



The Most Holy Trinity Ukrainian Catholic Church

Parish Administered by Rev. Fr. Pavlo Myts
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Parish Executive Council Chairperson: Mr. Matt Dmyterko; UCWLC President: Mrs. Adelle Dmyterko - Tel: 250-554-3107

Parish Cantor: Mr. Myron Musey  Ukrainian Catholic Eparchy of New Westminster: www.nweparchy.ca

9th Sunday after Pentecost, Sunday of the Commemoration of the First Six Ecumenical Councils – July 17th, 2016 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.



Today our church commemorates the Holy Fathers of the first six Ecumenical Councils. The Ecumenical Councils were convened in the Church each time regarding a special need, in connection with the appearance of divergent opinions and heresies, so as to seek out the Church teaching of faith and tradition. But

the Holy Spirit has thus seen fit, that the dogmas – the truths of faith, immutable in their content and scope, constantly and consequently are revealed by the conciliar mind-set of the Church, and are given precision by the holy fathers within theological concepts and terms in exactly such measure, as is needed by the Church itself for its economy of salvation. The Church, in expounding its dogmas, is dealing with the concerns of a given historical moment, "not revealing everything in haste and thoughtlessly, nor indeed, ultimately hiding something" (*Saint Gregory the Theologian*).

The Church venerates the Holy Fathers of the Ecumenical Councils because Christ has established them as "lights upon the earth," guiding us to the true Faith". This celebrating also is a tribute that the Holy Spirit continues to overshadow and dwell in our church.

"...Open the doors of your hearts and your homes to Christ, allow His Holy Spirit to transform you, purify and strengthen you in God's love!" – Pastoral Letter of His Beatitude Sviatoslav Shevchuk *"The Vibrant Parish"*

"...Відчиніть двері своїх душ і домівок Христові, дозвольте Його Святому Духові вас перемінити, очистити і скріпити Божою любов'ю!" – Пастирський Лист Блаженнішого Святослава Шевчука *"Жива Парафія"*

Christian Greetings:

Glory to Jesus Christ! – Glory to Him Forever!
Slava Isusu Chrystu! – Slava na Viky!
Слава Ісусу Христу! – Слава на Віку!

Liturgical Propers:

Text from "The Divine Liturgy of St. John Chrysostom: An Anthology for Worship"; Pg. 357 & Pg. 863 (First Six Ecumenical Councils)

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

Troparion (Tone 8): Christ our God, You are glorified above all, You established our fathers as beacons on earth and through them guided all of us to the true faith. Glory to You, most compassionate Lord.

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

Kontakion (tone 6): The Son who ineffably shone from the Father was born two-fold of nature from a woman. Beholding Him, we do not reject the image of His form; but depicting it, we revere it faithfully. Therefore the Church, holding the true faith, kisses the icon of Christ's becoming man.

Now and for ever and ever. Amen.

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.

Theotokion (Tone 6): Undaunted patroness of Christians, O steadfast intermediary with the Creator, turn not away from the suppliant voices of sinners, but in Your kindness come to help us who cry out to You in faith. Be quick to intercede, make haste to plead, for You are ever the patroness of those who honour You, O Mother of God.

Prokimenon (tone 8): 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).

Prokimenon (tone 4): Blessed are You, Lord God of our fathers, and praised and glorified is Your name for ever (Dn 3:26).

Epistle: A reading from the Letter of Saint Paul to the Hebrews: (Hebrews 13:7-16)

Brethren, remember your leaders who spoke the word of God to you; consider how their lives ended, and imitate their faith. Jesus Christ is the same yesterday, today and for ever.

Do not be carried away by all kinds of strange teaching. It is good to have our hearts strengthened by the grace of God and not by foods which are useless to those who take them as a standard for living. We have an altar from which those who serve the tabernacle have no right to eat. The bodies of the animals whose blood is brought into the sanctuary by the high priest as a sin offering are burned outside the camp. Therefore Jesus died outside the gate, to sanctify the people by his own blood. Let us go to him outside the camp, bearing the insult which he bore. For here we have no lasting city; we are seeking one which is to come. Through him let us continually offer God a sacrifice of praise, that is, the fruit of lips which acknowledge His name. Do not neglect good deeds and generosity; God is pleased by sacrifices of that kind.



