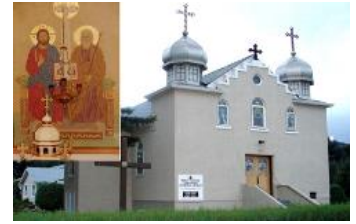




## The Most Holy Trinity Ukrainian Catholic Church



Administrator: Rev. Fr. Pavlo Myts  
109 Tranquille Road, Kamloops, BC V3B 3E8  
Church Tel.: 250-376-3690 Rectory Tel.: 250-461-7249  
Emails: [mostholyltrinitypar@shaw.ca](mailto:mostholyltrinitypar@shaw.ca) [pavloform10@gmail.com](mailto:pavloform10@gmail.com)

Parish Executive Council Chairperson: Mr. Matt Dmyterko

UCWLC President: Mrs. Adelle Dmyterko - Tel: 250-554-3107

Cantor: Mr. Myron Musey

Parish web-site: <http://kamloops.nweparchy.ca/>

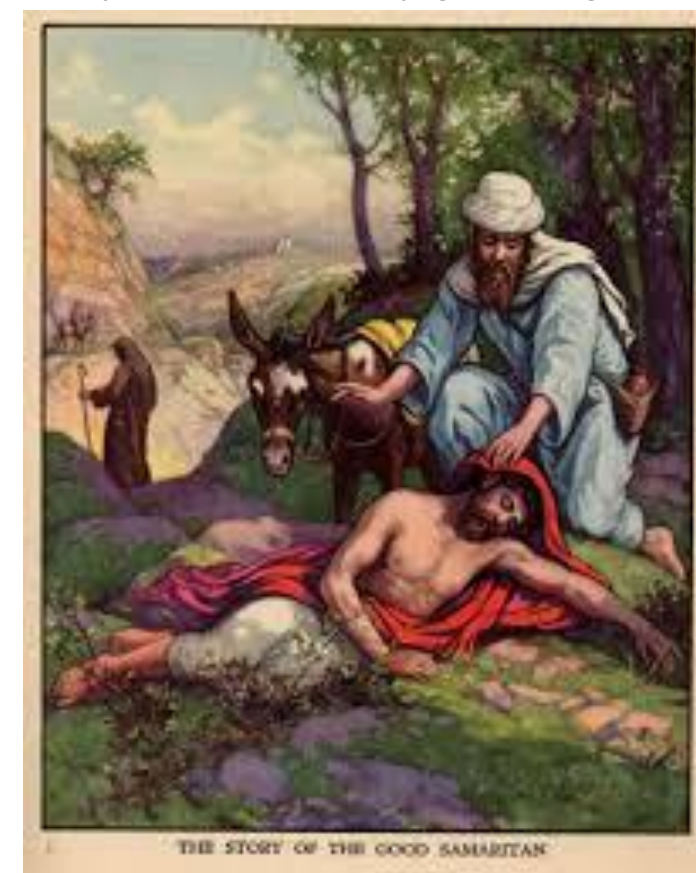
Ukrainian Catholic Eparchy of New Westminster: [www.nweparchy.ca](http://www.nweparchy.ca)



### 25<sup>th</sup> SUNDAY after PENTECOST – November 15<sup>th</sup>, 2015 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 –*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.

There is exists in Christian Tradition a Wisdom regarding how to live the Gospel. This Wisdom reminds us that the purely literal reading of Scripture may not be enough for us to know how to live. The Gospel Lesson of the Good Samaritan tells us to go and imitate the Good Samaritan – be neighbourly to those you meet in life, even if they are strangers or enemies.

“Let us not hurry past so pitiable a sight without taking pity. Even if others do so, you must not. Do not say to yourself: ‘I am no priest or monk... This is a work for the priests; this is work for the monks.’ The Samaritan did not say: ‘Where are the priests now? Where are the Pharisees now? Where are the teachers of the Jews?’... Therefore, when you see someone in need of treatment for some ailment of the body or soul, do not say to yourself: ‘Why did so-and-so or so-and-so not take care of him?’ You free him from his sickness; do not demand an accounting from others for their negligence. Tell me this. If you find a gold coin lying on the ground, do you say to yourself: ‘Why didn’t so-and-so pick it up?’ Do you not rush to snatch it up before somebody else does? Think the same way about your fallen brothers; consider that tending his wounds is like finding a treasure. If you pour the word of instruction on his wounds like oil, if you bind them up with your mildness, and cure them with your patience, your wounded brother has made you a richer man than any treasure could. Jeremiah said: ‘He who has brought forth the precious from the vile will be as my mouth.’ What could we compare to that? No fasting, no sleeping on the ground, no watching and praying all night, nor anything else can do as much for you as saving your brother can accomplish.” – *Saint John Chrysostom*

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**“...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 Віки!

