



## 22 Sunday after Pentecost

### **Our Venerable Father Hilarion the Great**

– Hilarion was born in Gaza and educated in both secular and divine wisdom in Alexandria. Coming to know Christ the Lord and receiving baptism, he visited St. Anthony the Great and became his disciple. After he returned to Gaza and became for Palestine what St. Anthony was for Egypt. He died at age 80 in the year 372.

**\*\*\* Sunday, October 21st, 2018 \*\*\***

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### **Parish Liturgical Services**

**Sunday, October 21<sup>st</sup> \*\* 9:30 a.m. \*\***

**Rosary (Eng.) \*\*\* 10:00 a.m. \*\*\***

**Divine Liturgy (Eng./Ukr.): God's blessings to all parishioners**

**Monday, Oct. 22<sup>nd</sup> \*\*\* 9:00 a.m. Div. Lit.: God's blessings and good health for members of SSVP.**

**Tuesday, Oct. 23 \*\*\* 3:30 p.m. Moleben to The Mother of God**

**Thursday, Oct. 25 \*\*\* 9:00 a.m. Div. Lit.: God's blessings**

*and good health for member of Knights of Columbus Assembly 0033.*

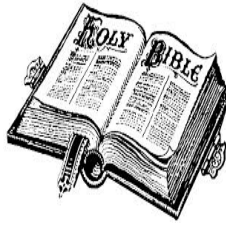
**Friday, Oct. 26** \*\*\* 3:00 p.m. *Moleben to St. Teresa of Culcatta*

**Sunday, October 28<sup>th</sup>** \*\* 9:30 a.m. \*\* **Rosary (Eng.)**  
\*\*\* 10:00 a.m. \*\*\* *Divine Liturgy (Eng./Ukr.): God's blessings to all parishioners.*



**\*\* Sunday's Propers - Tone 5 - pg. 97 \*\***

*Epistle: A reading from the Holy Apostle Paul to the Galatians (6:11-18):*



Brothers and Sisters, see what large letters I make when I am writing in my own hand! It is those who want to make a good showing in the flesh that try to compel you to be circumcised—only that they may not be persecuted for the cross of Christ. Even the circumcised do not themselves obey the law, but they want you to be circumcised so that they may boast about your flesh. May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision nor uncircumcision is anything; but a new creation is everything! As for those who will follow this rule—peace be upon them, and mercy, and upon the Israel of God. From now on, let no one make trouble for me; for I carry the marks of Jesus branded on my body. May the grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen.

***Gospel: Luke 16:19-31***



The Lord told this parable: “There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man’s table; even the dogs would come and lick his sores. The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. He called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.’ But Abraham said, ‘Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.’ He said, ‘Then, father, I beg you to send him to my father’s house—for I have five brothers—that he may warn them, so that they will not also come into this place of torment.’ Abraham replied, ‘They have Moses and the prophets; they should listen to them.’ He said, ‘No, father Abraham; but if someone goes to them from the dead, they will repent.’ He said to him, ‘If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.’”



**\*\* ANNOUNCEMENTS \*\***

*“When we serve the poor and the sick, we serve Jesus. We must not fail to help our neighbors, because in them we serve Jesus.” St. Rose of Lima*

***Thank you for joining us!***

**A warm welcome** - to all parishioners, your families, visitors and guests. Thank you for joining us in this Divine Liturgy. Have a blessed week!



***Catechism of the Ukrainian Catholic Church – “Christ Our Pascha” #936-38, p. 291***

### **The Social Dimension of Christian Love**

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Christian love is the foundation of all interpersonal relations and all social life. It is precisely love that discloses the dignity of the human person and teaches us how to love him or her. Acts of mercy are the social manifestations of Christian love. The religious character of acts of mercy stems from the fact that Jesus Christ identified himself with every destitute person: “As you did it to one of the least of these who are members of my family, you did it to me” (Mt 25:40). Love for the sake of Christ is the primary motivation for acts of mercy.

