



The Most Holy Trinity Ukrainian Catholic Church



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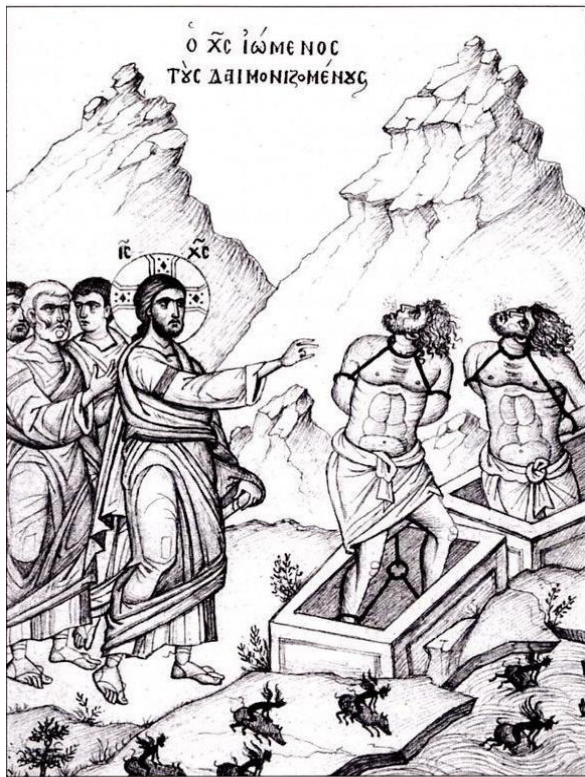
Ukrainian Catholic Eparchy of New Westminster: www.nweparchy.ca

23rd SUNDAY after PENTECOST – November 1st, 2015 A.D.
Saints Cosmas and Damian



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 –*Pastoral Letter of His Beatitude Sviatoslav*

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.



CHRIST HEALING THE GADARENE DEMONIACS
By Photios Kontoglou

The saint of the Serbian Church, St. Nikolai Velimirovic, survivor of the Nazi Camp, wrote the following comments on today Gospel reading, “Let us not be in a hurry to condemn these Gergesene’s love for their swine before we consider the society of our day, and count up all our swine-loving fellow-townsfolk, who would, just like the Gergesenes, have more concern for their pigs than the lives of their neighbours. Just think how few there are today, even among those who cross themselves and confess Christ with their tongues, who would not quickly make up their minds to kill two men if this would give them two thousand pigs. Or think if there are many among you who would sacrifice two thousand pigs to save the lives of two madmen. Let those who condemn the Gergesenes before first condemning themselves be filled with deep shame. Were the Gergesenes to rise up today from their graves, and begin to count, they would arrive at a vast number of the like-minded in Christian Europe! They at least begged Christ to leave them, while the peoples of Europe drive Him out. And why? In order to be left alone with their pigs and their masters, the demons.”

“A good question for all of us – would we sacrifice a fortune to save a crazy man? What price do we put on a human soul? We who advocate the sanctity of life – do we believe each human soul is worth so much that we would feel good if we lost our fortune and income but a human was saved? Is it worth spending money to keep an inmate alive rather than executing them?”

“...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 Вікі!
 Christ is among us! – He is and will be!

Liturgical Propers:

Tropars, Kondakions, Prokimenon and Verses are on pages 101-103, Tone 6 in liturgical book “The Divine Liturgy of Saint John Chrysostom”

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

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



Gospel: (Lk 8: 26-39)

At that time, Jesus: sailed to the country of the Gerasenes, which is opposite Galilee. When he came to land, he was met by a man from the town who was possessed by demons. For a long time he had not worn any clothes; he did not live in a house, but among the tombstones.

On seeing Jesus he began to shriek; then he fell at his feet and exclaimed at the top of his voice, “Jesus, Son of God Most High, why do you meddle with me? Do not torment me, I beg you.” By now Jesus was ordering the unclean spirit to come out of the man. This spirit had taken hold of him many a time. The man used to be tied with chains and fetters, but he would break his bounds and the demon would drive him into places of solitude.

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

The people went out to see for themselves what had happened. Coming on Jesus, they found the man from whom the devils had departed sitting at his feet dressed and in his full senses; this sight terrified them. They were told by witnesses how the possessed had been cured.

Shortly afterward, the entire population of the Garasene territory asked Jesus to leave their neighborhood, for a great fear had seized them; so he got into the boat and went back across the lake.