Alleluia (tone 8): Come, let us rejoice in the Lord; let us acclaim God our Saviour (Ps 94:1). Let us come before His countenance with praise and acclaim Him with psalms (Ps 94:2). The God of gods, the Lord, spoke and summoned the earth from the rising of the sun to its setting (Ps 49:1). Gather to Him His devout ones, who with sacrifice make covenant with Him (Ps 49:5).

Gospel: (John 17:1-13)

At that time Jesus looked up to heaven and said: "Father, the hour has come! Give glory to your Son that your Son may give glory to you, inasmuch as you have given him authority over all people, that he may bestow eternal life on those you gave him. (Eternal life is this: to know you, the only true God, and him you have sent, Jesus Christ.) I have given you glory to on earth by finishing the work you gave me to do. Do you know, Father, give me glory at your side, a glory I had with you before the world existed. I have made your name known to those you gave me out of the world. These men you gave me were yours; they have kept your word. Now they realize that all that you gave me comes from you. I entrusted to them the message you entrusted to me, and they received it. They have known that in truth I came from you, they have believed it was you who sent me. For these I pray – not for the world but for these you have given me, for they are really yours. (Just as all that belongs to me is yours, so all that belongs to you is mine.) It is in them that I have been glorified. I am in the world no more, but these are in the world as I come to you. O Father most holy, protect them with your name which you have given me (that they may be one, even as we are one). As long as I was with them, I guarded them with your name which you gave me. I kept careful watch, and not one of them was lost, none but him who was destined to be lost – in fulfillment of Scripture. Now, however, I come to you; I say all this while I am still in the world that they may share my joy completely.

Communion Verses: Praise the Lord from the heavens; praise Him in the highest (Ps 148:1). Rejoice in the Lord, O you just; praise befits the righteous (Ps 32:1). Alleluia! (x3)

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, share their time and work at the parish projects, clean the church, cut weeds in the outside of the church, fixed the lights at the parish rectory basement, 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!

CONGRATULATIONS

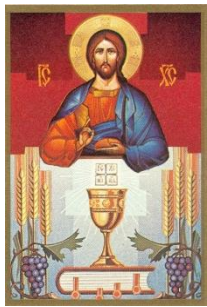
May the Almighty God grant many, happy and blessed years in good health and salvation to Mrs. Adelle Dmyterko on her birthday (July 23rd), and to all our parishioners, your family members, our guests and visitors who celebrate their birthdays, name-days, wedding anniversaries and any other special anniversaries 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. HAVE A FRUITFUL, BLESSED WEEK AND RESTFUL SUMMER!

Special Petitions:



* We also pray to be blessed with generous hearts to contribute to our Bishop's initiatives and programmes, such as: the support of parishes, the education of parishioners, and the formation of seminarians, Lord hear us and have mercy.

* We also pray for the people of Ukraine, that with the help of the Holy Spirit, they may obtain social peace, political harmony and economic stability: Lord, hear us and have mercy.

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, Elsie Zachary, Matt Dmyterko, Allan and Sharon Ludwig, Steve and Jesse Pawlyshyn, Joe and Olga Burkatsky, Orest Kociuba, Kalyna Kociuba, Allan Bodnaruk, Maria Chorny, 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, Rose Ostopowich (Fr. Joe Ostopowich's mother), Sandra and Mike Jones, members of our parishioners 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.

SUMMER GIVING...

Remember that we never take a vacation from God, or from our obligation to attend Divine Liturgy. When traveling, make sure you check out the service schedule for the area churches and attend the Divine Liturgy.

Please remember as well, that while parishioners may be away and on vacation, the parish is not. Expenses continue as they do throughout the year. Please, remain consistent in your gifts to parish. Your weekly Sunday offering is important to our financial well-being. If you are away, (especially during summer) we appreciate it when you forward your "make-up" donations. The financial stability of the parish counts on regular Sunday contributions. Please, continue to be generous!

"Remember, O Lord, those who bear fruit doing good works in Your holy churches and remembering the poor. Send down Your mercy upon all of us!" (*Divine Liturgy of Saint John Chrysostom*)

* **Sunday** (July 10th) **collection:** \$ 1249.00

* **Please, remember to pay your eparchial assessment by the end of July 2016.**

SHARE YOUR HEART

EPARCHY OF NEW WESTMINSTER

VIBRANT PARISH APPEAL

"...We need your urgent and immediate support to guarantee the viability of our Eparchy for future generations of your children and grandchildren. We want to ensure the survival of

pastoral services including the celebration of the sacraments in the Ukrainian Catholic tradition, such as Divine Liturgies, Baptism, Marriages, Funerals and the great Feasts, which means so much to us...