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The Christian ascetical tradition teaches us about seven spiritual works of mercy and seven corporal works of mercy. The seven spiritual works of mercy are: to counsel the doubtful, to instruct the ignorant, to admonish the sinner, to comfort the sorrowful, to sincerely forgive injuries, to bear wrongs patiently, and to pray for the living

and the dead. The seven corporal works of mercy are: to feed the hungry, to give drink to the thirsty, to clothe the naked, to shelter the homeless, to minister to the sick, to visit the imprisoned, and to bury the dead.

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Neglecting mercy is a sin against Christian love. “As you did it not to one of the least of these, you did it not to me” (Mt 25:45). A social sin is both a sin against an individual at the level of their societal interaction (murder, theft, robbery, fraud, etc.) as well as a sign of an entire structure of sin, which exists in society or the international community (corruption, human trafficking, drug trafficking, etc.).



**Please Pray for health of ...** Moriss P., Fr. Basil, Clay B.,



Annie A., Donna A, Muna N., Mirko W., John K., Wanda Jean R., Mike H., Irene M., Maria W., Peter & Ann G., Brandon, Chad, Vanessa & Nathan N., Joe M., Anne D., Rose K., Maria S., Slava W., Lubko H., Maria & Ihor Z., Fr.

Jeffery S., Lawrence & Ping B., all the sick brothers and sisters in our families and our parish community. Please let Fr. Andrzej know if you would like to add names to the prayer list and also notify him about any sick and/or hospitalized parishioners and family members.

**Thank you to all our Parishioners – Дякуємо –**

Many thanks to everyone for your great support of our parish community and sharing of talents and resources for the needs of our parish community during this past week. Again many thanks to everyone who came to help with



perogy making and for your generosity in covering the cost of trimming the hedges and trees on our parish property. Also our sincere gratitude to all who prepared and helped with our fundraising breakfast today. God bless you all!

**Fundraising Breakfast** – will take place today, **Sunday, October 21<sup>st</sup>** after the Divine Liturgy.

**This Month's Parish Council Meeting** – will take place tomorrow, **Monday, October 22<sup>nd</sup>** at 7:00 p.m. at the parish hall.

**Society of St. Vincent de Paul, OLPH, Kamloops** – will hold their next monthly meeting tomorrow, **Monday, October 22<sup>nd</sup>** at 1:00 p.m. in the SSVP dining room on Briar St.

**Perogy Work-Bee** – will take place on the following days in October: **Wednesday, Oct. 24<sup>th</sup>** & **Tuesday, Oct. 30<sup>th</sup>**. We will begin at 8:30 a.m. Please come and join us in this fundraising project.



**Catechetical Presentation** – will take place on **Sunday, November 4<sup>th</sup>** after the Divine Liturgy in the parish hall.

**Divine Liturgy for Sunday, November 11<sup>th</sup>** – will be celebrated on **Saturday, Nov. 10<sup>th</sup>** at **3:00 p.m.**

**St. Josaphat's Parish Praznyk, Vernon** - Please mark your calendars for **November 11** to celebrate our St. Josaphat's Praznyk. **Divine Liturgy at 11:30am** followed by banquet. Tickets: \$20.00 - adults; \$10.00 - children 6-12 years of age; children 5 years & under - free.

**Let Us Pray Together** - all faithful of the Ukrainian Catholic Church are encouraged to pray every day at 9:00 p.m. (regardless of the time zone). We will pray for each others' needs, for the parish, the eparchy, the Ukrainian Catholic Church, for peace in Ukraine, and for vocations. At this time the faithful are encouraged to pray at least: the usual beginning of the ordinary (Начало обичне) including Our Father and Hail Mary.

**We Are Family: Where Faith Meets Life** - You are invited to a presentation of transforming your family's faith life in a modern world. The speakers' presentation will take place at 7:00 p.m. on November 15<sup>th</sup>, 2018 at Our Lady of Perpetual Help Parish Centre. For more information please see the attached poster or contact Adele at 250-376-3351 or [info@rcdk.org](mailto:info@rcdk.org).

