



## The Most Holy Trinity Ukrainian Catholic Church



Parish Administered by Rev. Fr. Pavlo Myts

109 Tranquille Road, Kamloops, BC V3B 3E8

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Email: [mostholytrinitypar@shaw.ca](mailto:mostholytrinitypar@shaw.ca) Parish web-site: <http://kamloops.nweparchy.ca/>

Parish Executive Council Chairperson: Mr. Matt Dmyterko; UCWLC President: Mrs. Adelle Dmyterko - Tel: 250-554-3107

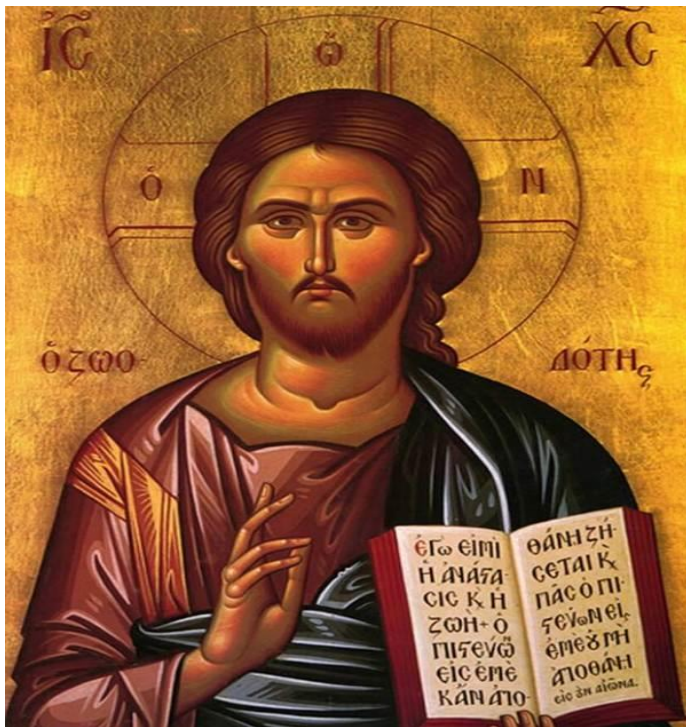
Parish Cantor: Mr. Myron Musey  Ukrainian Catholic Eparchy of New Westminster: [www.nweparchy.ca](http://www.nweparchy.ca)

**15<sup>th</sup> Sunday after Pentecost** - August 28<sup>th</sup>, 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's Gospel summarises our whole Christian faith: 'Love God and love your neighbour as yourself'. Unfortunately, we are so accustomed to hearing these words that we sometimes forget what they really mean. In fact in order to love God, two things are necessary.

First of all, we must believe in God, Who is the Creator of all things visible and invisible. It is no use believing in a god who is just a convenient idea, on whom we can peg responsibilities or blame, as it pleases us. It is very common nowadays to hear: 'We all have the same god'. These words are quite untrue. There are some people for whom god is an alcohol, drugs, cigars, cars, money and fancy life;

for others their idol is a pop star, a football team, gambling, TV or internet. Thus, it approves that people have different gods.

Secondly, we have to believe in God, Who is Love. The Christian God is God in Three Persons, Who love each other, a perfect unity in diversity. The Christian God is He, Who sent His Only-Begotten Son Jesus Christ to the Earth. In an act of self-giving/self-sacrificial love He gave up His life out of compassion for all humankind. Peoples ignorance, rejection and the lack of faith in the loving, carrying and omnipresent Divine Creator always and inevitably leads to hatred towards His creation, that is, hatred of other people with their human dignity, opinions and choices, and then, unfortunately, hatred and dishonour of ourselves.

**"...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:**

*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 Second Letter of Saint Paul to the Corinthians: (2 Cor. 4:6-15)**

*Brethren*, God, who said, “Let light shine out of darkness,” has shone in our hearts, that we in turn might make known the glory of God shining on the face of Christ. This treasure we possess in earthen vessels to make it clear that its surpassing power comes from God and not from us. We are afflicted in every way possible, but we are not crushed; full of doubts, we never despair. We are persecuted but never abandoned; we are struck down but never destroyed. Continually we carry about in our bodies the dying of Jesus, so that in our bodies the life of Jesus may also be revealed. While we live we are constantly being delivered to death for Jesus’ sake, so that the life of Jesus may be revealed in our mortal flesh. Death is at work in us, but life in you. We have that spirit of faith of which the Scripture says, “Because I believed, I spoke out.” We believe and so we speak, knowing that he who raised up the Lord Jesus will raise us up along with Jesus and place both us and you in his presence. Indeed, everything is ordered to your benefit, so that the grace bestowed in abundance may bring greater glory to God because they who give thanks are many.



