

22nd Sunday after Pentecost



*The Holy Apostles Olympus, Rhodion, Sosipater, Tertius, Erastus, and Quartus – These apostles were among the seventy. Rhodion & Olympus lived in Rome. St. Paul greets them in Rom. 16:11 and 15. The others belonged to the church in Corinth. Tertius was secretary to whom St. Paul dictated the letter to the Romans. * The Holy Martyr Orestus – Orestus was a cradle Christian and a physician by profession who gave his life for Christ under the Emperor Diocletian (284-305).*

**** Sunday, November 10th, 2019 ****

Pastor: Fr. Andrzej Wasylanko

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Parish Liturgical Services

Sunday, November 10th, ** 9:30 a.m.

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

Divine Liturgy (Eng./Ukr.): God's

blessings to all parishioners

Monday, Nov. 11 * 9:00 a.m. Div. Lit.: + For the souls of those who lost their lives in defense of freedom**

Tuesday, Nov. 12 * Feast of St. Josaphat of Polotsk *** 6:30 p.m. Div. Lit.: God's blessings to all parishioners**

Saturday, November 16 * 1:30 p.m. ** Rosary (Eng.) *** 2:00 p.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.’”

<i>The Gospel of Luke</i>	<i>From</i>	<i>To</i>	<i>Psalm(s)</i>
12:49-59	Nov. 10, 2019	Nov. 16, 2019	Pss 88-9
13:1-9	Nov. 17, 2019	Nov. 23, 2019	Ps 90-91
13:10-17	Nov. 24, 2019	Nov. 30, 2019	Ps 92-93



“Our body has this defect that, the more it is provided care and comforts, the more needs and desires it finds.... Let nothing disturb you. Let nothing make you afraid. All things are passing. God alone never changes. Patience gains all things. If you have God you will want for nothing. God alone suffices.” St. Teresa of Avila.



Just as, when God expelled Adam from paradise, he settled him opposite the garden in order that the continual sight might renew his suffering and give him a clearer awareness of his fall from the good, so also He settled the rich man opposite Lazarus in order that he might see the good of which he had deprived himself. ‘I sent,’ he says, ‘the poor man Lazarus to your gate to

teach you virtue and to receive your love; you ignored this benefit and declined to use his assistance toward your salvation. Hereafter you shall use him to bring yourself a greater punishment and retribution.'

*From the poor man we learn that all who suffer curses and injustice among us will stand before us in that other life. Indeed, Lazarus suffered no injustice from the rich man; for the rich man did not take Lazarus' money, but failed to share his own. If he is accused by the man he failed to pity because he did not share his own wealth, what pardon will the man receive who has stolen others' goods, when he is surrounded by those whom he has wronged? In that world there is no need of witnesses, accusers, evidence, or proof; the deeds themselves just as we have done them appear before our eyes. 'See the man,' He says, 'and his works: indeed, this also is theft, not to share one's possessions.'" *St John Chrysostom**

**** ANNOUNCEMENTS ****



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



Please Pray for health of ... Bishop Severian Y., Jeanne R., Stan N., Michael G., Emily N., Lawrence & Ping B., Lisa M., Michael L., Marlene P., Greg H., Melynda S., Dorothy N., Jayne P., Gloria N., Jessie P., Mary E., Louise M., Elsie K., Ann D., Bill Ch., Joyce K., Suzanne C., Clay B., Maria W., Anne D., Rose K., Maria S., all sick brothers and sisters in our families



and 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 support of our parish community and for sharing your talents and resources during this past week.

Again many thanks to everyone who came to help with perogy & cabbage roll making. Our gratitude to our UCWLC members for the very delicious lunch last Sunday. God bless you all!

Sausage – For those who ordered sausage as part of the air cadets fundraiser, your orders are ready and waiting in the hall. A very big thank you from Juliana from your support. Please see Juliana or Anastasia for pick up.

