



**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

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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



Sunday after Theophany/Epiphany - January 7th, 2018 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.

“After Christ was baptised, the first words that He said were: “Reform your lives! The kingdom of heaven is at hand.” Why? Because after we have been baptised, we are always tempted and the only way to end temptation is to repent and reform our lives. But what exactly do these words mean? Repentance then is not just an idea, a thought, it is above all an action. Repentance is a change of mind which leads to a practical and visible change in our way of life.



As Christians we feel exposed when the world tells us that what we are doing is foolish. We may even torment ourselves by asking: "what's the point, What's the use anymore? We argue against ourselves, against others, and sometimes wonder just exactly who is on our side. We forget that Jesus and all the powers of heaven are on our side. We just need to fix our thoughts on Christ, and not be concerned and worried about the other things that are going on in our life or unbelievers and dissatisfied people disturbing our inner peace with the Omnipresent God.

The Kingdom of Heaven is here and now, but it depends on our personal willingness to accept Christ and His Holiness, Mercy and Grace into our daily life. At this very moment each and every one of us is in fact able to meet God and enter into His eternal joy, but only if we wish to do so through deep faith, honesty and repentance. The joy of the Kingdom of Heaven is the state of relationship with God, our well-being and openness to all who wish to accept Christ, the Son of God.

“We must be like the shepherds in the fields during the winter. They have a fire, but from time to time they search about for sticks to keep it alive. If we knew how to keep up the fire of the love of God in our hearts by prayers and good works, it would not go out.” - *Saint John Vianney*

“...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: Christ Is Born! – Glorify Him!

Christos Rozhdaiet'sia! – Slavimo Yoho!

Христос Рождається! - Славимо Його! Christ is among us! – He is and will be!



Liturgical Propers in English language:

First Antiphon

Verse 1: When Israel came forth from Egypt, the house of Jacob from an alien people Judah became His sanctuary, Israel His dominion (Ps 113:1-2).

Refrain: Through the prayers of the Mother of God, O Saviour, save us.

Verse 2: The sea beheld this and fled, the Jordan turned back on its course (Ps 113:3).

Refrain: Through the prayers of the Mother of God O Saviour, save us.

Verse 3: Why was it, O sea, that you fled, that you, O Jordan, turned back on your course? (Ps 113:5)

Refrain: Through the prayers of the Mother of God O Saviour, save us.

Glory be to the Father and to the Son and to the Holy Spirit. Now and for ever and ever. Amen.

Only-begotten Son...

Third Antiphon: *We sing the usual Third Antiphon, but with the festal refrain: **Son of God, baptized by John in the Jordan, save us who sing to You: Alleluia.***

Troparion (Tone 8): You came down from on high, O Merciful One and accepted three days of burial to free us from our sufferings. O Lord, our life and our resurrection, glory be to You.

Troparion (Tone 1): When You, O Lord, were baptized in the Jordan, worship of the Trinity was revealed; the voice of the Father bore witness to You, naming You the “beloved Son,” and the Spirit in the form of a dove confirmed the Word’s certainty. Glory to You, O Christ God, who appeared and enlightened the world.

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

Kontakion (Tone 8): When You rose from the tomb, You also raised the dead and resurrected Adam. Eve exults in Your resurrection, and the ends of the world celebrate Your rising from the dead O most merciful One.

Now and for ever and ever. Amen.

Kontakion (Tone 4): Today You have appeared to the world and Your light, O Lord, has been signed on us, who with knowledge sing Your praises. You have come, You have appeared, O unapproachable Light.

Prokimenon (Tone 8): Pray and give thanks to the Lord our God (Ps. 75:12)

Verse: Rejoice in the Lord, O you just; praise befits the righteous (Ps 32:1).

Prokimenon (Tone 1): Let Your mercy, O Lord, be upon us as we have hoped in You (Ps 32:22).

Epistle: *A reading from the Letter of Saint Paul to the Ephesians: (Eph. 4:7-13)*

Brothers and Sisters, each of us has received God’s favor in the measure in which Christ bestows it. Thus, you find Scripture saying: “When He ascended on high, He took a host of captives and gave gifts to people.” “He ascended” – what does this mean but that He first descended into the lower regions of the earth? He who descended is the very one who ascended high above the heavens, that He might fill all people with His gifts. It is He who gave apostles, prophets, evangelists, pastors and teachers in roles of service for the faithful to build up the body of Christ, till we become one in faith and in the knowledge of God’s Son, and form that perfect man who is Christ come to full stature.

Alleluia (Tone 5): Your mercies, O Lord, I will sing forever; from generation to generation I will announce Your truth with my mouth (Ps 88:2). For You have said: Mercy shall be built up for ever; in the heavens Your truth shall be prepared (Ps 88:3). Come, let us rejoice in the Lord; let us acclaim God our Saviour. (Ps. 94:1)

Gospel: (Matthew 4:12-17)

At that time, when Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and went down to live in Capernaum by the sea near the territory of Zebulun and Naphtali, to fulfill what had been said through Isaiah the prophet: “Land of Zebulun, Land of Naphtali along the sea beyond the Jordan, heathen Galilee: a people living in darkness has seen a great light. On those who inhabit a land overshadowed by death, light has arisen.” From that time on Jesus began to proclaim this theme: “Reform your lives! The kingdom of heaven is at hand.”