**Western Conference of Catholic Religious Educators Conference in Kamloops November 16 – 18, 2018.** The conference "We are Family: Where Faith Meets Life" This conference will look at families and faith formation for the 21st Century, in many settings, with strategies and design methods it

will give opportunities to encounter, connect, develop and empower. For more information visit <http://www.wccre.org/home.html>

**Special Petition for Divine Liturgy** - 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.

**2019 Pilgrimage to Lourdes, Paris, Senlis & Ukraine with Sister Angelica & Myrna Arychuk.** For details please call Myrna Arychuk at **604 - 617 - 7200**

**Choose Life Sept. 26 - Nov. 4, 2018:**

Every day for 40 days, (rain or shine) there will be a prayer vigil from 3:30 - 6:00 pm on 3<sup>rd</sup> Avenue between Nicola and Columbia Street. The Cathedral will be open for those who are unable to stand for 2 hours or who would like to enter to pray. Signs indicating CHOOSE LIFE etc. will be available. For more info: Domenica Spina at [domenicaspina@yahoo.ca](mailto:domenicaspina@yahoo.ca) or (250) 320-8319.



**The Most Holy Trinity Parish Stewardship:** Sunday, October 14<sup>th</sup> - \$ 859.00 \*\*\*\* *May God bless and reward you for your generosity & support.*



The Ukrainian Catholic Church Women's League is now taking orders for



**PEROGHYS & CABBAGE ROLLS**

at Holy Trinity Ukrainian Catholic Church

Located on 109 Tranquille Road, Kamloops, BC.

Place your order by phone, before **NOV. 30,**

**2018,** by calling Adelle @ 250-554-3107 or Mary

@ 250-376-8934.



## **Pastoral Ministry and Sacraments:**

**Reconciliation:** on Sundays and Holy Days: before Divine Liturgies and other days, by appointment.

**Holy Communion:** for the sick, by appointment, any time.

**Baptisms:** by appointment.

**Marriages:** six months' notice should be given to the parish priest, and he should be contacted before any other arrangements are made.

**Funerals and Memorials:** by appointment.

**Anointing of the Sick (Holy Unction):** Those anticipating surgery, hospitalization or treatments and who would like to receive anointing or to meet with parish priest, please call or email Fr. Andrzej in advance to arrange a time and a day.

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





## **Ukraine prelate says Orthodox independence is ‘affirmation of rights’**

As the Catholic Church’s Synod of Bishops in Rome was meeting on Oct. 11, it was another synod across the Aegean Sea in Turkey that sent shock waves around the Christian world, as the Patriarchate of Constantinople announced it was moving to recognize “autocephaly”, or independence, for the Orthodox Church in Ukraine.

The move has been rumored, speculated about and pondered for decades, but even so, the actual moment of decision still feels momentous due to its unpredictable ecclesiastical, ecumenical and geopolitical consequences.

Predictably, reaction from the Patriarchate of Moscow, which regards Ukraine as its “canonical territory,” has been sharp, announcing a formal rupture of communion with Constantinople - which some observers believe, assuming it lasts, would be tantamount to the most dramatic rupture in the Christian world since the split between East and West in 1054.

Aside from ecclesiological and doctrinal motives, the Russian Orthodox have more practical reasons for objecting to autocephaly. Over the centuries, a large share of both the church’s priestly vocations and its faithful have always come from Ukraine, and the loss would undercut its claim to be the numerically dominant force in the Orthodox world.

Politically, there are fears the decision could provide a pretext for expanded Russian military activity in eastern Ukraine; ecumenically, some believe the move could fundamentally alter the calculus in Catholic/Orthodox dialogue, since, all of a sudden, the Russian Orthodox Church is no longer the 800-pound gorilla of Orthodoxy.

For His Beatitude Archbishop Sviatoslav Shevchuk, head of the Greek Catholic Church in Ukraine, the declaration of autocephaly is a natural extension of Ukraine’s desire for independence. “What Ukraine needs now is the affirmation of

its rights,” he said. “It’s not just the right to have an independent country but also to have its own interpretation of its religious past, present and future.”