+Ken (Eparchial Bishop of New Westminster)

WAYS TO GIVE

- **CHEQUE** (Please make your cheques payable to the Eparchy of New Westminster)
- **BEQUESTS** (You have the ability to leave a legacy that will commemorate your love of God by remembering the Eparchy in your will)
- **GIFT OF PUBLICLY TRADED STOCK** (Please contact the Chancery office for further details on how to make a gift of stock)

FOR WHERE YOUR TREASURE IS THERE WILL YOUR HEART BE ALSO

CONTACT INFORMATION: 502 – 5th AVENUE, NEW WESTMINSTER, BC CANADA, V3L 1S2

TELEPHONE: 604-524-8824

EMAIL: new.chancery@gmail.com

WEBSITE: www.nweparchy.ca

CATECHISM ANNOUNCEMENT: "And they were bringing to Him also the infants, in order that He may be touching them; but after the disciples saw it, they rebuked them. But Jesus called them to Himself and said, Let alone the little children to come to Me, and cease hindering them; for of such is the kingdom of God." (Matthew 19:14) We are happy to welcome all children to our Holy Trinity catechism program. We want your children to learn more about their Catholic faith, sacred scripture, feast days, icons, singing and religious practices and customs of the Ukrainian Catholic Church. If you have any questions, please do not hesitate to contact Rev. Fr. Pavlo Myts at 250.376.3690.

2016 Parish Praznyks/Feast-Days will be celebrated: **Kelowna** on Sunday August 14th and **Vernon** on Sunday November 13th.

* **PARISH CALENDAR OF BIRTHDAYS AND ANNIVERSARIES.** Dear Parishioners, if you would like to be included in our Parish Family Calendar of Birthday and Anniversaries celebrations, please put your birth date (or anniversary date) in the calendar on the form beside the entrance to the Church. Let celebrate your happy occasions together!

* **Camp Saint Volodymyr 2016- August 21-28:** The purpose of camp is to provide an opportunity for youth to experience God through nature and the companionship of others. Children will experience Ukrainian language and culture during camp along with games, religious activities, hikes, sports, arts and crafts, camp fires, water activities and other summer camp activities.

This marks the 33rd year of our Ukrainian Catholic Summer Camp. Camp will take place in Kelowna at the OAC facility. Camp offers a wide range of activities for campers aged 7-15 (as of December 31, 2016). For more information contact Jennifer Caldwell @ [604.220.0584](tel:604.220.0584) or jennsawka@hotmail.com. Visit our website via www.nweparchy.ca

DONATE TO THE CAMP: We are always happy to accept food donations of vegetables, fruits, cereals, and treats for children such as cakes, cookies, as well as monetary donations. Tax receipts can be issued with donations of \$25 or more.

Collection of food for 2016 Camp Saint Volodymyr as in previous years, we are collecting non-perishable food for the camp. A special box is placed at the church entrance.

INDEPENDENCE DAY TOUR OF UKRAINE with Father Damian & Sister Angelica

16 AUGUST 2016 – 01 SEPTEMBER 2016 KYIV –LVIV-TERNOPIL CARPATHIAN MOUNTAINS

Be part of Mykhaylo Ozozrovych diaconal ordination

*Flights: Please call Luba @ our office to book your flights

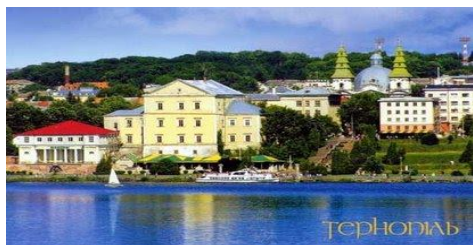
* Any other questions, please call Sister Angelica 604-526-9198 or 604-375-6626

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* **BE A STEWARD:** Have you ever wondered what more can you do to help our parish? Here are some suggestions: **Steward** of property security; **Steward** of grounds cleaning; **Steward** of cleaning church; **Steward** of church linen; **Steward** of outreach; **Steward** of caring; **Steward** of prayer; **Steward** of service. Quite often, our homebound or senior members, once active in their younger years, want to find purpose in their senior years. It's not only about doing but about "BEING" present to others. Contact Fr. Pavlo for more information. You will be amazed how "BEING" can make a difference.