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

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.

GRATITUDE

* to ladies and gentlemen who came and worked this past week at our parish projects work bees in preparation to Christmas Bake Sale on this Saturday (Nov. 7th)!

* to all our parishioners, guests, visitors and all people of the good will who by their kindness, time, donations, knowingly and unknowingly, organize and lead praying with rosaries, attend services during the week, work at the parish projects, clean the church, prepare coffee and sweets, look after and graciously support our Christian, Catholic parish community! Thank you very much! May the Almighty God generously bless and reward your care, time 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!” – (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 all our parishioners, guests, visitors, family members and all those who celebrate their birthdays, name-days, wedding anniversaries and any other special anniversaries this week –Mnohaya i Blahaya Lita!

ANNOUNCEMENTS:



A WARM WELCOME TO OUR PARISHIONERS, GUESTS AND VISITORS WHO HAVE JOINED US IN THIS DIVINE LITURGY. THANK YOU FOR PRAYING WITH US AT THE CHURCH. WISHING YOU A BLESSED WEEKEND AND FRUITFUL WEEK! EVERYONE IS WELCOME TO PARTICIPATE AT OUR PARISH SOCIAL AND BIBLE STUDIES DOWNSTAIRS IN THE CHURCH HALL TODAY!

Special Petitions:

* 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.

III. **REMEMBER TO PRAY FOR:** yourselves, Most Reverend Bishop Severian Yakymyshyn, Fr. Steven Basarab, Fr. Serabion ElMakary, Steve and Bernice Usipuik, Ann Kuz, Ann Derzak, Dave and Mary Emery, Elsie Kinaschuk, John Kolody, Joseph Mychaluk, Zonia Rurka, Eugene Palsitt, Adeline Palsitt, Orest Hrycewich, Myron and Myrna Wizniak, Bill and Elsie Zachary, Matt Dmyterko, Allan and Sharon Ludwig, Jesse Pawlyshyn, Orest Kociuba, Kalyna Kociuba, Katrien Sobhy, Marg Musey, Jacob and Ann Dressler, Rosemary Pellizzon, Bronie Huska, Peter Huska, Mary Borrett, Stanley and Roma Nowakowski (Bishop Ken's parents), Larry and Valray Necember, Lawrence and Ping Beaton, Red Mackay, Les Blain, Theresa Munro, Michelle New, Randy Hamilton, Adam Laniel, Cryss O'Donnell, Al Bodnaruk, Mr. and Mrs. Martin Ostopowich (Fr. Joe Ostopowich's parents), members of our parishes and those who are not able to join actively in our community, your families, relatives, friends; especially the shut-in or those in the hospitals, 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 for Christian families!

IV. **Our parish annual eparchial assessment-membership** greatly helps us to pay back to the eparchial funds at least a part of our monthly subsidizing and financial support of our church expenses. If someone who did not have a chance to pay it but still wishes to make it, please, feel free to contact our parish council.

Beauty, welcoming, present and future life of our spiritual home-parish depends on our faith in God, prayer, inspiring unity and serious dedication, cooperation, and Christian, personal self-giving of each and everyone of us by generously sharing of our time, talents and treasure for the building up of God's Kingdom!

V. The Most Holy Trinity Ukrainian Catholic Church annual **Fall/Christmas bake sale** and is being held on next Saturday, **November 7th**, 2015 from **10 am to 12 (noon)** in the church hall at **109 Tranquille Road**.

VI. **Cabbage Rolls making work bees** starts at **8:00 a.m. on Wed., Nov. 4th and Thurs., Nov. 6th, 2015**. Everybody is welcome to help our UCWLC ladies in their preparation for annual Christmas bake sale.

VII. Sunday (Oct. 25th) **collection:** \$ 375.00 CAD

VIII. **GREY CUP IS COMING:** Our Annual Grey Cup party is 4 weeks away on **Sunday November 29th, 2015**. As we normally do each year, the Football squares will be available today. Get your favourite squares early. Cards are downstairs, after Liturgy.

Vibrant Parish – Stewardship of the Divine Gifts

I. Stewardship - General Principles

1. *Every Gift is from God*

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

Points to Remember:

- A simple definition of Stewardship: the wise use of human (natural and spiritual) as well as material resources for the building up of the Kingdom of God.
- Stewardship begins with an awareness that everything comes from God and ultimately belongs to God.
- The most important gift we have received is that of salvation in Jesus Christ

• That gift requires our response: sacrifice, dedication and a sense of shared responsibility for the life of the Church and her mission on earth.

