms. Trauma symptoms are associated with an increase in emotional suffering, ministry burnout, and difficulties in coping with everyday life.

At the same time, there are many clergy and clergy spouses who continue to grow and thrive in the midst of these considerable stresses and challenges of ministry. It is imperative that our Church leadership and communities identify, implement, and make more readily available the resources required in creating a culture of resilience amongst our clergy families. While any one person’s or family’s needs for building resilience will vary, there are identifiable patterns in what helps in this effort.

The first is the power of healthy relationships to be vehicles of restoration and resilience in the lives of our clergy, presbyteres, and their families. This resonates with our Orthodox Christian theological tradition that teaches that God, as Father, Son, and Holy Spirit, has always existed, and always exists in loving, dynamic relationship. Greek Orthodox priests and presbyteres who are less isolated and more connected to core relationships with family, friends, peers, and spiritual elders tend to experience a kind of protection from the more corrosive emotional and relational effects of stress.

According to the Danielsen Institute study, the marital relationship between priest and presvytera holds a special place in providing this relational buffer and protection.

In addition, ecclesiastical structures in the form of hierarchical support, financial stability, healthy rhythms of work and rest, and continuing education and training are another set of factors which build up resilience and emotional and spiritual protection from the destructive personal, spiritual, and familial consequences of trauma.

Conclusion: Priests and presbyteres (the wife of a priest) tend to be idealized by many parishioners and are expected to be models of spiritual health and strength within their communities. Greek Orthodox priests and presbyteres face considerable challenges, therefore, in finding safe places to be authentic about their own spiritual struggles and their need for healing and support as they carry out the relentless and difficult work of pastoral ministry.

It is in response to these realities that the Archdiocese is advancing an ongoing, serious discussion intended to identify the needs of its clergy families and to respond with discernment and love to those needs. By building a culture of resilience and relational support within our clergy families and parish communities, the Church moves closer to fulfilling its role of being a healing and hospitable vessel of good news to a broken, traumatized world.

(Doctor George Stavros is the executive director of the Danielsen Institute at Boston University. His teaching and research interests are in psychotherapy, psychotherapy training, and religion and spirituality in clinical practice. He is a licensed psychologist and holds a Master of Divinity from Holy Cross School of Theology and a Ph.D. from Boston University.)



Liturgical celebrations during week:

Tuesday, Nov. 14th, – 9:30 a.m. The Divine Liturgy: for repose of the soul of Lorna Rodrigues
– 6:30 p.m. Moleben

Wednesday, Nov. 15th, (**Beginning of Saint Philip's Fast /Advent**)

– 9:30 a.m. The Divine Liturgy: for repose of the soul of Lorna Rodrigues

Thursday, Nov. 16th, – 9:30 a.m. The Divine Liturgy: for repose of the soul of Ursula Reid

Friday, Nov. 17th, – 9:30 a.m. The Divine Liturgy: for repose of the soul of Mr. William Syrnyk (40th Day Memorial Service requested by Mr. Lawrence & Mrs. Judy Syrnyk and Family)

Saturday, Nov. 18th, 2017 – 4:00 p.m. The Divine Liturgy: God's blessings for all parishioners.

(Service in Penticton, BC)

Sunday, Nov. 19th, 2017 – 9:00 a.m. The Divine Liturgy: God's blessings for all parishioners. (in Eng./Ukr.)

*** Please, contact Fr. Pavlo if you want to have the Divine Liturgies celebrated in your special (such as: In thanksgiving for favours received, the Infirm, General Intentions, the Deceased, Help of the Holy Spirit, for the Travelers, etc.) intentions.**

Pastoral and Sacramental Ministry:

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 and Memorials: by appointment.

Holy Unction (Anointing of the Sick): Those anticipating surgery, hospitalization or treatments and who would like to receive anointing.

Reconciliation: on Sundays and Holy Days: before Liturgies and other days, by appointment.

Holy Communion: for the sick, by appointment, any time.

*** Bequests and Wills:** Leaving a bequest 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.

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