



Welcome



St. Josaphat Ukrainian Catholic Church in Vernon, BC

2210 – 40th Avenue, Vernon, BC V1T 8Z9

Liturgies: Tuesday to Friday – 9:00 a.m.
Holy Days - 10:00 a.m.



Sundays – 9:30 a.m. – Rosary
10:00 a.m. - Divine Liturgy

Pastor: Rev. Volodymyr Dmyterko
P.O. Box 20064 Vernon, BC V1T 9L4
Phone: 250-549-1327;
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Eparchy: www.nweparchy.ca

Saints Peter and Paul Ukrainian Catholic Church in Grindrod, BC



Carlin Street and 3rd Avenue,
Grindrod, BC

Sundays Divine Liturgy:
Nov. 8th - 3:00 p.m.
Nov. 15th – No service
Nov. 22nd and 29th – 2:00 p.m.



“The Vibrant Parish – a place to encounter the living Christ”

Patriarch Sviatoslav

Welcome! *Bimaemo!*

We extend a warm welcome to our parishioners, your families and friends. We are glad that you have come to worship with us today and pray that your participation in our parish will be enriching to you. Following every Sunday Divine Liturgy, Fellowship Coffee is served! We invite everyone to join us.

PASTORAL MINISTRY AND SACRAMENTS:

SACRAMENT of CONFESSIONS: on Sundays and Holy Days: 30 min before Divine Liturgy and other days, by appointment.

HOLY COMMUNION: for the sick, by appointment, any time.

BAPTISMS - by appointment.

MARRIAGES - by appointment, at least 6 month in advance.

FUNERALS - by appointment.

ANOINTING of the sick, hospital visits - by appointment, any time

Please note: parish members requesting the celebration of a Divine Liturgy for a special intention (such as: Thanksgiving, the Infirm, General Intentions, the Deceased, Help of the Holy Spirit, for the Travelers, etc.), please see Fr. Volodymyr to arrange for it.



St. Josaphat, Martyr, Saint, and Patron of Ukraine, Pray For us!

Our parish community extends a welcome to visitors who wish to pray and worship with us and who would like to participate in the life of our parish in all aspects. We assure you that visitors to St. Josaphat Ukrainian Catholic Church in Vernon meet with the warmest hospitality. Although we are a small community, we pride ourselves in being a family which centers itself on faith, prayer and a shared love of our Traditions. Although we are proud to belong to the Ukrainian Catholic Church, a number of ethnic backgrounds are represented in our parish community.

Whether you are familiar with our Liturgy and Traditions from your own faith formation or would like to learn more about them, we extend a heartfelt welcome to you to join us for Divine Liturgy. Whether you are Roman Catholic or a member of another Church or Religious Tradition, you are most welcome to join us for worship. The Liturgy is celebrated using a mix of English and Ukrainian. The readings from the Holy Gospel and Epistles, as well as homilies are in English.

November 15, 2015

Glory to Jesus Christ! Glory be Forever!

Tone 8

25 Sunday after Pentecost / Feast of Saint Josaphat

Praznyk Liturgical Guidelines:

- The Bishop is greeted in front of the church (at the door) with bread & salt and with flowers.
- Pastor presents Bishop with a hand cross for the procession into the church.
- After greeting (still at the doors):

Pastor: *May the Lord bless you from Zion, and may you know Jerusalem's blessings all the days of your life, always, now, and forever.*

All: *Amen. Blessed be the name of the Lord, always, now and forever.*

The Bishop taking the Trikirion & Dikirion (in the sanctuary before the Div. Lit.)

Bishop: *O Lord, Lord, ...* **All:** *Mnohaya Lita, Lita.*

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.

Feast-day 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, and 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.

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.

+ Glory be to the Father, and to the Son, and to the Holy Spirit,

Feast-day Kontakion (Tone 4) Enlightened in childhood by a 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, pillar of unity.

Now and for ever and ever. Amen!

Theotokion (Tone 8): To You, O Mother of God,* the invincible leader,* we, Your servants, ascribe these victory hymns* in thanksgiving for our deliverance from evil.* With Your invincible power free us from all dangers* that we may cry out to You:* "Hail, O Bride, and pure Virgin!"

The Trisagion

After second "Holy God", **priests sing:** "Hagios ho Theos, hagios iskhios, hagios athanatos, eleison himas".

All: continue the Trisagion with – “Glory be to the Father...

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

Verse: In Judea God is known; His name is great in Israel (Ps 75:2).

