



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



25th Sunday after Pentecost - November 26th, 2017 A.D

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.



There is exists in Christian tradition a wisdom regarding how to live the Gospel. This wisdom reminds us that the purely literal reading of Scripture may not be enough for us to know how to live. Today's Gospel lesson of the Good Samaritan tells us to go and imitate the Good Samaritan – be neighbourly to those we meet in our daily life, even if they are strangers or enemies.

“Let us not hurry past so pitiable a sight without taking pity. Even if others do so, you must not. Do not say to yourself: ‘I am no priest or monk... This is a work for the priests; this is work for the monks.’ The Samaritan did not say: ‘Where are the priests now? Where are the Pharisees now? Where are the teachers of the Jews?’... Therefore, when you see someone in need of treatment for some ailment of the body or soul, do not say to yourself: ‘Why did so-and-so or so-and-so not take care of him?’ You free him from his sickness; do not demand an accounting from others for their negligence. Tell me this. If you

find a gold coin lying on the ground, do you say to yourself: ‘Why didn't so-and-so pick it up?’ Do you not rush to snatch it up before somebody else does? Think the same way about your fallen brothers; consider that tending his wounds is like finding a treasure. If you pour the word of instruction on his wounds like oil, if you bind them up with your mildness, and cure them with your patience, your wounded brother has made you a richer man that any treasure could. Jeremiah said: ‘He who has brought forth the precious from the vile will be as my mouth.’ What could we compare to that? No fasting, no sleeping on the ground, no watching and praying all night, nor anything else can do as much for you as saving your brother can accomplish.”

– Saint John Chrysostom

“...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, дозвольте 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:

Tone 8, text from book “*The Divine Liturgy of Saint John Chrysostom*”; pages 105-107

Epistle: *A reading from the Letter of Saint Paul to the Ephesians: (Eph. 4: 1-6)*

Brethren, I plead with you, then, as a prisoner for the Lord, to live a life worthy of the calling you have received, with perfect humility, meekness, and patience, bearing with one another lovingly. Make every effort to preserve the unity which has the Spirit as its origin and peace as its binding force. There is but one body and one Spirit, just as there is but one hope given all of you by your call. There is one Lord, one faith, one baptism; one God and Father of all, who is over all, and works through all, and is in all.



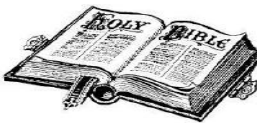
Gospel: (Luke 10: 25-37)

At that time a lawyer stood up to pose Jesus, this problem: “Teacher, what must I do to inherit everlasting life?” Jesus answered him: “What is written in the law? How do you read it?” He replied: “You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind; and your neighbor as yourself.” Jesus said, “You have answered correctly. Do this and you shall live.”

But because he wished to justify himself he said to Jesus, “And who is my neighbor?” Jesus replied: “There was a man going down from Jerusalem to Jericho who fell prey to robbers. They stripped him, beat him, and then went off leaving him half-dead. A priest happened to be going down the same road; he saw him but continued on. Likewise there was a Levite who came the same way; he saw him and went on. But a Samaritan who was journeying along came on him and was moved to pity at the sight. He approached him and dressed his wounds, pouring in oil and wine. He then hoisted him on his own beast and brought him to an inn, where he cared for him. The next day he took out two silver pieces and gave them to the innkeeper with the request: ‘Look after him, and if there is any further expense I will repay you on my way back.’

“Which of these three, in your opinion, was neighbor to the man who fell in with the robbers?” The answer came, “The one who treated him with compassion.” Jesus said to him, “Then go and do the same.”

• **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:

Глас 8, текст з книги “*Божественна Літургія Святого Івана Золотоустого*”; ст. 104-106

Апостол: *До Ефесян послання Святого Апостола Павла читання: (Еф. 4, 1-6)*

Браття і Сестри, благаю вас я, Господній в'язень, поводитися достойно покликання, яким вас візвано, в повноті покорі й лагідности, з довготерпелівістю, терплячи один одного в любові, стараючися зберігати єдність духа зв'язком миру. Одне бо тіло, один дух, і в одній надії вашого покликання, яким ви були візвані. Один Господь, одна віра, одне хрещення. Один Бог і Отець усіх, що над усіма й через усіх і в усіх.

