



Zacchaeus Sunday

*Post-feast of the Encounter; the Holy and
Just Simeon Who Received God; the
Prophetess Anna*

***** Sunday, February 3rd, 2019 *****

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Liturgical Services this Week

Sunday, Feb. 3rd * 9:30 a.m. Rosary (Eng.)**

***** 10:00 a.m. Div. Lit.:** God's blessings for all parishioners. (Eng./Ukr.)

Monday, Feb. 4 9:00 a.m. Div. Lit.:** *The Souls in Purgatory – Manda Hill*

Tuesday, Feb. 5 * 9:00 a.m. Div. Lit.:** *Intentions of Gayle Daneliuk*

Thursday, Feb. 7 9:00 a.m. Div. Lit.:** *+Mary, +Elizabeth, +Emmett, +Margaret & +Angus Brady*

Friday, Feb. 8 * 3:00 p.m. Moleben to St. Teresa of Culcatta**

Saturday, Feb. 9 * 2:30 p.m. – Children's Catechism ***
3:00 p.m. Prayer Service & Bible study**

Sunday, Feb. 10th ** 9:30 a.m. Rosary (Eng.) * 10:00 a.m.
Div. Lit.:** God's blessings for all parishioners. (Eng./Ukr.)



Troparion, Tone 4: When the disciples of the Lord learned

from the angel * the glorious news of the resurrection * and cast off the ancestral condemnation, * they proudly told the apostles: * “Death has been plundered! * Christ our God is risen, * granting to the world great mercy.”

Troparion, Tone 1: Rejoice, full of grace, Virgin Mother of God! * From you there dawned the Sun of Righteousness, Christ our God, * who enlightens those who dwell in darkness. * And you, O righteous Elder, be glad! * You received in your embrace* the Liberator of our souls, * who grants us resurrection.

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

Kontakion, Tone 4: My Saviour and Deliverer from the grave * as God raised out of bondage the children of the earth * and shattered the gates of Hades; * and as Master, He rose on the third day.

Now and for ever and ever. Amen.

Kontakion, Tone 1: By Your birth, You sanctified a virgin womb * and fittingly blessed the hands of Simeon. * You have come also now and saved us, O Christ our God; * give peace to Your community in time of war, * and strengthen its rulers, whom You love, * for You alone, * are the Lover of mankind.

Prokeimenon, Tone 4: How great are Your works, O Lord * You have made all things in wisdom.

verse: Bless the Lord, O my soul: O Lord my God, You are exceedingly great.

Prokeimenon, Tone 3: My soul magnifies the Lord, * and my spirit has rejoiced in God, My Saviour.

Epistle: 1 Timothy 4:9-15

Timothy, my son, the saying is sure and worthy of full acceptance. For to this end we toil and struggle, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe. These are the things you must insist on and teach. Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Until I arrive, give attention to the public

reading of scripture, to exhorting, to teaching. Do not neglect the gift that is in you, which was given to you through prophecy with the laying on of hands by the council of elders. Put these things into practice, devote yourself to them, so that all may see your progress.

Alleluia, Tone 4: Poise yourself and advance in triumph and reign in the cause of truth, and meekness, and justice.

verse: You have loved justice and hated iniquity.

verse: Now, O Master, You dismiss Your servant in peace according to Your word.

verse: For my eyes have seen Your salvation, a light for revelation to the Gentiles, and for glory to Your people, Israel.

Gospel: Luke 19:1-10

At that time, Jesus entered Jericho and was passing through it. A man was there named Zacchaeus; he was a chief tax collector and was rich. He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. So he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way. When Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down; for I must stay at your house today." So he hurried down and was happy to welcome him. All who saw it began to grumble and said, "He has gone to be the guest of one who is a sinner." Zacchaeus stood there and said to the Lord, "Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much." Then Jesus said to him, "Today salvation has come to this house, because he too is a son of Abraham. For the Son of Man came to seek out and to save the lost."



Hymn to the Mother of God - O God-bearing Virgin, hope of Christians, protect and guard and save all those who put their trust in you.