Instead of “It is truly...”: **O my soul, magnify Christ the King, baptized in the Jordan.** Irmos (Tone 2): Every tongue is at a loss to praise you as is your due, O Mother of God. Even a spirit from above is filled with dizziness when seeking to sing your praises. But since you are good, accept our faith, for you know well our love inspired by God. For it is you who protect all Christians; therefore, we magnify you.



Communion Verses: The Grace of God has appeared, bringing salvation to all (Tim. 2:11). Praise the Lord from the heavens; praise Him in the highest (Ps 148:1). Alleluia! (3x).

According to Galician usage, we sing: **All creation is filled with rejoicing today, for Christ is baptized in the Jordan.**

Our Eparch, Bishop Ken is requesting that at the conclusion of every Divine Liturgy we say an additional prayer for Peace in Ukraine until the end of the war. **For peace in Ukraine, let us pray: Our Father ... Hail Mary ... Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.**



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.

• **Basic Guidelines for Reception of Holy Communion:** 1) 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:



Антифон 1:

Стих 1: Во ізході Ізраїлевім із Єгипту, дому Якова із людей варварів;* Стала Юдея святиня його, Ізраїль – володіння його (Пс 113,1-2).

Приспів: Молитвами Богородиці, Спасе, спаси нас.

Стих 2: Море виділо і побігло, Йордан повернувся назад (Пс 113,3).

Приспів: Молитвами Богородиці, Спасе, спаси нас.

Стих 3: Що з тобою, море, що ти побігло, і з тобою, Йордане, що ти повернувся назад?

Приспів: Молитвами Богородиці, Спасе, спаси нас.

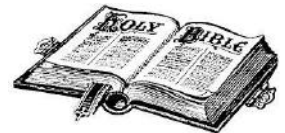
Слава Отцю, і Сину, і Святому Духові.

Антифон 3:

Співаємо звичайні третій антифон, Прийдіте... але зі приспівом: **Спаси нас, Сину Божий, що хрестився в Йордані від Івана, співаємо Тобі: Алілуя.**

Замість «Прийдіте поклоніться»: **Прийдіте поклоніться і припадім до Христа. Спаси нас, Сину Божий, що хрестився в Йордані від Івана, співаємо Тобі: Алілуя.**

Тропар (глас 1): Хоч запечатали камінь юдеї* і воїни стерегли пречисте тіло Твоє,* воскрес Ти, Спасе, на третій день,* даруючи життя світові.* Тому сили небесні взивали до Тебе, Житгедавче:* Слава воскресінню Твоєму, Христе,* слава царству Твоєму,* слава провидінню Твоєму,* єдиний Чоловіколюбче!



Тропар (глас 1): Коли в Йордані хрестився ти, Господи,* Троїчне явилось поклоніння:* бо Родителя голос свідчив тобі,* возлюбленим Сином тебе називаючи;* і Дух у виді голубиним засвідчив твердість слова.* Явився ти, Христе Боже,* і світ просвітив, слава тобі.

Слава Отцю, і Сину, і Святому Духові, і нині, і повсякчас, і на віки вічні. Амінь.

Кондак (глас 4): Явився еси днесь вселенній* і світло твоє, Господи, знаменувалося на нас,* що зі зрозумінням оспівуємо тебе:* Прийшов еси і явився еси – Світло неприступне.

Прокімен (глас 1): Будь, Господи, милість твоя на нас,* бо уповали ми на тебе (Пс 32,22).

Стих: Радуйтеся, праведні, у Господі, правим належить похвала (Пс 32,1).

Апостол: *До Ефесян послання Святого Апостола Павла читання:* (Еф. 4,7-13)

Браття і Сестри, кожному з нас дана благодать за мірою Христових дарів. Тому й сказано: “Вийшов на висоту, забрав у полон бранців, дав дари людям.” А те “вийшов” що означає, як не те, що він був зійшов і в найнижчі частини землі? Той же, хто був зійшов на низ, це той самий, що вийшов найвище всіх небес, щоб усе наповнити. І він сам настановив одних апостолами, інших – пророками, ще інших – євангелистами і пастирями, і вчителями, для вдосконалення святих на діло служби, на будівання Христового тіла, аж поки ми всі не дійдемо до єдності в вірі й до повного спізнання Божого Сина, до звершености мужа, до міри повного зросту повноти Христа.

Алилуя (глас 5): Милості твої, Господи, повік оспівуватиму, сповіщу з роду в рід істину твою устами моїми (Пс 88,2). **Стих:** Бо сказав ти: Повік милість збудується, на небесах приготується істина твоя (Пс 88,3)

Євангеліє: (Мт. 4,12-17)

В тому часі почувши, що Йоана ув'язнено, Ісус повернувся в Галилею і, покинувши Назарет, пішов і оселився в Капернаумі, що при морі, на границях Завулону та Нафталі, щоб збулося те, що сказав був пророк Ісаїя: “О земле Завулону та земле Нафталі, приморський шляху, країно за Йорданом, поганська Галилеє! Народ, який сидів у темноті побачив велике світло; тим, що сиділи в країні й тіні смерті, – зійшло їм світло.” З того часу Ісус почав проповідувати й говорити: “Покайтесь, бо Небесне Царство близько.”

Замість Достойно: *Величай, душе моя, Царя Христа, що хрестився в Йордані.*

Ірмос (глас 2): Не зуміє ніякий язик достойно благохвалити, тривожиться й ум, і то надсвітній, коли оспівує тебе, Богородице; одначе ти, благая, прийми віру, бо любов нашу божественну знаєш, бо ти є християн заступниця, тебе величаємо.