Questions for Personal Reflection:

1. My life is not my own but God's. What does this phrase say to me?
2. Do I try to foster an awareness of God's ownership over all of creation? How?
3. If everything we are and have is a gift from God, how does that impact my life as a Christian?
4. What does the gift of salvation in Jesus Christ mean to me? Is there anything more important for me in my life?
5. When in the Liturgy we are encouraged "to commend ourselves and one another and our whole life to Christ our God" how does this phrase speak to me personally?

In Rome the Head of the UGCC called for restoring a service of families' priest

To restore a service of marriage and family's priests called the Father and Head of the Ukrainian Greek-Catholic Church, His Beatitude Sviatoslav during the Bishop's Synod in Vatican on topic "Vocation and Mission of the Family in the Church and Modern World".

During the conversation with a Catholic Informative Agency the Head of the Church mentioned that "we do not need psychologists, sociologists but spiritual fathers to restore Christian spirituality and penetrate couples and families with it". His Beatitude Sviatoslav appealed to Pope Francis and priests of the Synod with a request to pray for Ukraine. "Let Catholic Church show all over the world that we are not forsaken, that God, Pope and Church stay together with Ukrainian people, who are suffering now", - added the Head of the Church.

An Archbishop reminded words of Pope Francis, said at the beginning of the Synod, meaning that priests had gathered at the Synod not to change the studying of Church about marriage and family. "We gathered for searching for better methods in order to help a family in the modern world, immediately, so that she could live according to Gospel and studying of the Church. We had been given such a task from Pope Francis and it settled down debates and doubts concerning farther run of the synodal conferences, significantly", - said the Main Archbishop of Kyiv-Galicia.

Speaking about a final second round of the debates about a theological interpretation of marriage and family, the Head of the Church admitted to being pleased with the results of these debates in groups - *circuli minores*.

"We are not supposed to revise Church doctrines about marriage and family once again, because it is impossible to be accomplished in a short time, besides we are not talking about it now", - said he. Up to his mind, this doctrine was clearly displayed in studies of St. John Paul II and Blessed Paul VI.

According to the words of the Head of the UGCC, Church needs to recognize spirituality of the family in a modern world. "Challenges make the family weaker. We constantly become more fragile and unprotected creatures", - thinks he. As far as he concerns, a modern family does not need from Church instruments of support, such as human ones, because all of it has been given to by psychologists, sociologists and other social sciences or state support programmes. "We are Church, a live flesh of the Christ and we live in a constant presence of a Holy Spirit, Who strengthen, heal the wounds and make us, weak people able to withstand amongst challenges of a modern world. Holy Spirit act not only in a moment of the matrimony: His grace bestows upon all marriage and family. We have to reveal the presence of God's love and Holy Spirit in marriage and family anew", - the Main Archbishop is convinced.

The Head of the Church indicated a need to restore a service of family's priests. "Each family has to receive a help from the Church through her own priest, who will attend and heal the wounds of the family with a grace of a Holy Spirit; will denote a modern person how to pray, practice Christian asceticism, grow up spiritually, owing to listening to the Word of God amongst the challenges of a modern world", - said His Beatitude Sviatoslav, adding: - So, when we are discussing practical references for the clergymen, we cannot forget about a spiritual experience. Spiritual fathers must be the administrators of God's mercy, God's strength that always remains with us and embraces us with its kindness of marriage and family".

Speaking about a Holy Communion for divorced persons, who, otherwise, live in new civilian relationships and provide homosexuals with a pastoral care, the Head of the Church mentioned: "We are full of mercy toward these persons, but there are also some terms for obtaining the mercy of God: Christ has said: "Convert and proclaim the Gospel". When person is injured with a sin, then Gospel of convert and faith is the necessary treatment. We cannot simply talk that you are on the right way, thus you can receive a Holy Communion. That should be treason against Jesus Christ. We have to live and establish the truth, be the font of God's mercy. Encourage those people, who remain in such a situation, take an advantage of this grace, especially during a Holy Year of Mercy, announced by Pope Francis".