Epistle: (Eph 4:1-6) A reading from the letter of St. Paul to the Ephesians: Sisters and brothers, I, a prisoner for the Lord, urge you to live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through love, striving to preserve the unity of the spirit through the bond of peace: one body and one Spirit, as you were also called to the one hope of your call; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

Alleluia (tone 8):

Verse: Come, let us rejoice in the Lord; let us acclaim God our Saviour (Ps 94:1).

Verse: Let us come before His countenance with praise and acclaim Him with psalms (Ps 94:2).

Gospel reading: Luke 10:25-37

After the Gospel reading:

All: Glory be to You, O Lord, glory be to You.

The Bishop will bless the faithful with candles and all sing the "Mnohaya Lita".

After Great Entrance

Bishop will bless the faithful with candles and all sing "Mnohaya Lita."

Anaphora

After: "The mercy of peace, the sacrifice of praise", the Bishop blesses with the candles.

NO "Mnohaya Lita" at this point.

Communion Hymn: Praise the Lord from the heavens; praise Him in the highest.

Second: Let us come before His face with praise, and acclaim Him in psalms (Ps 94:2). Alleluia (3).

Thanksgiving Hymn

After Holy Communion the Bishop blesses the people with the chalice saying: "Save Your people..."

All respond: Na Mnohaya Lita, Vladyko, OR may God grant You many years Bishop Ken. "We have seen the true light..."

POLYCHRONION – MNOHOLITTYA (Bishop intones)



Prayer for a 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

and good works, inviting all to share in the divine life, so that Your Name, O Savior, may be praised, together with Your eternal Father, and your most-holy, good and life-giving Spirit. Amen.



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 forever and ever. Amen.

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.



ANNOUNCEMENTS:

STAINT JOSAPHAT'S PARISH WELCOMES: His Excellency: Most Rev. Bishop Ken Nowakowski, our Clergy and their Families, our Sisters SSMI, Brother Knights of Columbus and their Families, Members of UCWLC and all our Guests & Parishioners who have joined us at our Praznyk / Parish Feast Day today. Please, come to our reception in the church hall right after the Divine Liturgy.

Thank you very much to those ladies and gentlemen of our parish who have worked hard in preparation for our Praznyk / Parish Feast Day today. May the Almighty God bless and reward your thoughtfulness, care, time and generosity!

Saint Josaphat Parish expresses big thanks to Brother Knights of Columbus of Council 12202 for their generous donation. Thank you very much. May God bless you for your goodness and generosity.

Mnohaya Lita! Many God's Blessings – to all Parishioners of St. Josaphat's parish, their families and friends on the occasion of the feast-day of their patron saint, St. Josaphat. May God continue to bless you, protect you, and lovingly lead you to His heavenly kingdom.

Beginning of the Philipian Fast – on Tuesday, **November 16th**

Christmas and Easter belong to the greatest feasts of our church year. It is for these two feasts that the Holy Church prepares her faithful with the longest fasts. This is why not only the Easter Lent but also the pre-Christmas is called the "Forty Days" by Holy Fathers. Philip's Fast is the time for prayer, fasting, confession a time of preparation for Christmas.

Monthly Ministerial Meeting – will take place on Thursday, **November 19th** at noon.

Bible/Liturgics Study in Grindrod parish – on Thursday, **November 26th** after 4:00 p.m. Moleben to the Mother of God. Please come and join us!

Cabbage rolls making– Monday, **November 30th**. We welcome all willing workers to help continue the success of this project. Let's all pitch in to step up our efficiency and at the same time help strengthen the community of St. Josaphat's Parish, for the glory of God. Thank you very much!

Necrology Mass for deceased members of Councils 4949 and 12202 to be held on Wednesday, **November 25, 2015** at St James Church at 7:00 pm.

Bank Donations: we are collecting non-perishable food as Christmas charity gifts. Please give generously and place your items in the box located at the church entrance.

National Holodomor Awareness Week 2015: November 23 to 29 – will be celebrated in our parishes on **Saturday & Sunday, November 28th and 29th**. Panakhyda services will be taken in Grindrod and Vernon at the Divine Liturgies.

November 29th - Following the Divine Liturgy, there will be a Panakhyda/ Memorial service for the victims of Holodomor (1932-1933).

The visit of St. Nicholas – On **Sunday, December 6th** St. Nicholas will visit our children. Sts. Peter and Paul Parish invites you to attend a special Liturgy in honor of St. Nicholas at 2:00 p.m. to be followed by a “social” reception in the church hall. All parishioners, friends their children and grandchildren are welcome to attend.