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 COFFEE 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, Fr. Mark F., 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.



Christmas Food Sale – will take place on **Saturday, December 9th from 10:00 a.m. to 1:00 p.m.** For more information, please contact Mrs. Alice Pelechaty at 250-763-4870.

- **Saint Philip's Fast (Advent) Missions** will take place in our parish starting at 8:00 am with the Sacrament of Reconciliation/Confession before the Divine Liturgy Service on Sunday, December 3rd, 2016 in Kelowna, BC. Rev. Fr. Mykhailo Ozorovych from New Westminster, BC will be our mission master priest this year.

2017 Grey Cup Game gathering – will take place today on Sunday, Nov. 26th. As in previous years, we are organizing this parish social event and pot-luck dinner. We will be starting to gather at 2:00 p.m. The game starts at 3 pm.



***Annual Celebration of Saint Nicholas Day** will take place in our parish after the Divine Liturgy on **Sunday, Dec. 10th, 2016 A.D.**

- **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:*** Dec. 03rd and 10th. 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!

- **Holodomor Commemoration:** PANAKHYDA FOR THE VICTIMS OF HOLODOMOR (Genocide-by-Famine in Ukraine in 1932-1933) will be celebrated today after the Divine Liturgy. **Movie 'Bitter Harvest' (1 hour and 44 minutes long.) will be shown during coffee-social gathering at the parish hall today on Sunday, Nov. 26th, 2017.**

HOLODOMOR: Facts and History

The term Holodomor refers specifically to the brutal artificial famine imposed by Stalin's regime on Soviet Ukraine and primarily ethnically Ukrainian areas in the Northern Caucasus in 1932-1933.

In its broadest sense, it is also used to describe the Ukrainian genocide that began in 1929 with the massive waves of deadly deportations of Ukraine's most successful farmers (kurkuls, or kulaks, in Russian) as well as the deportations and executions of Ukraine's religious, intellectual and cultural leaders, culminating in the devastating forced famine that killed millions more innocent individuals. The genocide in fact continued for several more years with the further destruction of Ukraine's political leadership, the resettlement of Ukraine's depopulated areas with other ethnic groups, the prosecution of those who dared to speak of the famine publicly, and the consistent blatant denial of famine by the Soviet regime.

1928: Stalin introduces a program of agricultural collectivization that forces farmers to give up their private land, equipment and livestock, and join state owned, factory-like collective farms. Stalin decides that collective farms would not only feed the industrial workers in the cities but could also provide a substantial amount of grain to be sold abroad, with the money used to finance his industrialization plans.



1929: Many Ukrainian farmers, known for their independence, still refuse to join the collective farms, which they regarded as similar to returning to the serfdom of earlier centuries. Stalin introduces a policy of "class warfare" in the countryside in order to break down resistance to collectivization. The successful farmers, or kurkuls, (kulaks, in Russian) are branded as the class enemy, and brutal enforcement by regular troops and secret police is used to "liquidate them as a class." Eventually anyone who resists collectivization is considered a kurkul.

1930: 1.5 million Ukrainians fall victim to Stalin's "dekulakization" policies. Over the extended period of collectivization, armed dekulakization brigades forcibly confiscate land, livestock and other property, and evict entire families. Close to half a million individuals in Ukraine are dragged from their homes, packed into freight trains, and shipped to remote, uninhabited areas such as Siberia where they are left, often without food or shelter. A great many, especially children, die in transit or soon thereafter.

1932-1933: The Soviet government sharply increases Ukraine's production quotas, ensuring that they could not be met. Starvation becomes widespread. In the summer of 1932, a decree is implemented that calls for the arrest or execution of any person – even a child -- found taking as little as a few stalks of wheat or any possible food item from the fields where he worked. By decree, discriminatory voucher systems are implemented, and military blockades are

erected around many Ukrainian villages preventing the transport of food into the villages and the hungry from leaving in search of food. Brigades of young activists from other Soviet regions are brought in to sweep through the villages and confiscate hidden grain, and eventually any and all food from the farmers' homes. Stalin states of Ukraine that "the national question is in essence a rural question" and he and his commanders determine to "teach a lesson through famine" and ultimately, to deal a "crushing blow" to the backbone of Ukraine, its rural population. 1933 By June, at the height of the famine, people in Ukraine are dying at the rate of 30,000 a day, nearly a third of them are children under 10.