Причасний: Явилася благодать Божа спасительна всім людям (Тит. 2, 11). Хваліте Господа з небес, хваліте Його на висотах (Пс. 148, 1). Алилуя (х3).

*Згідно Галицької традиції, ми співаємо: **Всесвіт днесь радістю сповняється, Христос хрестився в Йордані.** Замість “Ми бачили світло істинне...”(х1) “Нехай сповняться уста...”(х3) і “Нехай буде ім'я...”(х3).*



Молитва Живої Парафії: Господи Ісусе Христе, Пастирю Добрий, як колись Ти пригорнув заблуканих овечок, щоб вони пізнали Твій голос і були Твоїм стадом, так і сьогодні глянь ласкаво з небесних висот на нашу парафію та зішли на неї Твого Святого Духа, щоб вона була місцем пізнання радості Доброї Новини. Скріплюй нас Твоєю присутністю та єднай нас кожночасно в молитві. Даруй нам духа служіння ближньому, щоб у нашій парафії кожний міг зустріти Тебе, милостивого Бога. Благослови наш духовний провід Твоєю мудрістю і дай, щоб ніхто з нас не шкодував ні часу, ні талентів, ні матеріальних дібр для розбудови Твого царства. Єднай нас у мирі та злагоді, щоб ми були Твоєю спільнотою любові. Всели в нас місійного духа, щоб ми стали тим світилом євангельського слова, молитви і добрих діл, що кличе кожного до участі в Божественному житті, щоб славилось, Спасе, Твоє Ім'я з безначальним Твоїм Отцем та пресвятим, благим і животворящим Твоїм Духом нині, і повсякчас, і на віки віків. Амінь.



»»»»»»»»»» **THANK YOU VERY MUCH! ЩИРО ВАМ ДЯКУЄМО!** ««««««««««

..... to all our parishioners, guests, visitors and all people of the good will who by their kindness share time, make donations, knowingly and unknowingly for many people thoughtfully care and help our parish, attend services during the week, share time and work at the parish projects, look after and graciously support our Christian, Catholic parish community; participating at a Great Blessing of Water, organizing and attending Theophany/Epiphany Eve Supper/Shchedryi Vecheer and caroling! May the Almighty God bless and abundantly reward your time, care and generosity! **“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!”**

(A Prayer from the Divine Liturgy of Saint John Chrysostom)

CONGRATULATIONS!!!

May the Almighty God bless in good health and salvation in many, happy and blessed years of life to Mrs. Olena Fedorov (Jan. 10th) on her birthday, Mr. Roman Fedorov (Jan. 13th) on his birthday, all who have names John / Ivan celebrating their heavenly patron's feastday, and to all who celebrate their birthdays, name-days, wedding anniversaries and any other special anniversaries this week – Mnohaya i Blahaya Lita!



»»»»»»»»»» **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 CHUCH TODAY!

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, 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., Victoria H., 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 church family**, assurance of our prayers and deepest sympathy are to Mrs. Vira Balych, her daughters, relatives and friends! ***May our Lord, God and Saviour Jesus Christ place Mr. Michael Balych's soul in the place where all the saints abide, and may his memory be everlasting with the Lord and our prayers! – Vichnaya Pamyat'!***

- **On behalf of our church family**, assurance of our prayers and deepest sympathy are to the Kociuba's Family, their relatives and friends! ***May our Lord, God and Saviour Jesus Christ place Mr. Orest Kociuba's soul in the place where all the saints abide, and may his memory be everlasting with the Lord and our prayers! – Vichnaya Pamyat'!***



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, Pies – \$ 9.00, Kovbasa/Sausage - \$ 8 for a ring. For more information, please contact Mrs. Alice Pelechaty at 250-763-4870.

- **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 blessed to have such a wonderful group of children again! Thank you, parents, volunteers and all our parishioners! **Our parish Catechism lessons will resume on Sunday, January 14th, 2018.**



- **MALANKA-ZABAVA:** an evening of dance, fun, and socializing at our Ukrainian Cultural Centre/ parish hall **on Saturday, January 13th, 2018 A.D.** Welcome everyone at 5 pm, Potluck Supper at 6 pm, Tickets \$ 5 per person (all donations will be going to support our church), Children FREE. Everyone is welcome!

- **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!
- **Please, share to Kelowna Food Bank.** A special box is located at the entrance to the church.
- **Since 2012 our Eparchy has been collecting funds to help underprivileged and orphaned children in Ukraine through our Christmas Candle appeal.** Our fundraising program is part of a larger global appeal sponsored by Caritas Ukraine. We have had great momentum over the last few years raising over \$20,000 with support from our BC Parishes as well as Parishes in other Provinces and parts of the United States.



The appeal is once again taking place for the month of December and we encourage everyone to remember these children during our Christmas season with a voluntary donation. Please place your donation in an envelope marked Christmas Candle, with your name and address and include it with the Sunday collection at any Ukrainian Catholic Church in BC. All donations over \$20 are eligible to receive a tax receipt if requested and cheques can be made out to your Parish with Christmas Candle Project in the Memo.