Donations for Christmas Flowers – anyone wishing to help with the cost of flowers needed for decorating at Christmas, please contact Mrs. Wanda March.

“Save-on- Foods” gift cards – are available for sale. Anyone wishing to buy the cards, please contact Miss. Teresa Huculak or Fr. Volodymyr.

Happy Birthday – May the Almighty God bless in good health and salvation in Many Happy and Blessed Years of Life to those who celebrated their birthday in month of November:

Mrs. Katherine Huculak (15); Mrs. Mary Harasymyshyn (27); Mr. Randy Pesklewis (27); Mr. Claude Gosselin (28). **Many happy healthy years! Mnohaya i Blahaya Lita!**

Happy Anniversary! May Our Lord Jesus Christ bless you in abundance with His love, joy and peace. Many God’s blessings of good health, joy, peace and happiness to Mr. and Mrs. Claude and Eva Gosselin (8) on the occasion of their Wedding Anniversary! **Mnohaya i Blahaya Lita!**

Gifts to God: Sunday, November 8th - Vernon \$ 351.75; Grindrod \$ 220.00 God bless all of you for your kindness and generous financial support of our parish community!

Grace. If for any of these or other reasons you cannot receive Holy Communion, you are welcome to come for a blessing. Please indicate to the priest that you would like to receive his blessing.

Parishioner’s news section: As a Parish, it would be wonderful if we could share in our fellow brothers and sisters journey- their joys and sorrows. If you have an upcoming event (birth announcement, big anniversary, graduation, etc) or updates such as medical news, prayer requests, etc., please send us an email or tell to the priest, so it can be included in the newsletter. As well, if you wish to celebrate a special occasion with us, you are more than welcome to bring a contribution to add to the coffee social.

Parish Family Calendar: If you would like to be included in our Parish Family Calendar of Birthdays, Celebrations, Name-Days and Anniversaries please put your birth date in the calendar at the table near the front door of the church. Let’s celebrate these happy occasions together!



REMEMBER TO PRAY FOR: your family, your fellow parishioners, those who seeking God’s answer to their prayers or those rejoicing with God’s answer, those celebrating a birthday or anniversary, those called to their eternal reward and for the family they leave behind, those shut-in or in the hospital,

and you wish to have a priest visit, please be sure to have someone call the rectory to make this request or notify Fr. Volodymyr Dmyterko directly. Your pastor may have no other way of knowing that you are in hospital, as privacy legislation restricts the information that can be given to him by the hospital.

Please Pray for health of ... Rose Shawchuk, Anthony Mulik, John Maiwka, Yanko Anna, Szadiak Victor and Gloria, Sophie Caskey, Walter Kociuba, Nick Roman, Kalyna Kociuba, Terry Konopada, Jesse Kosick, Marion McAreavy, Mary Ferguson, Nicholas Adam Laniel Cryss O'Donnell, Rose and Martin Ostopowich, and all other parishioners and family members who need

in Ukraine in our prayers!

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



EMAIL BULLETIN - If you would like to have the Bulletin emailed to you please send your request to: o.volodymyr@yahoo.ca

Meetings Church Councils and Organizations:

Knights of Columbus Executive Meeting will take place on Tuesday, **November 10th at 7:00 pm.** at OLOV RC church.

Knights of Columbus Executive Meeting will take place on Tuesday, **November 24th at 7:00 pm.** at OLOV RC church.

UCC Monthly Meeting will take place on Tuesday, **November 24th** at 1:30 p.m. at Orthodox church.

UCWLC Annual Meeting - will take place on Tuesday, **December 8th** after the Divine Liturgy at 9:00 a.m.

St. Josaphat's Parish Council Meeting -Today, **December 13th** after the Divine Liturgy at 10:00 a.m.

Church Etiquette: Just a reminder that to have attended the entire Divine Liturgy one must be in Church a and have heard the reading of the Gospel as well as the homily, participated in the responses for the consecration and received the final Blessing before leaving the church. We also ask that you do not visit in the main part of the Church (the Nave) before during or after the Service. Please use the Vestibule or the Fellowship room to conduct your conversations - leave the Church proper for those that want to pra



Chancery Office
Eparchy of New Westminster

To the Reverend Clergy, Religious and Lay-Faithful of the Eparchy of New Westminster

12 November 2015
Feast of the Great Martyr
for Church Unity
St. Josaphat

Glory to Jesus Christ!