Between 1932-34, approximately 4 million deaths are attributed to starvation within the borders of Soviet Ukraine. This does not include deportations, executions, or deaths from ordinary causes. Stalin denies to the world that there is any famine in Ukraine, and continues to export millions of tons of grain, more than enough to have saved every starving man, woman and child. Uncovering the Truth: "Any report of a famine in Russia is today an exaggeration or malignant propaganda. There is no actual starvation or deaths from starvation but there is widespread mortality from diseases due to malnutrition." (as reported by the New York Times correspondent and Pulitzer-prize winner Walter Duranty) Denial of the famine by Soviet authorities was echoed at the time of the famine by some prominent Western journalists, like Walter Duranty. The Soviet Union adamantly refused any outside assistance because the regime officially denied that there was any famine.

Anyone claiming the contrary was accused of spreading anti-Soviet propaganda. Outside the Soviet Union, Western governments adopted a passive attitude toward the famine, although most of them had become aware of the true suffering in Ukraine through confidential diplomatic channels. In fact, in November 1933, the United States, under newly elected president Franklin D. Roosevelt, chose to formally recognize Stalin's Communist government and also negotiated a sweeping new trade agreement. The following year, the pattern of denial in the West culminated with the admission of the Soviet Union into the League of Nations. Stalin's Five-Year Plans for the modernization of the Soviet Union depended largely on the purchase of massive amounts of manufactured goods and technology from Western nations. Those nations were unwilling to disrupt lucrative trade agreements with the Soviet Union in order to pursue the matter of the famine. In the ensuing decades, Ukrainian émigré groups sought acknowledgment of this tragic, massive genocide, but with little success.

Not until the late 1980's, with the publication of eminent scholar Robert Conquest's "Harvest of Sorrow," the report of the US Commission on the Ukraine Famine, and the findings of the International Commission of Inquiry into the 1932–1933 Famine in Ukraine, and the release of the eye-opening documentary "Harvest of Despair," did greater world attention come to bear on this event. In Soviet Ukraine, of course, the Holodomor was kept out of official discourse until the late 1980's, shortly before Ukraine won its independence in 1991.

With the fall of the Soviet Union, previously inaccessible archives, as well as the long suppressed oral testimony of Holodomor survivors living in Ukraine, have yielded massive evidence offering incontrovertible proof of Ukraine's tragic famine genocide of the 1930's.

On November 28th, 2006, the Verkhovna Rada (Parliament of Ukraine) passed a decree defining the Holodomor as a deliberate Act of Genocide. Although the Russian government continues to call Ukraine's depiction of the famine a "one-sided falsification of history," it is recognized as genocide by approximately two dozen nations, and is now the focus of considerable international research and documentation.

Development and Peace / Caritas Canada launches emergency appeal to help Rohingya refugees in Bangladesh.



In response to the Rohingya persecution in Myanmar, The Canadian Catholic Organization for Development and Peace - Caritas Canada has launched an [emergency appeal](#) to help refugees seeking asylum in Bangladesh. Development and Peace has already sent \$50, 000 to Caritas Bangladesh to assist the Rohingya refugees through the distribution of food to 25, 000 of the most vulnerable people in the district of Cox's Bazar, Bangladesh.

This past 31 October 2017, the Ministry for International Development and La Francophonie launched the **Myanmar Crisis Relief Fund**. Any donations to this cause made through an eligible Canadian charity between 25 August and 28 November 2017 will be matched by the Government of Canada.

Further Information on the Myanmar Crisis Relief Fund and instructions on how to donate can be found at the following websites: [Link to the news release of CCODP](#) [Link to make a donation to CCODP](#)
[Link the Government for the Crisis Relief Fund](#)

Source: <http://www.cccb.ca/site/eng/media-room/4831-development-and-peace-caritas-canada-launches-emergency-appeal-to-help-rohingya-refugees-in-bangladesh>

- **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. Please, call Mrs. Alice Pelechaty at (250) 763-4870.
- **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!
- **Parish Phoning Comity:** 3-4 volunteers are needed to help inform parishioners (especially those who do not have e-mail addresses) at the different parish occasions and events.
- **Please, donate toward purchase Christmas Flowers to decorate our church for Nativity of ICXP!**
- **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!