His Beatitude Sviatoslav reminded, during the Soviet times of a Church's persecution and waves of emigration, a Christian family supported and took care of Church. And now it is holy task of Church to support and take care of the family. He draw a parallel with a present state of the Ukrainian family and gave a few statistic data that affirm clearly the role of a Christian family in Ukraine. "According to the official data, we have in Ukraine 1, 5 million of internally displaced persons. The amount of people who have been given help from abroad, church or state, are nearly 400 thousands. The question arises, who helps the others? The answer is: a Christian family!

Let us remind, families in Ukraine are living in horrible economic conditions today, still they express a great solidarity and share with everything they have. In past and present years Ukraine has been defended by the Ukrainian family, first of all orthodox and catholic one, inspired with a Holy Spirit”, - said His Beatitude Sviatoslav.

During the Synod, the Head of the UGCC was speaking about a loneliness of a person, not only children, who were left by one of the parents but also left all societies and peoples in the lurch in the midst of war and tragedies. “No one remembers about us. Ukrainian people have found themselves in such a situation. We have a feeling of being an object of political, diplomatic, economic and, even ecumenical bargaining”. Many people in Ukraine ask: “Has God Left us?” It is an important question. Being on a cross, Christ was crying: “My God, My God, why have You forsaken me?” This cry of Christ is a cry of a forsaken person. Saint Augustine, having commented on these words of Christ, said that He gave a voice of a whole mankind. In Ukraine, Middle West and in any corner of the world, where war and conflicts are occurring, person feels oneself lonely and neglected”, - told His Beatitude Sviatoslav and added: Church cannot only teach about loyalty in marriage but it has to testify its loyalty to God, Who will never forsake His people but stay with them all the time, especially during their sufferings”.

The Main Archbishop appealed to Pope Francis with a request to pray for Ukraine and asked all priests of the Synod to join this common prayer, too. “Let Catholic Church show all over the world that we are not forsaken, that God, Pope and Church stay together with Ukrainian people, who are suffering now”, - stressed the head of the Church.

Returning to Ukraine from the Synod, the Head of the UGCC wishes to tell his faithful that Church is loyal to the Christian family, supports her and is a font of its hope. “With every second day of synodal conferences, this hope, owing to a Holy Spirit springing up”, - added the Main Archbishop of Kyiv-Galicia.

In a delegation of the Synod of the Ukrainian Greek-Catholic Church together with its Head took part bishop Hlib (Lonchyna) and Borys (Gudzyak).

Bishop Borys (Gudziak): Not to declare, but TO BE ALONGSIDE

The Synod of Catholic Bishops on the topic "Vocation and mission of the family in the Church and the contemporary world" came to an end. Bishop Borys (Gudziak), UCU President, Bishop of the Paris Eparchy of Volodymyr the Great for Ukrainians of the Byzantine Rite in France, the Benelux countries and Switzerland told more about course, main issues of the Synod, and perspectives of implementing its resolutions.

Most Reverend Bishop, as a beginning, please tell us what is the Church organ of the Synod of Bishops; what is its structure and basic tasks?

The history of the Synod of Bishops began after the Second Vatican Council, which was convened at the beginning of the sixties of the last century by Pope John XXIII. Actually in 1965 at the opening of the last session of that Council, already the next Pope Paul VI announced his decision about the creation of the Synod of Bishops. Thus, this year we are celebrating the 50th anniversary of the Synod of Bishops.

The word "synod" in Greek means "to walk together", and thus the main characteristic of this institution is a community, collective leadership. Thereby the Synod is a place of meeting of bishops, headed by the Roman Pope, during which they exchange information and experience in order to together seek the pastoral decisions regarding significant issues which concern the life of the Church and the world, such as, for example: priesthood, bishop hood, marriage. There were also Synods which examined painful issues of Africa or the Near East. The topic of discussion at the Synod depends on the type of assembly, whether it is one that follows a previous one, or is an extraordinary one, or a special one. This year we had the 14th assembly of a regular Synod. From the beginning of its establishment, this is already the 27th meeting of the Synod of Catholic bishops, of which three were focused on discussing specifically the issue of the family.

What role does the Synod of Bishops play for the Roman Pope?

It is worthwhile to remember that, in contrast, for example, to our Church, the Synod of Bishops in Rome is a consultative one, and not a legislative organ. The document which is issued at the conclusion of a given Synod, can be perceived as a kind of advice for the Roman Pope on the basis of which the Holy Father can compose an Apostolic Epistle or an Encyclical.