Dear Friends,

For several years in many of our parishes in the Eparchy we have been using the Liturgical practice of the Kiss of Peace during the Divine Liturgy. I would like to officially announce that as we enter into the Great Jubilee Year of Mercy proclaimed by the His Holiness Pope Francis and the Synod of Ukrainian Catholic Bishops on December 8th, we are implementing the restoration of the Liturgical practice of the Kiss of Peace in the Divine Liturgy in all of our parishes in the Eparchy

In order to assist us in understanding this ancient practice I would like to provide both historical background and information and how it is to be introduced to all of our parishes by our clergy. The information below has been prepared by the Eparchy of Edmonton for use in their parishes and I think you will find it most helpful.

Introduction and History

The Kiss of Peace is an expression of reconciliation and unity between the people present at a liturgical assembly.

It originates with the widespread custom, in the ancient Western Mediterranean world, of people greeting each other with a kiss on the cheek. This was the custom in ancient Judea and was also practiced by Christians.

Scriptural references

It is clearly the custom referred to by Jesus when he defends the sinful woman at the house of Simon the Pharisee: “You gave me no kiss, but from the time I came in she has not stopped kissing my feet (Luke 7: 45).

The Apostle Paul instructs the Churches on three separate occasions: “Greet one another with a holy kiss” (Romans 16: 16, 1 Corinthians 16: 20, 2 Corinthians 13: 12). Similarly, Saint Paul tells the Thessalonians, “Greet all the brothers and sisters with a holy kiss” (1 Thessalonians 5: 26). The chief apostle Peter likewise closes his first epistle with the instruction, “Greet one another with a kiss of love” (1 Peter 5: 14).

Early Church

Two early reports concerning the Eucharistic celebration in the early Church confirm that the Kiss of Peace was an integral element of Christian liturgy. Justin Martyr (100-165) clearly echoes the Apostle’s instructions: “Having ended the prayers, we salute one another with a kiss.” Hippolytus of Rome (170-235) gives a more detailed treatment: “After the catechumens have finished praying, they do not give the kiss of peace, for their kiss is not yet pure. But the faithful shall greet one another with a kiss, men with men, and women with women. Men must not greet women with a kiss.”

The Kiss of Peace continued to be part of Christian worship, although its exact location in the service differed according to local custom. In the Roman Rite this exchange takes place at a later point in the Mass because of the understanding that it is a means of preparation for the reception of Holy Communion. In the Byzantine tradition the Kiss of Peace seems to have always been exchanged right before the Anaphora. Its position here is due to a very early interpretation that relates it to the preparation for bringing an offering to the altar, so that one may “first be reconciled to [one’s] brother or sister” in accordance with Mathew 5: 23-24.

Scholars who study the historical development of the Divine Liturgy make some important observations regarding the Kiss of Peace. For example, early sources show clearly that it was originally exchanged not merely among the bishops and priests as today, but among the deacons and lay people as well.

Also, the Kiss of Peace was likely only exchanged between neighboring worshippers, as opposed to everybody in the congregation exchanging with everybody else in the congregation – such a rule meaning that the rite could have been accomplished with a minimum of time and confusion.

Byzantine practice

These same scholars tell us that by the time of Philotheos, Patriarch of Constantinople (latter half of the 14th century) the Kiss of Peace was no longer exchanged among the people in the congregation, but nobody seems to know why, although there is some suggestion that the exchange had become irreverent and disruptive. The practice seems to have died out in the West around the same time.

It is interesting to note that, while today in the Byzantine Rite the Kiss of Peace is usually given on the shoulders, no less a luminary than Saint John Chrysostom (late 4th century) mentions that it was at one time exchanged on the lips. By the end of the 11th century it had become the practice during Great Lent to kiss only on the shoulders, not on the lips.

That the Kiss of Peace was an element of the liturgy also in the lands of Rus’-Ukraine is evidenced by various Slavic manuscripts of rubrics, and some of these even as late as the 17th century include the rubric “і цілюються в уста” (“and they kiss on the lips”) (although by this time it was likely a directive only for the clergy).

alike) remains in the rubrics of the ritual of forgiveness at the beginning of Great Lent during Forgiveness Vespers and at the exchange of the Paschal Kiss (also between clergy and laity alike) during Resurrection Matins.