We thank you for your past support and generosity and ask that you again consider supporting this ongoing appeal as part of your Christmas tradition. Caritas is an organization that is supported and approved by His Beatitude Sviatoslav Shevchuk and His Excellency Bishop Ken Nowakowski. 100% of the proceeds go to Caritas Ukraine.

For more information, please contact the coordinators Dana Koren Lupynis or Natalia Lupynis at nweparchy.christmascandle@gmail.com

- **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.

Theophany/Jordan Home Blessing and Pastoral Annual Visitations sign up list to arrange the actual date between January 9th and January 31st, 2018 is available at the entrance to the church and at the church hall.

Why Do We Bless Homes?

The blessing of homes constitutes an invocative blessing, meaning that by his prayer and by the sprinkling of Holy Water the priest invokes God’s blessings and protection upon the home and those living in it. We bless homes for many reasons:

† to reveal the home as what God had created it to be, a way to Heaven

† to rid the home of every evil † to show that the family is a small Church unit in Christ

† to consecrate the home and all activity in it to God † to fill the home and all who live in it with the fullness of God



Malanka
Jan. 20, 2018

Ukrainian New Year
Celebration

Presented by
Dolyzna Ukrainian Dancers

Parkinson Recreation Centre Kelowna – Family Friendly Event
Reserved Tickets Only until Jan 12/2018 – For Tickets Contact
Diana (250) 451-9363 or Terri (250) 300-0233
Adults \$50 Children \$30 Ukrainian –Dancers –Band –Buffet –Beverages

Traditionally, the priest personally visits all his parishioners each year to pray with them in the place where they live, and to bless their surroundings with the newly sanctified water of Theophany. By sanctifying our homes we extend the grace of God to our individual dwellings.

Just as our souls, so also our homes become tainted by the sins of those living in them and consequently lose God’s protective power. We cleanse our souls of sins at least once a year and the church is blessed with the newly blessed water every year, so should our homes be sanctified with Holy Water to invoke God’s blessings and protection on it and its inhabitants. As we renew the insurance on our home every year, so we should renew our insurance of God’s protection and His blessing which is of greater importance and more effective. **What should we do during a home blessing?** As we welcome our priest during the holy season of Theophany to bless our home, let us be mindful that he is bringing to us the "blessing of the Jordan," and that unless God protects and blesses our home, we "labour in vain." (Ps. 12 7:1)

Each family is considered a small church and the family table is the home altar. When the priest comes, have as many family members there as possible. If you do not have an icon corner, ensure that you set up a place for prayer either at the kitchen or dining table. On the table include an icon and a lit candle. You may also include anything that you may want to have blessed (i.e. icon, cross, personal item, etc.) Make sure that the lights are on in every room. The priest will

begin the blessing at the icon corner or table. If you have children, they may lead the priest, while holding a candle, to each room in the house. This is also a wonderful time for you and your priest to visit and to get to know each other better.

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: 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.*



PRAYER IN THE LIFE OF THE CHURCH
Epistle of the Synod of Bishops
of the Ukrainian Greek-Catholic Church in 2017
to Clergy, Monastics, and Laity

“Lord, teach us to pray” (Luke 11:1)

Very Reverend and Reverend fathers!
Venerable brothers and sisters in monasticism!
Dear brothers and sisters in Christ!

Having gathered at the Holy Synod in Briukhovychi near Lviv on 3-12 September 2017, we, the bishops of the Ukrainian Greek-Catholic Church, focused on the central aspect of the life of the Church, namely, prayer—both personal and communal prayer. We strive to share with you the fruit of our common spiritual reflections.

Although prayer is the natural consequence and manifestation of a person's faith in God, nevertheless, one must learn to pray, constantly restoring and deepening their ability to communicate with God. The request of the disciples of Jesus, “Lord, teach us to pray” (Luke 11:1), is always of relevance to us, because our Lord Jesus Christ Himself is the main teacher of prayer. And today, we as a Church humbly approach Him and repeat the request of the disciples. In the modern world—which, on the one hand, offers a beautiful, unprecedented opportunity to humanity, and, on the other hand, presses on it with an avalanche of information and confuses with pseudo-values and ideologies—this request becomes of particular importance.

From the Gospel, we see that Christ teaches prayer primarily through His own life and example. His relation with the Father is manifested continuously, both in public affairs and in personal and intimate communication with Him. Preaching the Good News about the coming of the Kingdom of God, Jesus often invites His disciples to keep vigil and pray. The Divine Teacher also offers them a verbal example of prayer, the “Our Father,” which Christians from the first centuries to this day consider to be the most important and most authoritative. In this prayer of Jesus to the Father, He reveals all truth (cf. Matthew 3:15) about God and man, because this prayer, from the mouth of the Lord Himself, reminds us that God is a loving Father who is close to people in all of their lives' states, needs and difficulties, and it reminds us that a human person is a beloved child of God, called to fulfil the Lord's plan, namely that His name be hallowed, that His kingdom come, and that His will be done (cf. Matthew 6:9-10).

A prerequisite for Christian prayer is our humility before God, the recognition of our inability to communicate with the Creator. In our liturgical services, we reveal this weakness to our God and humbly admit: “Teach us your statutes, because we do not know how to pray as we ought, unless you, Lord, guide us by your Holy Spirit” (Seventh Morning Prayer during Matins). And the Lord, in His mercy, gives us His Holy Spirit, who “searches the hearts of men,” “helps us in our weakness,” prays with us, and “intercedes for us according to the will of God,” as Saint Paul teaches us (cf. Romans 8:26–27). Therefore, every liturgical service and every conversation with God in prayer begins with calling upon the Holy Spirit.