What do Catholics and Eastern Orthodox disagree about, anyway?

With the Eastern Orthodox wrapping up their “pan-Orthodox Council” this past weekend, it might be a good time to take a look at the factors that separate Catholics from their sister Churches in the east.

The main issues of disagreement are the primacy of the Bishop of Rome and elements of Trinitarian teaching, although conflict also exists over the Immaculate Conception, purgatory and other doctrines.

For 1,000 years after Christ, the Churches of east and west were in communion with one another, holding seven ecumenical councils between 325 and 787 to define Christian belief. But throughout this time, the cultures of the Latin-speaking west and Greek-speaking east grew more and more estranged, and there was increasing distrust and hostility between them. Occasional schisms occurred but were healed – such as the Acacian schism of the late fifth century and the Photian schism of the 860s.

Primacy of the Bishop of Rome

But after 1009, the Bishop of Rome did not appear in the diptychs – the list of bishops in communion with the local Church – of Constantinople. And in 1054, a papal delegation to the Patriarch of Constantinople excommunicated the patriarch and were in turn excommunicated by him. Though this schism was as much an issue of personal animosity and misunderstanding as anything else, the schism was never healed, as the earlier schisms had been.

At least as important as the Schism of 1054 was the Sack of Constantinople in 1204. Crusaders from the West, who were supposed to have continued on to Jerusalem to release it from Muslim control, instead spent three days looting and vandalizing the capital of the Byzantine Empire. The sack cemented eastern distrust of and resentment toward the west, preventing any healing of the schism.

The foremost theological-ecclesiological division between Eastern Orthodoxy and Catholicism is the role of the Bishop of Rome, or the Pope. In the west, Church unity was expressed through being in communion with the Bishop of Rome, as the successor of St. Peter. Petrine primary among the apostles was a cornerstone in the west, whereas the east regarded St. Peter and his successors as Bishop of Rome as “first among equals.”

Papal primacy was defined for the Catholic Church at the First Vatican Council, held in 1870. That council, held to be ecumenical by Catholics, taught that the Bishop of Rome has immediate and direct jurisdiction over the whole Church, and that when he speaks *ex cathedra* he possesses infallibility.

The Eastern Orthodox, on the other hand, have a conciliar model of the Church. For them, unity is through the common faith and communion in the sacraments, rather than a centralized authority. They do not recognize the authority of the Bishop of Rome over all Christians, but rather consider him equal to other bishops, though with a primacy of honor.

Eastern Orthodoxy favors various forms of conciliarism: classically, this was found in “pentarchy”, the sense of five patriarchates: those of Rome, Constantinople, Alexandria, Antioch, and Jerusalem. Pentarchy has been challenged, however, by the rise of new patriarchates outside the classical Christian world, and their challenges to the historical patriarchates.

Constantinople came to regard itself as a “Second Rome” after the fall of the Roman Empire in the west, but after the city's fall to the Ottomans in 1453, Moscow came to see itself as a “Third Rome.” The theory is attributed to the Russian abbot Philotheus of Pskov, who included it in a letter written in 1510. It was bolstered by Russian Orthodox claims that the Patriarchate of Constantinople had fallen into heresy by accepting the Council of Florence in the fifteenth century, and (albeit briefly) coming into union with the Bishop of Rome.

The Filioque

Next to the issue of papal primacy, an obstacle to reunion between the Catholics and Eastern Orthodox is the filioque – “and the Son”, which was added to the text of the Niceno-Constantinopolitan Creed in the west to describe the procession of the Holy Spirit.

The text of the creed was agreed upon at the First Council of Nicaea and the First Council of Constantinople in 325 and 381 respectively, saying that the Holy Spirit proceeds from the Father. But the Catholic Church in Spain added to the creed in the sixth century, to say that that the Holy Spirit proceeds from the Father and the Son, as a way to combat latent Arianism.

The addition of the filioque was slowly adopted throughout the west, but was seen in the east as an innovation that was unnecessary at best, and heretical at worst. According to Metropolitan Kallistos Ware, some Eastern Orthodox believe that the filioque is not heretical in itself, provided it is properly explained and understood, but that it is nonetheless an unauthorized addition to the creed.