The significance of the Synod also lies in the fact that the participants are bishops from throughout the world who represent a variety of cultures and social contexts. This creates a particular opportunity, both for the Roman Pope as well as for all members of the Synod to feel the Universality of the Church, to better understand the issues which perturb people in various continents.

This was the first time that you participated in the Synod. What were your impressions of it?

For me these three weeks were both a school and spiritual exercises. The Synod was always accompanied by prayer, at which the Fathers of the Synod were present, Men of the Church with great spiritual experience. It was interesting to hear the thoughts of experts in theology and especially the presentation of married couples which numbered more than twenty at the Synod. Their presence and presentations were a gift for the Synod,-- to talk about a family without families, their voices, is probably not correct and also not very effective. Therefore, they were there not simply as listeners, but also as active advisors to the Fathers of the Synod. The overall number of participants reached around 345 people.

Please tell us, how did the work of the Synod go?

We worked pretty intensively. Meetings, plenary sessions started at 9 in the morning and finished at 7 in the evening, with a break for lunch. Besides that, there was an expectation of work in small language groups: four were English-speaking; three were Italian-speaking; three were French-speaking; two were Spanish-speaking; and one -- German-speaking. These were also the five official languages of the Synod. During the plenary sessions, everyone had the opportunity to appear in one of the noted languages over a three-minute period. Further discussions happened already in small groups. For example, our small English-speaking group numbered some 29 participants, of which 21 were bishops. Overall, we represented 20 countries - all continents: Australia and New Zealand, Africa, Western and Eastern Europe, Southern and Northern America, also Asia, from Lebanon to India, Bangladesh, and the Philippines. Such a wok format permitted better immersion into the essence of the issues and, thereby, a clearer formation of appropriate pastoral decisions.

With respect and prayer, with a feeling of theological subtleties, the Synod participants made quite a number of propositions for the final document. However, many participants noted that the working document was not edited well enough. At first, the Fathers and members of the Synod submitted 300 proposals through their plenary sessions. Then, we in small groups formulated some 1,200 proposals and corrections to the working document. Many of them were integrated into the text, which they presented to us on the Wednesday of the last week of the session. On Thursday, there appeared 250 more reactions to the already revised version. Again many proposals were included. On Saturday the Fathers of the Synod held a final vote on each one of the 94 paragraphs individually. Most positions were ratified by a great majority of the voters, in some cases, almost unanimously, and only several of them had a large number of negative votes.

Around which issues was there the biggest discussion?

The basic thematic point which was in the center of discussion at the Synod and which accordingly runs through the whole document - is the search of an answer to the question of how the Church can assist contemporary families, considering all the challenges of today. How can the Church guide the family in its winding life pilgrimage. Overall, the Synod underlined the joy in the families and lovely examples of Christian family life. Good families are an example and teachers of family life. They testify that a Christian family is possible, even in difficult circumstances. Quite a few discussions concerned the issues of divorced or remarried couples, in terms of their place in the Church, thoughts about how to meet those who are through certain acts, are canonically limited, that is, they cannot receive Communion. Besides that, great attention was spent on the discussion of the economic and social situations of contemporary families in the whole world. The issues of violence and wars were also raised, from which today millions of people are suffering. The Synod paid attention to family violence, orphan hood, widowhood, the separate roles of a man, a woman, grandfathers, and grandmothers. Separately the Synod emphasized the issue of sainthood, prayers, Holy Scripture, reconciliation and forgiveness in the family.

In the world media there was a clear feeling of a certain strain around this year's Synod, oriented towards the issue of the family. More often there were thoughts voiced that there are maturing revolutionary changes in the Catholic Church, for example as to the moral teachings about the family. Your commentary about such a position of the media.

The press, in analyzing the work of the Synod often contrasted the issues of truth and mercy. Yet this contrast cannot exist. All priests of the Synod understand well that there is no mercy without truth and there is no truth without mercy.

I want to emphasize that the individual topics which were raised in the media should not overshadow the hundreds of other significant aspects and challenges which concern family life today. For example, the problems of poverty, homelessness, emigration, wars, forced resettlement from one's home and one's country. Today there are close to three billion -- that is almost half of humanity, live on a budget of less than 2 dollars a day. A 100 million are homeless, 150 million are orphans, 60 million are refugees, among whom there are many Ukrainians. These are all difficult realities, which directly influence the institute of the family today. Therefore much attention at the Synod was accorded to specifically discuss the economical and social fate of humankind. In fact, towards the end of the Synod, there was a document presented as to the war in Iraq, Syria, in the Near East, in Africa, and in Ukraine.