True Christian prayer implicates a meeting with the living God and establishing a personal relationship with Him. This may involve silently listening to the Word of God—which is especially needed during this time of informational noise and consumerist tumult—as well as praise and gratitude, humble supplication and repentance. Sincerity and authenticity are very important elements of this relationship. The personal prayer of a Christian is an encounter of a living, real person with a living God. Before the face of the Creator, a believing person does not deceive or does not put on masks because they do not doubt the kindness and unconditional love of the Lord God.

An intrinsic feature of Christian prayer is the openness of human person to the will of God and the willingness to accept it: “Teach me to do your will, for you are my God” (Psalm 142:10). Therefore, prayer should not be seen as a human endeavour to persuade God to fulfil our desires. Our sensitivity to the voice of God is much more important than our requests, because the Lord knows “what each needs even before they ask or are aware of it” (Fifth Evening Prayer during Vespers).

A Christian is never alone in prayer, they are united with their brothers and sisters in Christ. According to the testimony of Christ, “where two or three are gathered in my name, there am I in the midst of them” (Matthew 18:20), prayer is most complete in its communal dimension. Therefore, common family prayer is very important for Christian life and the Divine Liturgy is its summit and source.

Serving God is a dialogical act: the Lord blesses those who bless Him and sanctifies those who trust in Him (cf. Ambo Prayer of the Divine Liturgy). That is why the main liturgical service of the Church is called the “Eucharist” — thanksgiving for all that the Lord has done for us according to His great mercy. The purpose of the Eucharist is not only to change bread and wine, but above all to change us, to unite us with Christ. The ministry of the Eucharist is “for us,” so that “all of us, who share in this one bread and cup, with one another” may be united “into the communion of the one Holy Spirit” (Epiclesis of the Liturgy of St. Basil the Great). Through the Holy Eucharist, “the grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit” are present in this world. Through the Eucharist, the Church becomes a sacrament of salvation of the world and at the same time is the forerunner of “life of the world to come.”

Prayer is the cooperation of man with God, and therefore it is inextricably linked with the responsibility of each person for their own life, for the life of the Church, and for the whole world. Every Christian who, with an open heart, appeals to the Giver of his life and the Lord in prayer, is called in the same way to build the Church with his own life, and to spread in the world God’s salvific action. We must remember the words of the Apostle James: “Faith by itself, if it has no works, is dead” (James 2:17). If our personal and communal prayer is a manifestation of faith, it must, therefore, be reflected in good deeds, in the ministry of service (*diakonia*) in the Church and in society. Then all of life will be a lasting glorification of God through deeds, words, thoughts, intentions, and efforts.

It should be remembered that the cradle and the first school of prayer is the Christian family, which we traditionally call the domestic Church. Therefore, we express our sincere gratitude to our parents and grandparents from whom children and grandchildren hear the words of prayer for the first time in their lives and learn to utter these words of prayer with due attention and awe. Such prayer often establishes the foundation for the Christian upbringing of a child, as well as the beginning of his or her gradual growth in faith and virtues. We call upon all Christian families to continue to diligently foster family prayer, both in the morning and in the evening, and with prayer on their lips to begin work and thank God for their daily bread during meals.

At the same time, we encourage parents, as well as catechists and clergy, to pay significant attention to educating children in prayer, using the rich spiritual heritage of our liturgical tradition when teaching the Christian faith in catechetical schools, in sermons, and during retreats, especially focusing on the liturgical texts in which the Church expresses its faith and the saints share their experience of prayer.

Because priests are the leaders of prayer for parishioners in the parish community, we express our recognition and appreciation to every priest and deacon who are for their faithful examples and teachers of prayer. At the same time, we renew the call to all clergy and pastors about daily perseverance in prayer, both personal and liturgical. Let us remember that the church community, which does not pray, betrays its vocation and deprives its members of the many gifts of God they need in their everyday and spiritual affairs. Our great desire and wish is that, through the zealous cultivation of liturgical and personal prayer, theological educational institutions and institutions for formation within our Church help the Church’s future ministers to gain authentic experience in communicating with the living and merciful God.

We express particular acknowledgement to the consecrated communities, whose main meaning of life is prayer — both personal and liturgical. The service of prayer of monasteries today is more than ever important to our people. Therefore, we urge monks, nuns, and religious to duly perform their liturgical prayer rule in accordance with the prescriptions of our rite. We believe that our monasteries will remain schools of the Church’s prayer for their members and all faithful of the Church.

We want to emphasize that, as shepherds of the Church, we sincerely respect and appreciate the manifestations of prayerful piety of our laity. In particular, we mean prayer fraternities, movements, and communities, which, under the guidance of experienced clergymen, we encourage all faithful to participate in. We especially want to note the practice of pilgrimages to holy places, which the Lord generously granted to Ukraine. Pilgrimage to holy places with proper spiritual accompaniment becomes a very important school of prayer for the faithful of our Church. The prayer of God's journeying people reflects the mission of the Church — to always enter into the salvific presence of God. The Lord God constantly comes for our sake and for our salvation, and the Church always comes to meet her immortal Bridegroom. In this sense, every Christian is a pilgrim, a living witness of God's salvific coming to this world.