**Gospel: (Mt. 22:35-46)**

*At that time* a certain lawyer asked Jesus, “Teacher, which commandment of the law is the greatest?” Jesus said to him, “‘You shall love the Lord your God with your whole heart, with your whole soul, and with all your mind.’ This is the greatest and first commandment. The second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments the whole law is based, and the prophets as well.” In turn Jesus put a question to the assembled Pharisees, “What is your opinion about the Messiah? Whose son is he?” “David’s,” they answered. He said to them, “Then how is it that David under the Spirit’s influence calls him ‘Lord,’ as he does: ‘The Lord said to my Lord, sit at my right hand, until I humble your enemies beneath your feet’? If David calls him ‘Lord,’ how can he be his son?” No one could give him an answer; therefore no one dared, from that day on, to ask him any questions.

***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 Mr. John Chaplin for working hours by fixing and replacing lawn sprinklers around the church and parish rectory!
- \* to every person who has donated, volunteered and supported our Saint Volodymyr Eparchial Camp this year!
- \* 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, 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 all our parishioners, your family members, our guests and visitors who celebrate their birthdays, name-days, wedding anniversaries and any other special joyful and important celebrations 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 BLESSED AND RESTFUL WEEKEND AND FRUITFUL WEEK!**

**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 Usipuk, Ann Kuz, Ann Derzak, Dave and Mary Emery, Elsie Kinaschuk, John and Mildred 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, Kathleen 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, Theresa Munro, Michelle New, Martin Schinkelwitz, Adam Laniel, Cryss O’Donnell, Rose Ostopowich (Fr. Joe Ostopowich’s mother), Sandra and Mike Jones, members of our parish and those who are not able to join actively in our community, your families, relatives, friends; governments and armed forces, especially the shut-in or those in the hospitals, traveling, working or studying, nursing and senior homes, those seeking God’s answer to their prayers or those rejoicing with God’s answer; those celebrating birthdays and anniversaries; those called to their

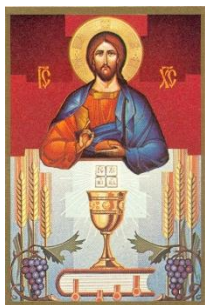
eternal reward and for the family they leave behind; widows and widowers, orphans, homeless and all people who have asked us pray for them. Please, also in your kindness keep praying daily for vocations to the priesthood and religious life. Remember to ask for special blessings to all Christian families!

**REMINDER** for families of individuals, who are admitted to hospital - If you or a family member is admitted to hospital and you wish to have a priest visit, please be sure to have someone call our parish rectory office to make this request. Your pastor may have no other way of knowing that you are in hospital, as privacy legislation.

**SUMMER GIVING...** Remember that we never take a day off or 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 (Aug. 21<sup>st</sup>) collection: \$ 616.00



## 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 – 5<sup>th</sup> AVENUE, NEW WESTMINSTER, BC CANADA, V3L 1S2

**TELEPHONE:** 604-524-8824

**EMAIL:** new.chancery@gmail.com

**WEBSITE:** [www.nweparchy.ca](http://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.

### Pope appeals for peace in Ukraine

Pope Francis on Wednesday once again appealed for peace in Ukraine, urging all parties in the conflict, as well as international bodies, to "strengthen the initiatives to resolve the conflict, release the hostages, and respond to the humanitarian emergency." The Holy Father assured Ukrainians of his continued prayers for peace.

The appeal comes on Ukraine's Independence Day, this year marking the 25<sup>th</sup> anniversary of independence from the former Soviet Union.

*The full text of the Pope's appeal for Ukraine.*

"In these last weeks, the international Observers have expressed concern for the worsening situation in eastern Ukraine. Today, as that dear Nation celebrates its national holiday – which this year coincides with the 25th anniversary of independence – I assure them of my prayer for peace and I renew my appeal to all the parties involved and to the international bodies that they might strengthen the initiatives to resolve the conflict, release the hostages, and respond to the humanitarian emergency."