Rachel's Corner: *"I stretch out my hands to you; my soul thirsts for you like parched land." - Psalm 143:6* *Have you lived in silence with your hands stretched out to God asking for relief from all that you have been feeling since your abortion? Does your soul truly feel like that parched land with no hope in sight? God yearns to flood that land with His merciful healing. Come on a Rachel's Vineyard™ Retreat and feel Him holding your hands as you see new life appear in your soul.* **Healing after Abortion Ministry**

info@rachelsvineyardkelowna.com 250-762-2273 for information and registration visit:

<http://rachelsvineyardkelowna.com/> www.Rachel'sVineyardKelowna.com Facebook: Rachel's Vineyard

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

- **Find Help* Discover Hope * Experience Healing: DC4K (Divorce Care for Kids) Sessions for DivorceCare and Divorce Care for Kids (ages 5-12) will run concurrently January 9th through to April 3rd.** Sessions will be held on Tuesdays 6:00 – 8:00 pm at Saint Charles Garnier Roman Catholic Parish, 3645 Benvoulin Road, Kelowna, BC. No time off for Spring break. \$ 25.00/person for each program. Register at St. Charles Garnier parish office.

- **For Your Spiritual Readings: Why We Fast Before Christmas?**

The time of preparation before Christmas is intended to be a time of purposeful asceticism, almsgiving, and learning to say yes to God while saying no to our own desires.

But Christmas, and especially in present day America, has become a time of great anxiety and materialism, despite the fact that most every song one hears, most every retail ad one reads, and most every film that is produced—with “Christmas” as a theme—will try to convince us that it’s a time for warmth, joy, spending time with family, and even taking a break from the regular hustle of everyday life. *If only* this were the case.

On the contrary, Christmas — a period of time that seems to grow longer and more arduous by the year — is preceded by ominous social media status updates that lament: “I can’t believe it’s already November ... Christmas is just around the corner,” or “My children won’t stop bothering me about [insert the latest gadget here] ... I can’t wait until Christmas is over,” and so on. Many will also complain: “Wow. I am not ready for Christmas. Where has the time gone?” This grief and anxiety should not be. No, we have certainly missed the purpose of this feast — and the time of preparation and fasting that precedes it — if all we can do is approach it with stress and sorrow.

As I mentioned above, the time before Nativity — Advent (or “Coming”) in the West, and the Fast of St. Philip the Apostle (due to its beginning on the eve of this Saint’s feast) or simply “the Nativity fast” in the Orthodox Church — is intended to be utilized for one’s Spiritual benefit (and indeed, for the life of the world), not for remorse or regret.

The Nativity fast dates to the year 1166 A.D. and a synod at Constantinople, where our fathers inaugurated a forty-day period of fasting and preparation before the annual celebration of Christ’s Incarnation. This period of forty days is analogous to the forty days that Moses fasted before receiving the commandments from God.

Of this connection, Saint Symeon of Thessaloniki (ca. A.D. 1381–1429) writes: *The Nativity Forty-day Fast represents the fast undertaken by Moses, who — having fasted for forty days and forty nights — received the Commandments of God, written on stone tablets. And we, fasting for forty days, will reflect upon and receive from the Virgin the living Word — not written upon stone, but born, incarnate — and we will commune of His Divine Body.*

If nothing else, then, the time of prayer and fasting before Nativity reminds us that we, as Orthodox Christians, are given the immense and unthinkable blessing, privilege, and honor of receiving the very Body and Blood of our Lord, God and Savior Jesus Christ. But as we say yes to Christ in the holy mysteries, we must also learn to say no to ourselves, making a point to both follow Christ and serve those in need. It is no coincidence that Christ, in one of the Gospel readings during Nativity exhorts: “Whoever does not bear his cross” as well as “forsake all that he has cannot be my disciple” (Lk. 14:27, 33). While the faithful prepare to receive Christ anew in his Incarnation, we must also be prepared to relinquish whatever it is we possess that keeps us from the glory of his everlasting kingdom.