Shevchuk spoke Oct. 13 in an interview with Crux at the Ukrainian Pontifical College of Saint Josaphat, home to Greek Catholic priests and seminarians in the Eternal City.

While insisting that he can’t enter into the internal affairs of other churches, Shevchuk made abundantly clear that in the struggle between Constantinople and Moscow, he finds Constantinople’s reasoning more persuasive.

“Everyone speaks of the clash between patriarchs, of juridical acts that have been cancelled, everyone talks about canonical territory,” he said. “But no one underlines that this gesture has given communion with the Church of Christ to almost 20 million Ukrainians who, in this way, feel a caress from their Mother Church.”

Moscow, he said, appears to have a different logic. “We’ve heard the language of threats, blackmail, and also ultimatums,” he said. “It’s hard for me to say what will happen, because for me it’s hard to enter into this logic of geopolitical debate. I think in terms of the logic of the care of souls.”

Shevchuk also said he’s “serene” about the fallout from the decision in Ukraine, because the country’s “simple people” have no desire for a religious civil war.

*Autocephaly for the Orthodox Church in Ukraine is a process with great relevance for the country, and it’s also a delicate process and one with a geopolitical impact. How is this being lived by the Catholic community in Ukraine?*

I must say that in recent days we saw some historic moments that have not been seen in the Church for hundreds of years. I must admit that we haven’t yet completely understood what has happened. The Catholic community is a part of Ukrainian society, so the feelings that our faithful have are the sentiments of society. There’s a feeling that the Mother Church

[Constantinople] has shown her healing instincts for her children. This is the feeling of the Ukrainian society. I must say that as a representative of the Ukrainian Greek Catholic Church, I don't feel authorized to give a canonical or historic interpretation, nor am I authorized to enter in the internal affairs of the Orthodox Church to take a position on who's right and who's made a mistake.

But, from my observation as a shepherd to whom God has entrusted the care of souls, I must say that in these two weeks I've just witnessed two epochal events in Christ's Universal Church, which, according to me, can be explained together. These are events which, without a doubt, will make history, and will be a new turning point in the life of the Church for this new moment we're entering.

You will ask, what are these two epochal events? One is this fact that the Holy Father Pope Francis has given communion to the seven Catholic bishops of China who, until now, weren't in full and visible communion with the successor of Peter. In fact, there's a clandestine Church that is persecuted.

I remember still the tears of the Holy Father, who was moved during his homily in the opening Mass of the Synod [talking about the two Chinese bishops present]. Why was he moved? Because he understood that this is not about the bishops whom, as an act of mercy, he's brought to full communion. It's about millions of simple faithful, simple Catholic Christians in China who in this way have returned to the womb of the mother Church.

From a canonical perspective or a political perspective, many criticize the decision. But what is the sense of it? To put the well-being of the person as a supreme value above the observance of the rules. The person is more important than ideas.

*Are are you worried, serene, or a mix of both?*

I am serene because from all sides, there even is an explicit point from The Patriarchate of Constantinople to do everything so that there is no violence. Everyone in Ukraine today understands that religious peace is not only important for the churches, but for our entire nation. Who today would be interested in provoking tension, dis-encounter? It's the enemy of Ukraine, to make visible the "catastrophicity" of the decision that's been taken. But from that which I can foresee, I don't perceive in the simple people any will to combat.

We Ukrainians are a peaceful people. We value respect of the other as a supreme value. So, I don't believe that without inspiration, without intentionally delivered provocation, there will be clashes in Ukraine. Obviously, this decision made by Constantinople will provoke many questions. Today, after this lifting of the excommunication, we have three churches, three parallel structures in the same territory, and this is an anomaly that must be healed.

For this reason, it is said that the next step is not the publication of the thomos of autocephaly, but a period or a process of unification, unity among these three churches.

*You think what's needed isn't autocephaly but unification?*

What Ukraine needs now is the affirmation of its rights. It's not just the right to have an independent country but also to have its own interpretation of its religious past, present and future. It's the right to have its own voice, that can be heard not only in global Orthodoxy but also in the Catholic Church the feelings, the joys and also the fears of the Ukrainian people.