Source: [http://risu.org.ua/en/index/all\\_news/catholics/vatikan/64303/](http://risu.org.ua/en/index/all_news/catholics/vatikan/64303/)



**VIDEO MESSAGE OF HIS HOLINESS POPE FRANCIS  
ON THE OCCASION OF THE CELEBRATION  
OF THE EXTRAORDINARY JUBILEE OF MERCY IN THE AMERICAS**

[BOGOTÁ, 27-30 AUGUST 2016]

I welcome the initiative of CELAM and CAL, in association with the bishops of the United States and Canada – this makes me think of the Synod of America – to make possible this continent-wide opportunity to celebrate the Jubilee of Mercy. I am pleased to know that all the countries of America have been able to take part. Given the many attempts to fragment, divide and set our peoples at odds, such events help us to broaden our horizons and to continue our handshake; a great sign that encourages us in hope.

I would like to begin with the words of the apostle Paul to his beloved disciple: “I am grateful to Christ Jesus our Lord, who has strengthened me, because he judged me faithful and appointed me to his service, even though I was formerly a blasphemer, a persecutor, and a man of violence. But I received mercy because I had acted ignorantly in unbelief, and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners – of whom I am the foremost. But for that very reason I received mercy, so that in me, as the foremost, Jesus Christ might display the utmost patience” (*1 Tim 1:12-16a*).



So Paul tells Timothy in his First Letter, chapter 1, verses 12 to 16. In speaking to him, he wants to speak to each of us. His words are an invitation, I would even say, a provocation. Words meant to motivate Timothy and all those who would hear them throughout history. They are words that cannot leave us indifferent; rather, they profoundly affect our lives.

Paul minces no words: Jesus Christ came into the world to save sinners, of whom Paul considers himself the worst. He is clearly aware of who he is, he does not conceal his past or even his present. But he describes himself in this way neither to excuse or justify himself, much less to boast of his condition. We are at the very beginning of the letter, and he has already warned Timothy about “myths and endless genealogies” and “meaningless talk”, and warned him that all these end up in “disputes”, arguments. At first, we might think that he is dwelling on his own sinfulness, but he does this so that Timothy, and each of us with him, can identify with him. To use football terms we could say: he kicks the ball to the center so that another can head the ball. He “passes us the ball” to enable us to share his own experience: despite all my sins, “I received mercy”.

We have the opportunity to be here because, with Paul, we can say: “We received mercy”. For all our sins, our limitations, our failings, for all the many times we have fallen, Jesus has looked upon us and drawn near to us. He has given us his hand and showed us mercy. To whom? To me, to you, to everyone. All of us can think back and remember the many times the Lord looked upon us, drew near and showed us mercy. All those times that the Lord kept trusting, kept betting on us (cf. *Ez 16*). For my part, I think of the sixteenth chapter of Ezekiel, and the Lord’s constant betting on each one of us. That is what Paul calls “sound teaching” – think about it! – sound teaching is this: that we received mercy. That is the heart of Paul’s letter to Timothy.

During this time of the Jubilee, how good it is for us to reflect on this truth, to think back on how throughout our lives the Lord has always been near us and showed us mercy. To concentrate on remembering our sin and not our alleged merits, to grow in a humble and guilt-free awareness of all those times we turned away from God – we, not someone else, not the person next to us, much less that of our people – and to be once more amazed by God’s mercy. That is a sure message, sound teaching, and never empty talk.

There is one particular thing about Paul’s letter that I would like to share with you. Paul does not say: “The Lord spoke and told me” or “The Lord showed me or taught me”. He says: “He treated me with mercy”. For Paul, his relationship with Jesus was sealed by the way he treated him. Far from being an idea, a desire, a theory – much less an ideology –, mercy is a concrete way of “touching” weakness, of bonding with others, of drawing closer to others. It is a concrete way of meeting people where they are at. It is a way of acting that makes us give the best of ourselves so that others can feel “treated” in such a way that they feel that in their lives the last word has not yet been spoken. Treated in such a way that those who feel crushed by the burden of their sins can feel relieved at being given another chance. Far from a mere beautiful word, mercy is the concrete act by which God seeks to relate to his children. Paul uses the passive voice – pardon me for being a bit pedantic here – and the past tense. To put it loosely, he could well have said: “I was ‘shown mercy’”. The passive makes Paul the receiver of the action of another; he does nothing more than allow himself to be shown mercy. The past tense of the original reminds us that in him the experience took place at a precise moment in time, one that he remembers, gives thanks for, and celebrates.

Paul’s God starts a movement from heart to hands, the movement of one who is unafraid to draw near, to touch, to caress, without being scandalized, without condemning, without dismissing anyone. A way of acting that becomes incarnate in people’s lives.