The Irmos, Tone 3: In the law, the shadow, and the scriptures, we the faithful see a figure: every male child that opens the

womb shall be sanctified to God. Therefore do we magnify the first-born Word and Son of the Father who is without beginning, the first-born Child of a Mother who had not known man.

Communion Hymn - Praise the Lord from the heavens; * praise Him in the highest. *** I will take the chalice of salvation; * and I will call upon the name of the Lord. Alleluia, alleluia,* alleluia.

** ANNOUNCEMENTS **

“We should offer ourselves and all we have to God that He may dispose of us according to His holy will, so that we may be ever ready to leave all.” – St. Vincent de Paul



The Spiritual Life and Divinization

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In the tradition of the Holy Fathers, the primary goal of the Christian’s spiritual life is active and dynamic participation in the divine life. Such participation is called divinization (théosis in Greek). Divinization takes place in the cooperation between the human person and God, and consists of the person’s transfiguration in the Holy Spirit. The grace of transfiguration is granted to those who have completed the path of ascetic purification and live a virtuous life.

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Divinization became possible due to the incarnation of the Son of God. Saint Athanasius the Great teaches: “God became human that humans might become god.” Saint Irenaeus of Lyons teaches: “He [Jesus Christ] would become the Son of Man for this purpose, that a human being also might become

the son of God.” He also emphasizes: “The Word of God, our Lord Jesus Christ ... did, through his transcendent love, become what we are, that he might bring us to be even what he is himself.” The martyr, Hippolytus of Rome, emphasizes the dynamics of divinization: *“And you shall receive the kingdom of heaven, you who, while you sojourned in this life, knew the Celestial King. And you shall be a companion of the Deity, and a co-heir with Christ, no longer enslaved by lusts or passions, and never again wasted by disease. For you have become God: for whatever sufferings you underwent while being a man, these he gave to you, because you were of mortal mold, but whatever it is consistent with God to impart, these God has promised to bestow upon you, because you have been deified, and begotten unto immortality.”*

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For the Holy Fathers, spiritual struggle is the primary path to divinization. The first (“purgative”) stage of this spiritual asceticism is purification from passions and passionate intentions through the power and grace of the Holy Spirit.

The second (“illuminative”) stage is the illumination of the mind and contemplation or vision of God (in Greek, *theoria*). The third (“unitive”) stage is the actual attainment of divinization.

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The mystical and dynamic process of divinization takes place in the Body of Christ, which is the Church. A Christian is a living member of Christ’s divinized Body to the extent in which he or she fully participates in the Church’s mystical life. In divinization, God’s life becomes our life and our life becomes divinized. The unique mission of the Church is to be the place and path of divinization. This mission manifests itself in the proclamation of the good news of God’s Word, in the Holy Mysteries, in prayer and worship, and in the moral and ascetical life.

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Divinization is the meeting of God and the human person in faith. It is impossible without one's openness to grace and one's spiritual efforts. Only by fulfilling God's commandments and purifying one's heart can a Christian, in cooperation with God's grace, rise to ever higher degrees of perfection. Interior purification, a virtuous life, and life in holiness are the primary conditions for divinization, for union with him who is the Source of Holiness, Purity, and Perfection.

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Divine love, which is the summit of the virtuous life, is also the force that accompanies our divinization. In his love for humankind, God became one of us, and through our love for God we grow toward divinization. In divinization the human mind becomes illumined and enraptured by divine light. The human person becomes a partaker of divine love and their entire being is transfigured: the person becomes a god by grace.

Catechism of the Ukrainian Catholic Church – “Christ Our Pascha” #850-855 p. 270-2 <http://catechism.royaldoors.net/catechism/>



Please Pray for health of ... John H., Matthew H., Eugenia W., Myroslava & Michael N., Milynda S., Suzanne C., Sandra Sh., Walter D., Rosa S., John K., Natalia D., Moriss P., Bill & Johanne C., Clay B., Annie A., Maria W., Anne D., Rose K., Maria S., Slava W., Lubko H., 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 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!

Thank you to all our Volunteers –

Дякуємо – Many thanks to our Ladies and others who helped with yesterday's fundraising.