What caused the expectation of changes in the moral teachings of the Church?

I suspect that mainly through the fact that it involves a striking dissonance with contemporary radical individualism, which constantly is becoming more perhaps the only criterion for making life-important decisions. Today a person is driven by the philosophy: it is important that I realize **myself**, important that life suits **ME**, important that life be pleasing to **ME**. These are all important aspects of life but they are still marked by the poison of human egoism. It is not worthwhile to forget that our human life gains its fullness only in relations, in self-sacrifice, in God. Three people remain in a continuous dialogue. We are created in His image and likeness, in our spiritual DNK we have a need for interaction.

Accordingly, the volitional, radical individualism which accents on separatism, the autonomy of individuals, depletes the connection with the other person whether in the family, or in the community, or in society, or in the country, or in the international context. It is a big threat to family life. Parents search for self-realization, leaving their children on the margins. A man cares about his satisfaction, forgetting about his wife, and vice versa. The abyss between generations increases constantly. Grandfathers and grandmothers in their senior years and in a feeble state are considered a burden, which can be gotten rid of as one-time dinnerware, an unplanned child -- is aborted.

We stand in front of the challenge of preserving human dignity, which totally appears and develops in relations, in mutual connections. The Church in no way can follow similar compromises. We are called to preserve the God presented information, but also, certainly, should be open to the person standing before us, with her wounds and pains. We should not simply declare principles, but we need TO BE ALONGSIDE.

Recently one of the Roman professors of Moral Theology, Bazilio Petra noted in his blog that the Synod lacked the perspectives of Eastern Theology in families and marriages. Do you agree with the Roman professor?

It is difficult for me to totally agree with Professor Bazilio Petra, since at the Synod, besides the representatives of fifteen Eastern Catholic Churches, there were also delegates from the Orthodox Churches. As far as I know, in the small groups there was consideration of the Orthodox practices or particularities of theology. From our Church there were three delegates. And from 271 present bishops -- that is more than one percent although our Church consists of half a percent of all Catholics. If one considers that there were some 30 representatives of Eastern Churches in the conference hall, then that is almost 10 percent of the general number. Therefore, the Eastern Christians were very visible during this Synod.

Perhaps some worthwhile issues were not covered during the Synod?

There is no need to answer categorically. probably even in three weeks one cannot cover all the family issues, because the family is a large part of human life. The Synod really touched a great number of issues. First of all, it worked on the basis of a document which had been prepared over the year. Hence, a discussion of it lasted for three weeks, where everyone had a chance to have their say. There were almost 2,000 corrections and proposals submitted. Of course, it is impossible to somehow thoroughly present and analyze all topics. I think that for a long time we will still have to consider all that was presented, in order to adequately implement it into life.

Overall, how do You see the practical implementation of the resolutions of the Synod into life by both the Catholic community as well as the UGCC in particular?

I still do not have a complete strategy. For example, in Paris, in my eparchy in France, in the Benalux, and in Switzerland, at first I want to meet with my priests and laity in order to tell them, as I have just done for you, about the contents of the Synod, its importance for our Church and society in general. Then, I will encourage others to familiarize themselves with the Synod documents. We will try to think through how to present it on the parochial level. Since the document contains several hundreds of topics, we will in the beginning choose from it several priorities for our eparchy and the faithful in France, Switzerland, and the Benalux countries. Naturally, the process of implementing the Synod resolutions will be on-going. For this, we need years, maybe even decades.

In your presentation at the Synod, you emphasized the particularities of the problems in families who bear the burden of the communist past. Specifically, you spoke about fear and the lack of trust, which prohibit the normal development of married life. Is it possible to rid oneself of this burden and how does one do it?

From Albania and Estonia to China and Vietnam, there are 2 billion people who lived through communism or are descendants of those who were lessened by this ideological radiation which influenced our spiritual chromosomes. As an example of our political life, wounded by corruption and other defects, we see that we are really very wounded by the totalitarian past -- we live in a broad post-traumatic jaw. This can only be cured by love, truthfulness, sincere relations, and orderliness. These are the ideas about which we talked during the Revolution of Dignity. Of course, it is not simple to implement them into life. I talked about this during the Synod since other countries and continents cannot totally realize what post-totalitarian heritage is. Perhaps, also we ourselves, cannot totally realize it and therefore still cannot be cured of it. However, we are working in that direction.