*** Next Sunday's Divine Liturgy will be celebrated on **Saturday Nov. 16th at 2:00 p.m.** ***

Catechetical Presentation – will take place today, **Sunday, Nov. 10th** after the Divine Liturgy in the parish hall.

Monday, November 11th, 2019 – **Remembrance Day** – may God remember all the souls of our departed brothers and sisters who lost their lives in defense of freedom – Vichnaya Pamiat!!!



Fr. Andrzej's vacation time – from Tuesday, Nov. 12th to Sunday, Nov. 17th inclusive, Fr. Andrzej will be away on the remaining part of his annual vacation. Fr. Stepan Dovichyia from Vernon will be substituting. Fr. Stepan's contact information: phone - **250-549-1327** & e-mail - dovichyia@stepan@gmail.com).

Next Perogy Work-Bee – will take place on Tuesday Nov. 19th. We will begin at **9:00 a.m.** Please come and join us in this fundraising project.



Perogy and Cabbage Roll Sales – We are now accepting **phone calls for orders**. Anyone wishing to purchase perogies or cabbage rolls, please call Mrs. Adelle Dmyterko at **250-554-3107** or Mrs. Mary Emery **250-376-8934**.

St. Philip's Fast (Пилипівка) – a time of 40 days preparation for Christmas will begin this coming **Friday, Nov. 15th, 2019**. As part of our preparation for Christ's Nativity, we will have

St. Philip's fast mission on Thursday, Dec. 12th, 2019. Fr. Mikhailo Ozorovich will be our guest priest.

Society of St. Vincent de Paul, OLPH, Kamloops – will hold their next monthly meeting on **Monday, November 18th** at 1:00 p.m. in SSVP Dining room on Briar St.

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

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



Grey Cup Party 2019 – Sunday, Nov. 24 - our 11th Annual Grey Cup party is now being organized. Please plan to attend and be involved. For more information, kindly contact Mr. John Chaplin.

National Holodomor Awareness Week November 18-24, 2019 - to

commemorate the 86th anniversary of the Holodomor – Famine Genocide of 1932-33. International Holodomor Memorial Day is on Saturday, Nov. 23. At 7:32 p.m. (19:32) local time we are invited to pause for a moment of silence and honour the memory of the victims by lighting a candle of remembrance in our homes. At our parish we will celebrate the Panakhyda service on **Sunday, Nov. 24th** after the Div. Lit. for those who died during the Holodomor.



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.

The Most Holy Trinity Parish Stewardship: Sunday, Sunday Nov. 3rd - \$1158.00 **** *May God bless and reward you for your generosity & support.*



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.

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.



The Ukrainian Eparchy of New Westminister officially commemorated the 30th anniversary of the emergence of the **Ukrainian Greek Catholic**

Church from the underground

Saturday, 2 November 2019, Holy Eucharist Ukrainian Catholic Cathedral, New Westminister, British Columbia Canada: At the invitation of the Most Reverend Ken Nowakowski Bishop of New Westminister, the Most Reverend Volodymyr Viytyshyn,

Metropolitan and Archbishop of Ivano-Frankivsk, participated in special events to commemorate the 30th anniversary of the emergence of the Ukrainian Greek Catholic Church from its clandestine existence.

These commemorations began with the celebration of the Divine Liturgy with Metropolitan Volodymyr as main celebrant, concelebrants were Bishop Ken and members of the clergy of the Eparchy of New Westminster at Holy Eucharist Ukrainian Catholic Cathedral in New Westminster. In his homily Metropolitan Volodymyr emphasized the “Good Soil” that the seeds of faith found in the hearts and souls of the New Martyrs of the Ukrainian Greek Catholic Church who were Beatified by Saint Pope John Paul II in Lviv in 2001.