To understand and accept what God does for us – a God who does not think, love or act out of fear, but because he trusts us and expects us to change – must perhaps be our hermeneutical criterion, our mode of operation: “Go and do likewise” (*Lk 10:37*). Our way of treating others, in consequence, must never be based on fear but on the hope God has in our ability to change. Which will it be: hope for change, or fear? The only thing acting out of fear accomplishes is to separate, to divide, to attempt to distinguish with surgical precision one side from the other, to create false security and thus to build walls. Acting on the basis of

hope for change, for conversion, encourages and incites, it looks to the future, it makes room for opportunity, and it keeps us moving forward. Acting on the basis of fear bespeaks guilt, punishment, “you were wrong”. Acting on the basis of hope of transformation bespeaks trusting, learning, getting up, constantly trying to generate new opportunities. How many times? Seventy times seven. For that reason, treating people with mercy always awakens creativity. It is concerned with the face of the person, with his or her life, history and daily existence. It is not married to one model or recipe, but enjoys a healthy freedom of spirit, and can thus seek what is the best for the other person, in a way they can understand. This engages all our abilities and gifts; it makes us step out from behind our walls. It is never empty talk – as Paul tells us – that entangles us in endless disputes. Acting on the basis of hope for change is a restless way of thinking that sets our heart pounding and readies our hands for action. The journey from heart to hands.

Seeing how God acts in this way, we might be scandalized, like the older son in the parable of the Merciful Father, by how the father treats his younger son upon seeing him return. We might be scandalized that he embraced him, treated him with love, called for him to be dressed in the best robes even though he was so filthy. We might be scandalized that upon seeing him return, he kissed him and threw a party. We might be scandalized that he did not upbraid him but instead treated him for what he was: a son.

We start being scandalized – and this happens to us all, it’s almost automatic, no? – we start being scandalized when spiritual Alzheimer’s sets in: when we forget how the Lord has treated us, when we begin to judge and divide people up. We take on a separatist mindset that, without our realizing it, leads us to fragment our social and communal reality all the more. We fragment the present by creating “groups”. Groups of good and bad, saints and sinners. This memory loss gradually makes us forget the richest reality we possess and the clearest teaching we have to defend. The richest reality and the clearest teaching. Though we are all sinners, the Lord has unfailingly treated us with mercy. Paul never forgot that he was on the other side, that he was chosen last, as one born out of time. Mercy is not a “theory to brandish”: “Ah! Now it is fashionable to talk about mercy for this Jubilee, so let’s follow the fashion”. No, it is not a theory to brandish so that our condescension can be applauded, but rather a history of sin to be remembered. Which sin? Ours, mine and yours. And a love to be praised. Which love? The love of God, who has shown me mercy.

We are part of a fragmented culture, a throwaway culture. A culture tainted by the exclusion of everything that might threaten the interests of a few. A culture that is leaving by the roadside the faces of the elderly, children, ethnic minorities seen as a threat. A culture that little by little promotes the comfort of a few and increases the suffering of many others. A culture that is incapable of accompanying the young in their dreams but sedates them with promises of ethereal happiness and hides the living memory of their elders. A culture that has squandered the wisdom of the indigenous peoples and has shown itself incapable of caring for the richness of their lands.

All of us are aware, all of us know that we live in a society that is hurting; no one doubts this. We live in a society that is bleeding, and the price of its wounds normally ends up being paid by the most vulnerable. But it is precisely to this society, to this culture, that the Lord sends us. He sends us and urges us to bring the balm of “his” presence. He sends us with one program alone: to treat one another with mercy. To become neighbors to those thousands of defenseless people who walk in our beloved American land by proposing a different way of treating them. A renewed way, trying to let our form of bonding be inspired by God’s dream, by what he has done. A way of treating others based on remembering that all of us came from afar, like Abraham, and all of us were brought out of places of slavery, like the people of Israel.

All of us still vividly recall our experience in Aparecida and its invitation once more to become missionary disciples. We spoke at length about discipleship, and wondered how best to promote the catechesis of discipleship and mission. Paul gives us an interesting key to this: showing mercy. He reminds us that what made him an apostle was how he was treated, how God drew near to his life: “I received mercy”. What made him a disciple was the trust God showed in him despite his many sins. And that reminds us that we may have the best plans, projects and theories about what to do, but if we lack that “show of mercy”, our pastoral work will be cut off midway.