I live with a great hope. I think that Ukraine is the epicentre of such healing processes. Today we have a great task regarding Russia, which is again sinking into authoritarianism, caused by a nostalgia for the totalitarian heritage. And this influences family life. The Soviet Union propagated the cult of Pavlyk Morozov, who betrayed his father to the party and each soviet child should follow his example. At home children were told: think one thing, say another, and do the third, because the system systematically destroys and you should not get engaged in the system. And social life, politics, and the family -- that is a system. If you are afraid to engage oneself in a system, to be trusting, to become sensitive in front of others, it is difficult for you to be a good family person or a citizen.

Parallel to the Synod in Rome, right now in Ukraine there continue to be discussions as to omitting from the Constitution of Ukraine the definition of a marriage as a union between a man and a woman as well as the implementation of a new definition of "sexual orientation" as one of the beginning steps toward overcoming the classical understanding of a family. What would you suggest as an effective means of withstanding the mentioned challenges?

I talked with the President Petro Poroshenko and he assured me that he will not sign such a law. I think that this needs a lot of work. We all need to pray and to talk to our politicians. Here we do not need to go the route of pathos or shouting, but good, solid arguments so that the politicians become convinced in their steps to safeguard the family, and not to have them decide on the issue only because they are afraid of the opinion of the Church or their voters. Because, sooner or later, the fear will pass and then, if we build on fear, we will end up in a very dire situation. And in conclusion: your wishes for Ukrainian families.

I advise all to read the conclusion remarks at the Synod of Pope Francis on Saturday, October 24th and his sermon on Sunday, October 25th. When I listened to it, I was deeply moved. The Universal Archierarch truly speaks God's words. He

presents the Great God who calls us towards responsibility but who Himself is very merciful. It is specifically in mercy that God's face is best manifested. I think that after reading these words, we will feel the special blessing on us and our families.

Interviewed by Taras Babiy a Doctoral Candidate, Pope Paul II Institute of Marriage and Family Life, Rome

The UGCC Department of Information according to Catholic Informative Agency: www.ugcc.org.ua



Liturgical celebrations during week:

Tue., Nov. 3rd – 9:00 a.m. The Divine Liturgy: **Tony Talarico**

Wed., Nov. 4th – 9:00 a.m. The Divine Liturgy: **Blanka Pittz**

Thu., Nov. 5th – 9:00 a.m. The Divine Liturgy: **God's blessing and good heath for Mr. Bill Luca** (requested by Mr. Myron Musey and Family)

Fri., Nov. 6th, 2015 – 9:00 a.m. The Divine Liturgy: **Chris Mullin**

Sat., Nov. 7th, 2015 – 9:00 a.m. The Divine Liturgy: **Constantino Familyh**
– 4:30 p.m. Vespers

Sunday, November 8th, 2015 – 9:30 a.m. Rosary (Eng.)

– 10:00 a.m. The Divine Liturgy: **God's blessings for all parishioners.** (Eng./Ukr.)

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

Pastoral Ministry and Sacraments:

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: please make an appointment to meet with the parish priest. **Funerals and Memorials:** by appointment.

Holy Unction (Anointing of the Sick): Those anticipating surgery, hospitalization or treatments and who would like to receive anointing, please contact Fr. Pavlo to arrange a time.

Basic Guidelines for Reception of Holy Communion:

1. *You are a member of the Catholic Church* (Orthodox faithful are 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 welcome to come for a blessing. Please indicate to the priest that you would like to receive his blessing.

N.B. a reminder about appropriate reception of Holy Communion - when approaching to receive the Holy Eucharist, the faithful are reminded to open their mouth wide and tilt their head back.

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. It is important that you talk to your lawyer about the process.

In your kindness please remember The Most Holy Trinity Ukrainian Catholic Church in Kamloops, BC in your bequests and wills. If anyone wishes to make such a bequest in their will, the following clause may be included or added to a will: "I give, devise, and bequeath to The Most Holy Trinity Ukrainian Catholic Church at 109 Tranquille Road, Kamloops, BC V3B 3E8 the sum of \$ ____ (or ____% of my estate), to be used for the benefit of the church/parish, it's needs and pastoral ministry."