Over the past few years, our people have faced difficult challenges. These difficult and tragic circumstances have revealed the unprecedented power of the spirit of our people, a force that derives from prayer and trust in God. At the most difficult times, many of the faithful of our Church did not cease to pray and keep vigil. Thanks to the enduring support of prayer, sacrifice, and dedication of many of our priests, monastics, and lay people, we overcome great difficulty every day and move forward. Prayer is the power of our people and the source of salvation; therefore, we call upon everyone to continue to persevere in prayer with the words of the Apostle Paul: "Never flag in zeal, be aglow with the Spirit, serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer... Bless those who persecute you; bless and do not curse them" (Romans 12:11–12, 14).

Dear brothers and sisters in Christ! The Lord blessed our Church with the freedom to pray, which we did not always have. At the same time, He gave us life — space and time to meet and communicate with Him. Let us use this gift!

As was said in the beginning, the Holy Spirit teaches us to pray. Let us pray, let us keep vigil, let us listen to His Word in the silence of our hearts and in our communities. He speaks and comes to us to be with us personally in the new year, with our families, with our communities and with our people. Let us rejoice in this mystery and live in peace!

May the blessing of the Lord be upon you!

On behalf of the Synod of Bishops
of the Ukrainian Greek-Catholic Church

+ **SVIATOSLAV**

Given in Kyiv at the Patriarchal Cathedral of the Resurrection of Christ, on the day of our Holy Hierarch and Father
Nicholas Archbishop of Myra in Lycia, Wonderworker, 19 December A.D. 2017



МОЛИТВА В ЖИТТІ ЦЕРКВИ

Послання Синоду Єпископів

Української Греко-Католицької Церкви 2017 року

до духовенства, монашества і мирян

Господи, навчи нас молитися (Лк. 11, 1).

Всесвітліші та всечесніші отці! Преподобні брати і сестри в монашестві! Дорогі браття і сестри в Христі!

Зібравшись на Священному Синоді в Брюховичах біля Львова 3–12 вересня 2017 року Божого, ми, єпископи Української Греко-Католицької Церкви, зосередили увагу на центральному аспекті життя Церкви, а саме – на молитві, особистій і літургійній. Прагнемо з вами поділитися плодом нашої спільної духовної застанови.

Хоча молитва є природним наслідком і проявом віри людини в Бога, усе-таки її [молитви] слід вчитися, постійно відновлюючи, поглиблюючи свою здатність спілкуватися з Богом. Прохання учнів Ісуса: «Господи, навчи нас молитися» (пор. Лк. 11, 1) – актуальне для нас завжди, бо головним вчителем молитви є сам Господь наш Ісус Христос. І ми сьогодні, як Церква, смиренно приступаємо до Нього і повторюємо просьбу учнів. У сучасному світі, який, з одного боку, пропонує людині прекрасні, безпрецедентні

можливості, а з іншого – тисне на неї лавиною інформації та бентежить псевдоцінностями й ідеологіями, це прохання набуває особливої ваги.

З Євангелія бачимо, що Христос вчить молитви насамперед власним життям і прикладом. Його зв'язок з Отцем проявляється постійно, як у публічній діяльності, так і в особистому довірливому спілкуванні з Ним. Проповідуючи Добру Новину про наближення Божого Царства, Ісус часто закликає своїх учнів до чування і молитви. Божественний Учитель пропонує їм також словесний взірець молитви – «Отче наш», яку християни від перших століть і донині вважають найважливішою і найбільш авторитетною. У цій молитві Ісуса до Отця відкривається «всяка правда» (пор. Мт. 3, 15) про Бога і людину, адже вона устами самого Господа нагадує нам, що Бог є люблячим Отцем, близьким до людини в усіх її життєвих станах, потребах і труднощах, а людина є улюбленою Божою дитиною, покликаною до здійснення Господнього задуму: щоб святилося Його ім'я, щоб прийшло Його царство і здійснювалася Його воля (пор. Мт. 6, 9-10).

Передумовою християнської молитви є наше смирення перед Богом, визнання свого невміння спілкуватися з Творцем. У наших богослужіннях ми виявляємо перед Богом цю нашу неміч і покійно визнаємо: «Молитися як слід не вміємо, якщо Ти, Господи, Святим Твоїм Духом не навчиш нас» (сьома молитва Утрени). І Господь у своєму милосерді дарує нам Свого Святого Духа, який «досліджує серця», «допомагає нам у нашій немочі», молячись у нас і «заступаючись за нас згідно з Божою волею», – як про це навчає св. ап. Павло (пор. Рим. 8, 26-27). Тому кожне богослужіння і кожне спілкування з Богом на молитві розпочинається з прикликання Святого Духа.

Справжня християнська молитва передбачає зустріч із живим Богом і встановлення особистого стосунку з Ним. Це може бути і мовчазне слухання Слова Божого, яке особливо потрібне в час інформаційного шуму та комерційного галасу, і прослава, і подяка, і смиренне благання, і покаєння. Дуже важливим елементом цього стосунку є щирість і справжність. Особиста молитва християнина – це зустріч живої, реальної людини з живим Богом. Перед обличчям Творця віруюча людина не лукавить, не надягає на себе маски, бо не сумнівається в доброті й безумовній любові з боку Господа Бога.