All this has to do with our catechesis, our seminaries – do we teach our seminarians this path of showing mercy? – our parish structures and pastoral plans. All this has to do with our missionary activity, our pastoral plans, our clergy meetings and even our way of doing theology. It is about learning to show mercy, a form of bonding that we daily have to ask for – because it is a grace – and need to learn. Showing mercy among ourselves as bishops, priests and laity. In theory we are “missionaries of mercy”, yet often we are better at “mistreating” than at treating well. How many times have we failed in our seminaries to inspire, accompany and encourage a pedagogy of mercy, and to teach that the heart of pastoral work is showing mercy. Being pastors who treat and not mistreat. Please, I ask you: be pastors who know how to treat and not mistreat.

Today we are asked especially to show mercy to God’s holy and faithful people – they know a lot about being merciful because they have a good memory –, to the people who come to our communities with their sufferings, sorrows and hurts. But also to the people who do not come to our communities, yet are wounded by the paths of history and hope to receive mercy. Mercy is learned from experience – in our own lives first – as in the case of Paul, to whom God revealed all his mercy, all his merciful patience. It is learned from sensing that God continues to trust in us and to call us to be his missionaries, that he constantly sends us forth to treat our brothers and sisters in the same way that he has treated us. Each of us knows his or her own story and can draw from it. Mercy is learned, because our Father continues to forgive us. Our peoples already have enough suffering in their lives; they do not need us to add to it. To learn to show mercy is to learn from the Master how to become

neighbors, unafraid of the outcast and those “tainted” and marked by sin. To learn to hold out our hand to those who have fallen, without being afraid of what people will say. Any treatment lacking mercy, however just it may seem, ends up turning into mistreatment. The challenge will be to empower paths of hope, paths that encourage good treatment and make mercy shine forth. Dear brothers and sisters, this gathering is not a congress or a meeting, a seminary or a conference. This gathering is above all a celebration: we have been asked to celebrate the way God has treated each of us and all his people. For this reason, I believe that it is good time for us to say together: “Lord, I have let myself be deceived; in a thousand ways I have shunned your love, yet here I am once more, to renew my covenant with you. I need you. Save me once again, Lord; take me once more into your redeeming embrace” (*Evangelii Gaudium*, 3).

Let us be grateful, as Paul told Timothy, that God trusts us to repeat with his people the immense acts of mercy he has shown us, and that this encounter will help us to go forth with renewed conviction as we seek to pass on the sweet and comforting joy of the Gospel of mercy.

Source: <https://w2.vatican.va/content/francesco/en/events/event.dir.html/content/vaticanevents/en/2016/8/27/giubileoameriche.html>

### Ukrainian pastor to be deported from Russia

By the decision of the Russian authorities, Ukrainian Protestant priest Pavlo Duchenko, who is also Chairman of the charity foundation “Open Heart” is to be deported to Ukraine. The reason for this is allegedly a “threat to national security of Russia.” On Saturday, 20 August, 46-year-old Duchenko was detained in St. Petersburg, and the day before a building of the foundation had been searched.

Security agencies accused the priest of “appeals to forceful change of the constitutional order” in Russia. Duchenko was also charged that he had not fulfilled the requirement to leave the country, which he was informed of on August 2. Duchenko rejects all accusations.

The foundation chaired by Duchenko helps people suffering from alcohol or drug addiction. The foundation offers therapeutic treatment. Duchenko has lived in the territory of Russia for more than a decade.

[http://risu.org.ua/en/index/all\\_news/community/religion\\_and\\_policy/64312/](http://risu.org.ua/en/index/all_news/community/religion_and_policy/64312/)



### Liturgical celebrations during week:

Mon., Aug. 29<sup>th</sup> – 9:00 a.m. The Divine Liturgy: + Anna and Robert Dollinger, Betty and Robert Leiby

(Requested by Mr. Robert and Mrs. Roberta Leiby)

Tue., Aug. 30<sup>th</sup> – 7:30 a.m. The Divine Liturgy: Michael O’Hara

Wed., Aug. 31<sup>st</sup> – 9:00 a.m. The Divine Liturgy: Laurence Martin

Fri., Sept. 2<sup>nd</sup> – 9:00 a.m. The Divine Liturgy: Martin Schinkelwitz and Family

Sat., Sept. 3<sup>th</sup> – 9:00 a.m. The Divine Liturgy: + Steven Okraincee

Sunday, Sept. 4<sup>th</sup>, 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.)

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.*

**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."