The commemorations continued that day with a lecture given by Metropolitan Volodymyr on his life in the Clandestine Church during the Soviet period of Ukraine’s history and the witness of the many bishops, clergy, religious and lay-faithful whom he personally knew. Metropolitan Volodymyr recounted that in May of 1989 he accompanied Bishops Sofron Dmyterko, Pavlo Vasylyk and Philemon Kurchaba along with Frs. Ihor Vozniak and Hryhoriy Simkailo to Moscow to present a manifest to President Mykhail Gorbachev asking for freedom for their Church. While in Moscow they began a hunger strike in Red Square. This action was reported by foreign based journalist and this news was heard in Ukraine and abroad.

Professor Volodymyr Serhiychuk, of the Taras Shevchenko National University in Kyiv, was also in attendance and spoke about the hunger strike in Moscow that Metropolitan Volodymyr participated in.

Following the presentation by Metropolitan Volodymyr, he celebrated a Moleben to the New Martyrs of the Ukrainian Greek Catholic Church blessing an original icon placed at a side altar in the Cathedral. During the Moleben relics of three of these martyrs: Blessed Hiero-Martyr Mykola Charnetsky (1884-1959, Exarch of Volyn and Pidlassia), Blessed Martyr Tarsykia Matskiv

(1919-1944, member of the Congregation of the Sisters Servants of Mary Immaculate), and Blessed Martyr Volodymyr Pryjma (1906-1941, cantor in Stradch) were placed on the altar where they will remain for public veneration at the Cathedral.



WHY DO WE VENERATE RELICS? *by Father William Saunders*

Relics include the physical remains of a saint (or of a person who is considered holy but not yet officially canonized) as well as other objects which have been

"sanctified" by being touched to his body.

These relics are divided into two classes. First class or real relics include the physical body parts, clothing and instruments connected with a martyr's imprisonment, torture and execution. Second class or representative relics are those which the faithful have touched to the physical body parts or grave of the saint.

The use of relics has some, although limited, basis in sacred Scripture. In 2 Kings 2:9-14, the prophet Elisha picked up the mantle of Elijah after Elijah had been taken up to heaven in a whirlwind. With it, Elisha struck the water of the Jordan, which then parted so that he could cross. In another passage (13:20-21), some people hurriedly bury a dead man in the grave of Elisha, "but when the man came in contact with the bones of Elisha, he came back to life and rose to his feet." In the Acts of the Apostles we read, "Meanwhile, God worked extraordinary miracles at the hands of Paul. When handkerchiefs or cloths which had touched his skin were applied to the sick, their diseases were cured and evil spirits departed from them" (19:11-12). In these three passages, a reverence was given to the actual body or clothing of these very holy people who were indeed God's chosen instruments—Elijah, Elisha and St. Paul. Indeed, miracles were

connected with these "relics"—not that some magical power existed in them, but just as God's work was done through the lives of these holy men, so did His work continue after their deaths. Likewise, just as people were drawn closer to God through the lives of these holy men, so did they (even if through their remains) inspire others to draw closer even after their deaths. This perspective provides the Church's understanding of relics.

The veneration of relics of the saints is found in the early history of the Church. A letter written by the faithful of the Church in Smyrna in the year 156 provides an account of the death of St. Polycarp, their bishop, who was burned at the stake. The letter reads, "We took up the bones, which are more valuable than precious stones and finer than refined gold, and laid them in a suitable place, where the Lord will permit us to gather ourselves together as we are able, in gladness and joy, and celebrate the birthday of his martyrdom." Essentially, the relics—the bones and other remains of St. Polycarp—were buried and the tomb itself was the "reliquary." Other accounts attest that the faithful visited the burial places of the saints, and miracles occurred. Moreover, at this time we see the development of "feast days" marking the death of the saint, the celebration of Mass at the burial place and a veneration of the remains.

After the legalization of the Church in 312, the tombs of saints were opened and the actual relics were venerated by the faithful. A bone or other bodily part was placed in a reliquary—a box, locket and later a glass case—for veneration. This practice especially grew in the Eastern Church, while the practice of touching cloth to the remains of the saint was more common in the west. By the time of the Merovingian and Carolingian periods of the Middle Ages, the use of reliquaries was common throughout the whole Church.