In the Latin Rite, the “offering of peace to one another” (note the terminology) was restored in 1969 following the directives of the Second Vatican Council. This initiative specified that the exchange was to be carried out according to the customs and mentality of the people, as determined by local bishops’ conferences.

General Directives

1. In accordance with the Byzantine tradition, the liturgical rite is referred to as *The Kiss of Peace*.
2. In essence, the Kiss of Peace is not a mere salutation or greeting, but rather a public profession of love for one another and a sign of mutual forgiveness, which precedes the Symbol of Faith (The Nicene Creed). Mutual love for one another and unity in the true faith are essential prerequisites for the celebration of the Eucharist.
3. The Kiss of Peace shall be introduced in all parishes throughout the Eparchy of Edmonton as a regular Sunday and Feast Day practice beginning on Forgiveness Sunday, March 2, 2014.
4. The introduction of the Kiss of Peace is to be preceded with appropriate catechesis through Sunday homilies, announcements and bulletins.
5. The Eparchial Liturgical Commission, under the direction of the bishop, can serve as a resource for the parishes in the restoration and pastoral application of the Kiss of Peace.

Praxis

6. In the Divine Liturgy, after the Great Entrance and the Litany for the Gifts, the priest faces the people and blesses, saying: **Peace be with all.** The choir responds: **And with your spirit.** The priest remains standing at the Royal Doors, facing the people.
7. The deacon, standing at his usual place before the iconostasis, turns to the faithful (if no deacon, then the priest, facing the people) continues: **Let us love one another so that we may be of one mind in confessing.** The choir responds: **The Father, the Son, and the Holy Spirit, the Trinity, one in being and undivided.**
8. The priest may at this point take a few moments to say a few words about the Kiss of Peace, to facilitate its introduction. The following are a few examples:
 - a. In the Gospel of Matthew, in the Sermon on the Mount, Jesus proclaims the following. He says: “When you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift” (Matthew 5: 23-24). Our gift of bread and wine has been presented and placed upon the altar, but before we continue with that prayer of the Church which will transform them into the Body and Blood of Christ, our Lord is asking us to be reconciled with one another. Let us reverently exchange the Kiss of Peace as a sign of our willingness to forgive one another, to be forgiven if we have offended anyone, and to be at peace.
 - b. There are two important requirements for celebrating the Eucharist in a worthy manner pleasing to God. The first requirement is that we love one another. At the Last Supper, Jesus gave us a new commandment. He said: “This is My commandment, that you love one another as I have loved you; abide in My love.” The second requirement is that we share the same Faith. With the Kiss of Peace, we profess that we take our Lord’s commandment seriously. We strive to love one another with the love of Christ. With the Symbol of Faith, which immediately follows, we profess that we share the same Faith in the one true God, and that we seek to worship the Trinity in spirit and truth.
 - c. Peter once came up to Jesus and said to Him, “Lord, if my brother (or sister) sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “Not seven times, but, I tell you seventy times seven” (Matthew 18: 21-22). With the Kiss of Peace we profess our

brother or sister.

- d. What often prevents us from living an authentic Christian life and robs us of our Christian joy is the poison of unforgiveness, resentment and bitterness. Forgiveness is not a feeling, but a conscious choice that we make. Let the Kiss of Peace today be a sign of our willful decision to forgive those who have hurt us, to let go of the debt that they may have incurred against us, and to let go of any bitter feelings of resentment, so that the Lord may restore our souls to freedom, peace and joy!
9. The priest should also explain and demonstrate to the faithful how the Kiss of Peace is exchanged.
 10. The one who initiates the greeting says, **Christ is among us**; while the one who receives the greeting responds, **He is and will be!** At certain times of the year, this exchange is replaced by the appropriate festal greeting, for example, “Christ is Risen!”, “Indeed He is Risen!”
 11. The Kiss of Peace among the laity may be offered in the following ways:
 - a. By kissing the **right shoulder** or cheek of the other person first, then kissing the **left shoulder** or cheek of the other person;
 - b. By shaking hands; or
 - c. By a reverent bow toward our neighbor.
 12. The priest’s good instruction and his personal example will be of utmost importance in upholding the rite of the “Kiss of Peace” as a sacred liturgical act of love and reconciliation and not merely a casual or even frivolous expression of salutation.
 13. May the restoration of the Kiss of Peace truly be a public profession of love for one another and a sign of mutual forgiveness, a means of furthering our efforts at proclaiming the Good News of the Gospel message, and a gesture of hospitality in our parishes.

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

Sincerely yours in the Lord,

+Ken