Christ is among us! – He is and will be!

### Liturgical Propers:

*Tropars, Kondakions, Prokimenon and Verses are on pages 105-107, Tone 8 in liturgical book “The Divine Liturgy of Saint John Chrysostom”*

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

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



**Gospel:** (Luke 10: 25-37)

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

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

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

**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 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 CHUCH. WISHING YOU A BLESSED WEEKEND AND FRUITFUL WEEK!

### 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!

**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.



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 8<sup>th</sup>, 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 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 14<sup>th</sup> 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 4<sup>th</sup> century) mentions that it was at one time exchanged on the lips. By the end of the 11<sup>th</sup> 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 17<sup>th</sup> 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).

Even today this giving and receiving of the Kiss of Peace by everyone in the congregation (clergy and laity 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:
- 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.
  - 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.
  - 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 willingness and desire to forgive, no matter how many times we have been offended or hurt by our brother or sister.
  - 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:
- By kissing the **right shoulder** or cheek of the other person first, then kissing the **left shoulder** or cheek of the other person;
  - By shaking hands; or
  - 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

IV. Sunday (Nov. 8<sup>th</sup>) **collection**: \$ 390.00 CAD



**GREY CUP PARTY 2015 COMING**



**SUNDAY, NOV. 29<sup>th</sup>**

The \$5.00 and \$2.00 Football squares are ready downstairs. Starting to fill up fast. Get your favourites early!

The sign up sheet for those attending is also ready. Please sign up as early as possible. We need to know who is coming for the food list... The food list is also downstairs, Please note, the Menu has changed for this year. We also need some major contributions for raffle draws. We have 2 so far. Thanks for your support on this annual fun social. Sorry we couldn't have more comfortable seating...



**EWTN-TV will televise the Hierarchical Divine Liturgy with Patriarch Sviatoslav** live from the Ukrainian Catholic Cathedral of the Immaculate Conception on Sunday, November 15, 2015 beginning at 2:15 ET on your local EWTN-TV Channel. The

program will also be available by live-streaming at the website of the Ukrainian Catholic Archeparchy of Philadelphia website: <http://ukrarcheparchy.us/>

**VII. Catholic Women's League of Saint John Vianney Roman Catholic Church invites everyone to 2013 Bazaar and Tea on Saturday, November 21<sup>st</sup>, 2015 from Noon to 2pm in the Church Hall – 2826 Bank Road in Kamloops, BC.** The best tea room in town, Craft Sale, Bake Table, Books, Kid's Room, Loonie Table, Christmas Centerpieces & Saint John Vianney Talent Table. Raffle Prizes: 1<sup>st</sup> Prize: \$400; 2<sup>nd</sup> Prize: \$ 200; 3<sup>rd</sup> Prize: \$ 100. Something for everybody! All sorts of potential Christmas gifts, baking and other goodies! Join us! Everyone is Welcome!



### ***Liturgical celebrations during week:***

- Tue., Nov. 17<sup>th</sup> – 9:00 a.m. The Divine Liturgy: Nicodemo and Rosa Vinci  
 Wed., Nov. 18<sup>th</sup> – 9:00 a.m. The Divine Liturgy: Almerinda Caputo  
 Thur., Nov. 19<sup>th</sup> – 9:00 a.m. The Divine Liturgy: Francesca Greto and Teresa Chiaravallatir  
 Fri., Nov. 20<sup>th</sup>, 2015 – 9:00 a.m. The Divine Liturgy: Giuseppe Rocca  
 – 4:30 p.m. Vespers (Eng./Ukr.)  
 Sat., Nov. 21<sup>st</sup>, 2015 (*Entrance of the BVM*) – 9:00 a.m. The Divine Liturgy: Luciano Bordignon  
 Sunday, November 22, 2014 – 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."