The Church strived to keep the use of relics in perspective. In his

Letter to Riparius, St. Jerome (d. 420) wrote in defense of relics: "We do not worship, we do not adore, for fear that we should bow down to the creature rather than to the Creator, but we venerate the relics of the martyrs in order the better to adore Him whose martyrs they are."

Here we need to pause for a moment. Perhaps in our technological age, the whole idea of relics may seem strange. Remember, all of us treasure things that have belonged to someone we love — a piece of clothing, another personal item, a lock of hair. Those "relics" remind us of the love we share with that person while he was still living and even after death. Our hearts are torn when we think about disposing of the very personal things of a deceased loved one. Even from an historical sense, at Ford's Theater Museum for instance, we can see things that belonged to President Lincoln, including the blood-stained pillow on which he died. More importantly, we treasure the relics of saints, the holy instruments of God.

During the Middle Ages, the "translation of relics," meaning the removal of relics from the tombs, their placement in reliquaries and their dispersal, grew. Sadly, abuses grew also. With various barbarian invasions, the conquests of the Crusades, the lack of means for verifying all relics and less than reputable individuals who in their greed preyed on the ignorant and the superstitious, abuses did occur. Even St. Augustine (d. 430) denounced impostors who dressed as monks selling spurious relics of saints. Pope St. Gregory (d. 604) forbade the selling of relics and the disruption of tombs in the catacombs. Unfortunately, the popes or other religious authorities were powerless in trying to control the translation of relics or prevent forgeries. Eventually, these abuses prompted the Protestant leaders to attack the idea of relics totally. Unfortunately, the abuses and the negative reaction surrounding relics has led many people to this day to be skeptical about relics.

In response, the Council of Trent (1563) defended invoking the

prayers of the saints and venerating their relics and burial places. "The sacred bodies of the holy martyrs and of the other saints living with Christ, which have been living members of Christ and the temple of the Holy Spirit and which are destined to be raised and glorified by Him unto life eternal, should also be venerated by the faithful. Through them, many benefits are granted to men by God." Since that time, the Church has taken stringent measures to ensure the proper preservation and veneration of relics. The <Code of Canon Law> (No. 1190) absolutely forbids the selling of sacred relics and they cannot be "validly alienated or perpetually transferred" without permission of the Holy See. Moreover, any relic today would have proper documentation attesting to its authenticity.

The Code also supports the proper place for relics in our Catholic practice. Canon 1237 states, "The ancient tradition of keeping the relics of martyrs and other saints under a fixed altar is to be preserved according to the norms given in the liturgical books" (a practice widespread since the fourth century). Many churches also have relics of their patron saints which the faithful venerate upon appropriate occasions. And yes, reports of the Lord's miracles and favors continue to be connected with the intercession of a saint and the veneration of his relics.

In all, relics remind us of the holiness of a saint and his cooperation in God's work. At the same time, relics inspire us to ask for the prayers of that saint and to beg the grace of God to live the same kind of faith-filled life.



Apostolic Administrator Appointed for the Ukrainian Catholic Eparchy of Toronto and Eastern Canada

Friday, November 08 2019

Ottawa - Today, the Congregation for Eastern Churches announced that His Holiness Pope Francis appointed the Most Reverend Bryan Bayda C.Ss.R., as Apostolic Administrator *sede vacante* of the

Ukrainian Catholic Eparchy of Toronto and Eastern Canada while remaining Bishop of the Ukrainian Catholic Eparchy Saskatoon.

The Ukrainian Catholic Eparchy of Toronto and Eastern Canada has 55 parishes and missions, with a Catholic population of 23,700 served by 62 diocesan priests, three priests and 18 Sisters who are members of institutes of consecrated life, as well as 16 permanent deacons.

The Ukrainian Catholic Eparchy of Saskatoon has 69 parishes and missions, with a Catholic population of 5,800 served by 19 diocesan priests, seven priests and 15 Sisters who are members of institutes of consecrated life, as well as three permanent deacons.