Властивою рисою християнської молитви є відкритість людини на Божу волю і готовність її прийняти: «Навчи мене творити волю Твою, бо Ти еси Бог мій» (Пс. 142, 10). Тому молитву не слід розглядати як людські намагання переконати Бога, щоб Він здійснив наші бажання. Наша чуйність до Божого голосу є значно важливішою за наші прохання, адже Господь знає “те, чого ми потребуємо, і багато більше, ніж ми просимо або розуміємо” (п'ята молитва Вечірні).

Християнин ніколи не є самотнім у молитві, він поєднаний із братами та сестрами у Христі. Згідно із запевненням Христа – «Де двоє, або троє зібрані в Моє ім'я, там я серед них» (Мт 18, 20), – у спільному вимірі молитва виявляється найповніше. Тому для християнського життя дуже важлива спільна родинна молитва, а його вершиною і джерелом є Божественна Літургія.

Служіння Богові – це діалогічний акт: Господь «благословляє тих, що Його благословляють, і освячує тих, що на Нього уповають» (Заамвона молитва Божественної Літургії). Саме тому головне церковне богослужіння називається «Євхаристія» – подяка за все, що Господь вчинив для нас з великої Своєї милості. Мета Євхаристії – це не лише переміна хліба і вина, а передовсім наша переміна, наше єднання з Христом. Служіння Євхаристії є «для нас», щоб «нас усіх, що від одного тіла і чаші причащаємося, з'єднати одне з одним на причастя єдиного Духа Святого» (епіклеза Літургії святого Василя Великого). Завдяки Пресвятій Євхаристії «Благодать Господа нашого Ісуса Христа, любов Бога і Отця та причастя Святого Духа» присутні в цьому світі. Через Євхаристію Церква стає таїнством спасіння світу та одночасно є провісницею «життя майбутнього віку».

Молитва - це співпраця людини з Богом, а тому вона нерозривно пов'язана з відповідальністю людини за своє життя, життя Церкви і за цілий світ. Кожен християнин, який з відкритим серцем звертається до свого Життєдавця і Господа у молитві, покликаний так само своїм життям будувати Церкву і поширювати у світі спасенне Боже діяння. Маємо пам'ятати слова апостола Якова: «Віра, коли діл не має, мертва сама в собі» (Як. 4, 17). І наша особиста, і спільнотна молитва є виявом віри, тож вона повинна відображатися в добрих ділах, у служінні-дияконії в Церкві та суспільстві. Тоді все життя буде безнастанною прославою Бога – вчинками, словами, думками, намірами і зусиллями.

Слід пам'ятати, що колискою і першою школою молитви є християнська родина, яку ми традиційно називаємо домашньою Церквою. Тому ми висловлюємо щиро вдячність батькам, бабусям і дідусям, від яких діти і внуки вперше у своєму житті чують слова молитви і вчаться промовляти їх з належною увагою і благоговінням. Така молитва часто закладає фундамент християнського виховання дитини, а також стає початком її поступового зростання у вірі та чеснотах. Закликаємо всі християнські сім'ї і надалі старанно плекати родинну молитву, ранішню і вечірню, а також з молитвою на устах починати роботу і дякувати Богові за хліб щоденний під час трапези.

Водночас заохочуємо батьків, а також катехитів і духовенство звертати велику увагу на виховання дітей до молитви, використовуючи під час навчання християнської віри в катехитичних школах, на проповідях і реколекціях багату духовну спадщину нашої літургійної традиції, особливо богослужбові тексти, в яких виражена віра Церкви і молитовний досвід святих.

Оскільки в рамках парафіяльної спільноти провідниками молитви для парафіян є священнослужителі, висловлюємо визнання і вдячність кожному священникові й дияконові, які є для своїх вірних прикладами та вчителями молитви. Разом із тим відновлюємо заклик до всіх отців-душпастирів про щоденну вірність у молитві – особистій та літургійній. Пам'ятаймо, що церковна спільнота, котра не молиться, зраджує своє покликання та позбавляє своїх членів численних Божих дарів, яких вони потребують у дочасних і духовних справах. Наше велике прагнення і побажання – щоб через ревне плекання літургійної та особистої молитви духовні навчальні заклади та виховні інституції нашої Церкви допомагали майбутнім служителям Церкви набувати автентичний досвід спілкування з живим і милосердним Богом.

Висловлюємо особливе визнання богопосвяченим спільнотам, основним змістом життя яких є молитва – особиста і літургійна. Молитовне служіння монастирів сьогодні як ніколи важливе для нашого народу. Тож закликаємо богопосвячених осіб гідно виконувати літургійне молитовне правило, відповідно до приписів нашого обряду. Віримо, що наші монастирі залишатимуться школами церковної молитви для своїх членів та усіх вірних Церкви.

Хочемо підкреслити, що, як пастирі Церкви, ми щиро поважаємо і цінуємо прояви молитовного благочестя наших мирян. Зокрема, ідеться про молитовні братства, рухи і спільноти, до участі в яких під проводом досвідчених духівників ми заохочуємо всіх вірних. Особливо хочемо відзначити практику паломництв до святих місць, якими Господь щедро обдарував нашу землю. Прощі до святих місць з належним духовним супроводом стають дуже важливою школою молитви для вірних нашої Церкви. Молитва Божого народу, який подорожує, відображає місію Церкви – повсякчас входити ву спасенну Божу присутність. Господь Бог постійно приходить задля нас і нашого спасіння, а Церква завжди йде назустріч своєму безсмертному Женихові. У цьому сенсі кожен християнин є прочанином – живим свідком Божого спасенного пришествя в цей світ.