Our gratitude to everyone who helped put away our Christmas decorations and finally, our thanks to everyone for your support of our parish community and all work done at the church property this past week. God bless you all!



Congratulations to Members of 2019 Parish Council – May God bless and richly reward all of our parishioners who were willing to continue to stay on our Parish Council and share their time and talents for the wellbeing of our parish community.



UCWLC Annual Meeting – will take place today, **Sunday, Feb. 3rd** after the 10:00 a.m. Div. Lit.

Children's Catechism – will continue this coming **Saturday, Feb. 9** at 2.30pm before Bible Study.

Next Bible Study – will take place this coming **Saturday, Feb. 9th** at 3:00 p.m.

Monthly Fundraising Breakfast – will take place on **Sunday, February 10th**.

Next Catechetical Presentation – will take on **Sunday, Feb. 17th** after the Divine Liturgy.

Special Petition for the 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.

Family/Faith Day Blazers Hockey Game – will take place on **Monday, Feb. 18th, 2019** at the Sandman Centre. Tickets are \$10.00 each.

Monthly Parish Council Meeting – will take place on **Tuesday, February 19th, 2019** at 7:00 p.m. at the parish hall.

Society of St. Vincent de Paul, OLPH, Kamloops – will hold their next monthly meeting on **Tuesday, Feb. 19th** at 11:00 a.m. in SSVP dining room on Briar St.

Knights of Columbus 4th Degree Monthly Meeting – will take place on **Thursday, February 21st**, at 7:00 p.m. in the OLPH Parish Centre.



The Most Holy Trinity Parish Stewardship: Sunday, Jan. 27th - \$ 620.50 **** *May God bless and reward you for your generosity & support.*

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.

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.



<i>The Gospel of Luke</i>	<i>From</i>	<i>To</i>	<i>Psalm(s)</i>
2:1-20	Feb. 03, 2019	Feb. 09, 2019	Pss 10-11
2:21-38	Feb. 10, 2019	Feb. 16, 2019	Pss 12-13
2:39-52	Feb. 17, 2019	Feb. 23, 2019	Pss 14-15
3:1-20	Feb. 24, 2019	March 2, 2019	Pss 16-17

Statement on Hydration and Nutrition Catholic Bishops of British Columbia and Yukon

Life is God's gift to us. We are not its masters to do with it what we will. We can make decisions about how we will use the life God has given us, but we must not reject that life. The Church teaches, and has always unequivocally taught, that it is gravely immoral to kill a person or to accept being killed as a way to relieve suffering or to control when and how to die.

The Church also teaches, clearly and firmly, that a person who is dying does not need to accept all the medical care that is offered. Unless there are very good reasons to judge that the patient is unable to make a responsible decision, he or she is the one who should decide the extent of their care.

If they choose, patients can refuse medical care that increases their suffering; that is risky or unproven; that is especially burdensome for themselves or others; or that tenuously prolongs their life but cannot cure their disease. The key moral principle in this regard is that we do not have to do anything to promote our health if it causes more suffering or ill health than we already have.

Pain medication may be refused if the patient wants to maintain a higher level of consciousness or awareness, so as to enjoy being with family members and friends. A religiously devout patient may wish to refrain from pain medication in order to be spiritually united to Christ in His Passion. However, relief of physical suffering through painkillers may also allow a patient the rest required and the freedom needed to accomplish spiritual tasks or to interact with loved ones.

Likewise, the Church teaches that those who are in great pain can accept relief treatments that may cause undesired but unavoidable side effects. These side effects can include further damage to their health and/or even a hastening of death. It is morally acceptable to

accept such side effects, as long as they do not cause more problems than they solve, and are not the desired intent of the pain relief treatment.

This brings us to an issue that raises a serious question for the faithful: may we ever stop providing food and water to someone who is very sick or who is dying?

Under all ordinary circumstances, we should always provide patients with food and water. This is the case whether they can feed themselves or not. Being helped by others to eat and drink is a normal part of the human experience, one that starts for all of us when we are babies and continues for many of us when we are disabled, sick or dying. Preparing and serving food, as well as eating with others, are important to our human relationships and express mutual trust. They are a sign of love and an affirmation of life. This is why Jesus gives Himself to us in the form of food and drink in the celebration of the Holy Eucharist.