But even as the faithful are called to a period of spiritual quietude and even asceticism during this fasting period, we should not engage in asceticism and bear this cross as an end unto itself. Rather, we learn to say no to ourselves so that we can say yes to God. And in saying yes to the poor and the needy, we are saying yes to Christ, so that we might share in the vision of Cornelius, hearing: “Your prayers and alms have ascended as a memorial before God” (Acts 10:4). An effective remedy for the anxieties and desires of this time of year is found in a concern for our fellow man. Rather than being so caught up in the materialism and “me too” nature of contemporary celebrations, orthodox Christians should play a pivotal role in showing a wholly better and more noble way forward.

Incidentally, the other Gospel readings throughout the Nativity fast remind us not only why we are participating, but also how we can make the most out of it. For example, we should not lay up treasure for ourselves, while neglecting God (Luke 12:16–21), but should rather be “rich” towards God — and by consequence, towards those who

are in need. We should not make excuses when it comes to serving or helping those in distress (Luke 13:10–17). And, of course, we should be willing to “sell all that [we] have and distribute to the poor” (Luke 18:22).


It’s in these virtues, and in a genuine concern for others, that we can be released from the empty cares of this world, especially as they are emphasized during the holiday season. If we give to the poor, we are giving to God. If we say no to our own desires, we can fulfill the needs of those who are looking for someone — *anyone* — that is willing to say yes on their behalf.

As families, we can help our children give or donate to a family, friend, or even a complete stranger in need, rather than providing them with more and more stuff. As individuals, we can honor the fast, spend more time in prayer, and make a conscious effort to love our neighbors as ourselves, dedicating this season to be a time for true, spiritual growth. We can practice the religion of St. James that is “pure and undefiled” before God: “... to visit orphans and widows in their afflictions, and to keep oneself unstained by the world” (James 1:27). Instead of overeating for the next month, spending countless hours at parties and other premature celebrations, we can fast from our regular intake of food so that we have more time and resources to give to those who are truly in need—not to mention more focus and attention for prayer and spiritual growth.

Rather than approaching this Nativity season with anxiety and distress, dedicate yourself to the *true* spirit of the season and the greater purpose that lies within: the salvation and healing of the world through the Incarnation of Jesus Christ.

Written by Vincent Gabriel, source:

<http://blogs.ancientfaith.com/onbehalfofall/why-we-fast-before-christmas/>



LIGHT OF THE WORLD

*Blessing of the
New St. Joseph Elementary School*

All are invited to our Blessing Celebration

First week of Advent
Tuesday, December 5th, 2017
Program begins at 7:30 pm
Bishop John Corriveau, OFM, Cap. presiding

St. Joseph Elementary School—Gymnasium
839 Sutherland Avenue, Kelowna, BC

Community social to follow
Refreshments, desserts and tours

The generous giving by the community has been key to the building of our new St. Joseph School



Liturgical celebrations during week:

Tuesday, Nov. 28th – 9:30 a.m. The Divine Liturgy: **for repose of the soul of Theresa Marie Munro**

Wednesday, Nov. 29th – 9:30 a.m. The Divine Liturgy: **God’s blessings for Mrs. Rose Ostopowich** (requested by Rev. Fr. Joseph Ostopowich).

(The Sacrament of Reconciliation 6:30 pm – 7 pm) – 7:00 p.m. Vespers;

Thursday, Nov. 30th, (**Saint Andrew the First-Called Apostle**) – 9:30 a.m. The Divine Liturgy: **for repose of the soul of Mr. Martin Ostopowich** (2nd year memorial service requested by Rev. Fr. Joseph Ostopowich and Mrs. Rose Ostopowich)

Friday, Dec. 1st – 9:30 a.m. The Divine Liturgy: **for repose of the souls of Mrs. Anna and Mr. John Drozd**

Saturday, Dec. 2nd, 2017 – 4:00 p.m. The Divine Liturgy: **God’s blessings for all parishioners.**

Saint Philip’s Fast/Advent Mission (Service in Penticton, BC)

Sunday, Dec. 3rd, 2017 – 9:00 a.m. The Divine Liturgy: **God’s blessings for all parishioners.** (in Eng./Ukr.)

Saint Philip’s Fast/Advent Mission

* 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.

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Pastoral and Sacramental Ministry:

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

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

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.

* **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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