Протягом останніх декількох років на долю нашого народу випали нелегкі випробування. Ці важкі й трагічні обставини виявили небувалу силу духу нашого народу, – силу, яка впливає з молитви і довіри до Бога. Багато вірних нашої Церкви в найважчі моменти не припиняли народного молитовного чужання. Завдяки витривалій молитовній підтримці, жертвності та відданості багатьох наших священників, богопосвячених осіб і мирян ми щодня долаємо великі труднощі і рухаємося вперед. У молитві – сила нашого народу і джерело спасіння, тому ми закликаємо продовжувати цей молитовний подвиг словами апостола Павла: «В ревності не будьте ліниві, духом горіть, Господеві служіть; веселі в надії, в горі терпеливі, в молитві витривалі... Благословляйте тих, що вас гонять; благословляйте, не проклинайте» (Рим. 12, 11-12.14).

Дорогі в Христі брати і сестри! Господь благословив нашу Церкву свободою молитися, яку ми мали не завжди. Він водночас дарував нам життя – простір і час для зустрічі та спілкування з Ним. Користаймо з цього дару!

Як було сказано на початку, нас вчить молитися Святий Дух. Молімося, чуваймо, слухаймо Його Слова у тиші наших сердець і наших спільнот. Він говорить і гряде до нас, щоб бути в новому році з нами особисто, з нашими родинами, з нашими громадами і з нашим народом. Радіймо цим таїнством і живімо в мирі!

Благословення Господнє на вас!

Від імені Синоду Єпископів
Української Греко-Католицької Церкви
† СВЯТОСЛАВ

Дано в Києві, при Патріаршому соборі Воскресіння Христового,
у день Святого отця нашого Миколая, архієпископа Мир Лікійських, чудотворця,
19 грудня 2017 року Божого

Pope's homily: The Mother of God is starting point for New Year

In his homily for New Year's Day - the Solemnity of Mary the Mother of God - Pope Francis said the motherhood of Mary reminds us that God is close to humanity

“The year opens in the name of the Mother.” Pope Francis focused on Mary, the Mother of God, in his homily for the Mass of her Solemnity, the first of the secular New Year. Calling Mary “the Mother of *God*” he said, reminds us “there is no longer God without man; the flesh Jesus took from His Mother is our own, now and for all eternity.”

The great miracle of Christmas, the Pope continued, is that “man is no longer alone; no more an orphan but forever a child.” This is the novelty presented to us by the liturgy at the beginning of the new year. Knowing that we are children of God helps us to realize that “humanity is precious and sacred to the Lord. Henceforth, to serve human life is to serve God.”

Turning explicitly to the Gospel, Pope Francis reflected on the fact that Bible says of Mary only that she “kept all these things, pondering them in her heart.” She remained silent in the face of the great miracles and wonders of Christmas. In this, Mary follows in the footsteps of her Son, the Eternal Word of God, Who chose to become an infant, Who did not speak.

“This silence tells us that, if we would ‘keep’ ourselves, we need silence,” the Pope said. “As we look” on the crib “in silence, we let Jesus speak to our heart... To set aside a moment of silence each day to be with God is to ‘keep’ our soul.”

The Holy Father noted that Mary pondered both the joys and sorrows of life, dwelling on them, “with God,” in her heart. She pondered them by always turning them over to God. When we do that, the Pope said, “God, Who keeps us in His heart, then comes to dwell in our lives.”

At the beginning of the new year, the Pope continued, “we too, as Christians on our pilgrim way, feel the need to set out anew from the centre, to leave behind the burdens of the past and to start over from the things that really matter.” The point of departure, he said, is the Mother of God. “Devotion to Mary is not spiritual etiquette, it is a requirement of the Christian life.” Pope Francis said, “If our faith is not to be reduced merely to an idea or a doctrine, all of us need a mother’s heart.”

He concluded his homily with the prayer: “May the Mother, God’s finest human creation, guard and keep this year, and bring the peace of her Son to our hearts, and to the world.”

By *Christopher Wells*, source: <http://www.vaticannews.va/en/pope/news/2018-01/pope-s-homily--the-mother-of-god-is-starting-point-for-new-year.html>



Liturgical and Sacramental celebrations during week:



Mon., Jan. 8th – 11:00 a.m. The funeral day Divine Liturgy: **for the repose of the soul of Mr. Michael Balych** (requested by the Family)

Tue., Jan. 9th – 9:30 a.m. The Divine Liturgy: **Intentions of Ronald Jesso**

Thur., Jan. 11th – 9:30 a.m. The Divine Liturgy: **Intentions of Ronald Jesso**

– 7:00 p.m. Parastas and Panakhyda: for the repose of the soul of Mr. Orest Kociuba (requested by the Family)

Fri., Jan. 12th – 10:00 a.m. The funeral day Divine Liturgy: for the repose of the soul of Mr. Orest Kociuba (requested by the Family)

Sat., Jan. 13th – 4:00 p.m. The Divine Liturgy: God's blessings for all parishioners. (Service in Penticton, BC)

Sunday, January 14th, 2018 – 9:00 a.m. The Divine Liturgy: God's blessings for all parishioners. (in English.)
 – 11:00 a.m. The Divine Liturgy: God's blessings for all parishioners. (in Ukrainian.)

* 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:

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



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