In some cases, people are unable to eat or drink because of a physical or mental impairment that makes it difficult, even impossible, to chew or swallow. In these situations, we can use feeding tubes or other similar means to ensure that they continue to receive nutrition and hydration, food and water. While feeding tubes are not a normal part of our everyday experience of caring for one another, they are an effective way to provide nourishment and express human and medical care.

There are circumstances when it is morally permissible to stop providing food and/or water to individuals.

1. Sometimes a person can no longer be nourished by food and/or water. If food or water cannot be absorbed or assimilated, then they offer little to no benefit, and may present dangers to the patient. For instance, if he or she is suffering from cancer of the stomach or the intestines, there may be blockages or other problems which make it

medically and morally wrong to continue introducing nourishment. This is also the case when the kidneys can no longer excrete fluids from the body. Withdrawing food and/or water in such circumstances is not a matter of starving or dehydrating a person. Rather, we are accepting that the patient can no longer benefit from them and that continuing them may cause harm.

2. Assisted nutrition and hydration may prove to be ineffective for a particular patient or result in significant complications such as chronic vomiting. In such cases, the best medical judgement for patient care may be to withdraw this kind of assistance.
3. Patients with cognitive impairments (dementia, senility, fears, confusion, etc.) might not understand the benefit of a feeding tube, may refuse to take food by mouth, or may forget how to chew or swallow. As such, they might become very distressed if forced to eat. Others may react to having a feeding tube and pull it out – even repeatedly – potentially injuring themselves. Forcible restraints may also cause undue distress and anxiety. In such cases, the benefit from force feeding or a feeding tube may not justify the imposition of procedures that cause such pain, discomfort or distress.
4. Prolonged use of a feeding tube can at times cause serious and chronic infections in a patient. When the infections cannot be controlled, and especially when they start to impair the person's health, there is no compelling reason to continue the procedure. The burden of using a feeding tube may have come to outweigh its benefit.

The bottom line is that as long as it is beneficial for patients to be helped to eat and drink, they should be. This includes situations in which medically assisted nutrition and hydration are needed. However, when someone can no longer receive or benefit from the

nutrition and sustenance intended, then continuing to provide food and water is not helpful and so is not morally required. Recognizing such a change in a patient's medical situation may be particularly difficult for family members to accept. We all depend upon doctors and medical staff to recognize these situations and to discuss them objectively with us.

In all cases, it is wrong to use the removal of food and water in any form intentionally to cause or hasten a person's death. This is a form of euthanasia, even if it is called "passive euthanasia," and must be rejected as gravely immoral.

In some instances, death may come more quickly because a person cannot be helped to receive nutrition and hydration. While never desired, it is a consequence that can be accepted. Many dying patients, who have been able to take food orally, will refuse or be reluctant to accept food and fluids in the last days of their lives. This seems to be a sign that the body recognizes it no longer needs earthly food for the journey to eternal life. Experienced nurses and doctors will continue to offer whatever the patient will accept and provide oral care. Once death is proximate, the goal is to help the patient to experience whatever peace and comfort are possible. This is also the time when the Church's spiritual and sacramental support is most needed for the patient and family members.

In case of further questions, Catholics are encouraged to contact their Catholic hospital chaplain, parish priest, or the Catholic Health Association of British Columbia (<https://www.chabc.bc.ca/>).

Given on the Memorial of St. John Bosco, the 31st day of January, in the Year of Our Lord, Two Thousand and Nineteen.

✠ J. Michael Miller, CSB
Archbishop of Vancouver

✠ Gary Gordon

✠ Stephen Jensen

Bishop of Victoria
George

✦ Greg Bittman
Nguyen
Bishop of Nelson

✦ Ken Nowakowski
Bishop of New Westminster (Ukrainian)
Whitehorse

Bishop of Prince

✦ Joseph Phuong
Bishop of Kamloops

✦ Hector Vila
Bishop of