The Pontifical Council for Promoting Christian Unity has stated that the doctrine of the filioque “cannot appear to contradict the Monarchy of the Father” nor the Father's role as the sole origin of the Spirit.

And the North American Orthodox-Catholic Theological Consultation in 2003 was able to sign an agreement stating that the filioque need not be a Church-dividing issue. Moreover, Catholics do not always say the filioque in the creed: whenever it is recited in the Greek language, the original text is used, and Eastern Catholic Churches do not now recite it, seeing its use as a latinization.

Indissolubility of Marriage

Of particular importance recently, the Eastern Orthodox and Catholics also disagree about the indissolubility of marriage. The Catholic Church believes that a sacramental marriage that has been consummated can be dissolved only by death, whereas while

the Eastern Orthodox recognize indissolubility as a characteristic of marriage and an ideal at which to aim, they generally accept that divorce-and-remarriage can occur.

Eastern Orthodox acceptance of divorce is linked to the historical subordination of the Church to the emperor in the Byzantine Empire, according to Archbishop Cyril Vasil', secretary of the Congregation for the Oriental Churches. It was the emperor Justinian II who reintroduced divorce to the Byzantine Empire around the year 700, and because of the close links between the Patriarchate of Constantinople and the empire, this novelty was slowly permitted in the east.

Nevertheless, it is hard to find a common answer for the Eastern Orthodox on the doctrine of marriage, and there are certainly many opponents of divorce among them.

Purgatory, the Immaculate Conception, and other disagreements

Purgatory is another topic of disagreement. While the Eastern Orthodox pray for the faithful departed and thus have some notion of their being in a situation requiring our intercession, the notion of purgatory has not been as clearly developed in the east as it has in the west. In addition, most Eastern Orthodox reject the Immaculate Conception. While highly venerating the Blessed Virgin Mary, they see her as the goal and fulfillment of salvation history.

According to Father Alexander Schmemmann of the Orthodox Church in America, the Eastern Orthodox reject her Immaculate Conception "precisely because it make Mary a miraculous 'break' in this long and patient growth of love and expectation, of this hunger for the living God' which fills the Old Testament."

According to Father Andrew Louth, the Eastern Orthodox do not believe in "original sin" as it was conceived by St. Augustine of Hippo and received by the Church in the west. Rather, they have a notion of "ancestral sin." Because the belief in inherited original sin is rejected, this means that the Eastern Orthodox also are not bound to believe in Adam and Eve. But Venerable Pius XII, in his 1950 encyclical *Humani Generis*, taught that after Adam no men could not take their origin through natural generation from him, nor could Adam represent "a certain number of first parents."

Since the seven ecumenical councils that are recognized by both the Catholic Church and the Eastern Orthodox Church, the Catholic Church has held 14 more councils which it regards as ecumenical. The Eastern Orthodox have held several councils since the Second Council of Nicaea in 787, but none of these are (universally) recognized as having been ecumenical.

Rather, there have been local councils, and letters from individual bishops. The most recent is the pan-Orthodox Council held last week – though four of the 14 autocephalous Orthodox Churches declined to participate.

Lesser issues on which the Catholic Church and the Eastern Orthodox disagree are the date of Easter; the use of unleavened bread for the Eucharist; the portrayal of Christ as a lamb; and the ordination of married men. www.catholicnewsagency.com



Liturgical celebrations during week:

Tue., July 19th – 9:00 a.m. The Divine Liturgy: Terry McDonnell - 7:00 p.m. Vespers

Wed., July 20th (***SAINT PROPHET ELIAS***) – 9:00 a.m. The Divine Liturgy: Terry McDonnell

Thurs., July 21st – 9:00 a.m. The Divine Liturgy: Violet Bosa

Fri., July 22nd – 9:00 a.m. The Divine Liturgy: Violet Bosa

Sat., July 23rd – 9:00 a.m. The Divine Liturgy: Violet Bosa

Sunday, July 24th, 2016 – 9:30 a.m. Rosary (Eng.)

- 10:00 a.m. Divine Liturgy: **God's blessings for all our parishioners, guests and visitors** (Eng./Ukr.)

N.B. Blessings of cars and other motor-vehicles will be held following the Divine Liturgy.

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:

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 very welcome to come for a blessing. Please indicate to the priest that you would like to receive his blessing.

