



The Most Holy Trinity Ukrainian Catholic Church

Parish Administered by Rev. Fr. Pavlo Myts
109 Tranquille Road, Kamloops, BC V3B 3E8
Church Tel.: 250-376-3690 Rectory Tel.: 250-461-7249



Email: mostholyltrinitypar@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

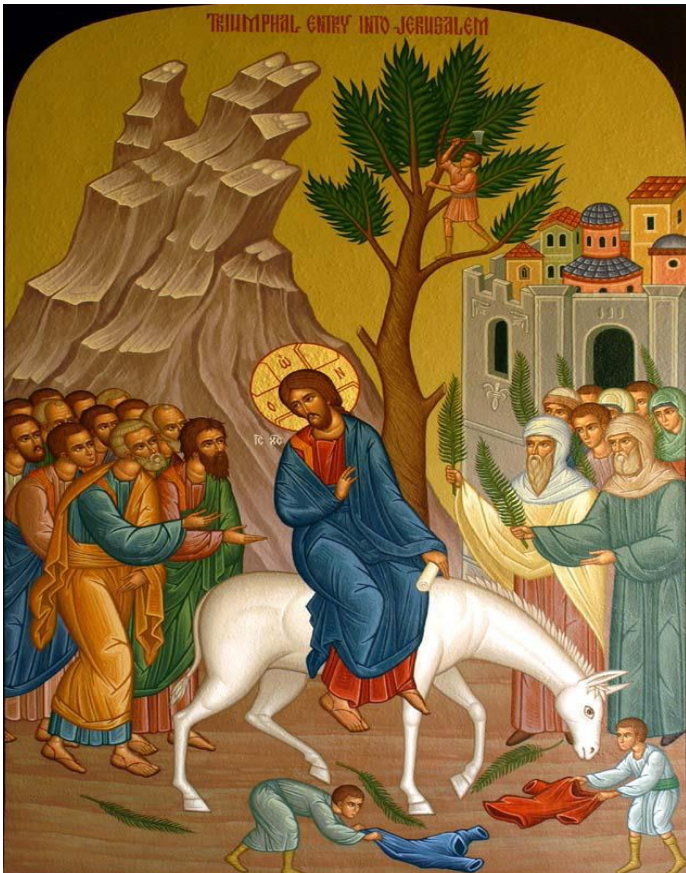
The Lord's Entrance into Jerusalem: Flowery or Palm/Willow Sunday – March 20th, 2016 A.D.

Greetings: *"It is not I who strike you but the willow branch, and in one week it will be Easter!"*



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.



On the Sunday before the Feast of Great and Holy Pascha and at the beginning of Holy Week, the Church celebrates one of its most joyous feasts of the year. Palm Sunday is the commemoration of the Entrance of our Lord into Jerusalem following His glorious miracle of raising Lazarus from the dead. Having anticipated His arrival and having heard of the miracle, the people went out to meet the Lord and welcomed Him with displays of honor and shouts of praise. On this day, we receive and worship Christ in this same manner, acknowledging Him as our King and Lord.

The church services are the continuation of the service of Lazarus' Saturday. During the all-night service of the feast, prophecies from the Old Testament about the Messiah-King and Gospel passages about the entry of Jesus in Jerusalem are read. At the matins, branches, held by the faithful, are consecrated. This symbolizes that they meet the Lord who is invisibly coming and greet Him as the Victor over hell and death as they hold the symbols of victory, the branches and candles.

It is popularly believed that willow branches have healing and purifying power and that a beating with the branches protects one from illnesses. On that day, children are lightly beaten with the branches with the following words: "You are beaten not by me but by the willow. Easter is coming in a week." The consecrated branches are kept behind the icons until the next Easter.

"...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 Вікі!

Christ is among us! – He is and will be!

Liturgical Propers:

First Antiphon:

Verse 1: I am filled with love for the Lord will hear the voice of my plea (Ps 114:1).

Refrain: Through the prayers of the Mother of God, O Saviour, save us.

Verse 2: For He has inclined His ear to me, and I will call to Him all the days of my life (Ps 114:2)

Refrain: Through the prayers of the Mother of God, O Saviour, save us.

Verse 3: The pangs of death encircled me, the trials of Hades befell me (Ps 114:3).

Refrain: Through the prayers of the Mother of God, O Saviour, save us.

Verse 4: I met with anguish and pain, and called upon the name of the Lord (Ps 114:3-4).

Refrain: Through the prayers of the Mother of God, O Saviour, save us.

Glory be to the Father and to the Son and to the Holy Spirit. Now and for ever and ever. Amen

... **Only-begotten Son...** (Page 23)

Third Antiphon:

Verse 1: Give thanks to the Lord, for He is good, for His mercy endures forever (Ps 117:1).

Troparion (Tone 1): Assuring us before Your Passion of the general resurrection, You raised Lazarus from the dead, O Christ God: and so, like the children, we also carry signs of victory and cry to You, the conqueror of death: Hosanna in the highest! Blessed is He who comes in the name of the Lord.

Verse 2: Therefore, let the house of Israel say that He is good, for His mercy endures forever (Ps 117:2).

Troparion (Tone 1): Assuring us before Your Passion...

Verse 3: Therefore, let the house of Aaron say that He is good, for His mercy endures forever (Ps 117:3).

Troparion (Tone 1): Assuring us before Your Passion...

Verse 4: Let all who fear the Lord say that He is good, for His mercy endures forever (Ps 117:4).

Troparion (Tone 1): Assuring us before Your Passion...

At the Small Entrance:

Priest: Wisdom! Stand aright!

Entrance Verse: Blessed is He Who comes in the name of the Lord, we bless you from the house of the Lord; the Lord is God and has appeared to us (Ps 117:26-27).

Troparion (Tone 1): Assuring us before Your Passion of the general resurrection, You raised Lazarus from the dead, O Christ God: and so, like the children, we also carry signs of victory and cry to You, the conqueror of death: Hosanna in the highest! Blessed is He who comes in the name of the Lord.

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

Troparion (Tone 4): Buried with You through Baptism, O Christ our God, we have been granted immortal life by Your resurrection, and we sing Your praises, crying out: Hosanna in the highest! Blessed is He who comes in the name of the Lord.

Now and for ever and ever. Amen.

Kontakion (Tone 6): Mounted on the throne in heaven, O Christ God, and on a colt here on earth, You accepted the praise of the angels, and the hymn of the children who cried to You: Blessed are You, who have to call Adam back.

Prokimenon (Tone 4): Blessed is He who comes in the name of the Lord; God the Lord has appeared to us (Ps 117:26-27).

Verse: Give thanks to the Lord for He is good, for His mercy endures forever (Ps 117:1).

Prokimenon (Tone 4): Blessed is He who comes in the name of the Lord; God the Lord has appeared to us (Ps 117:26-27).

Epistle: A reading from the Letter of Saint Paul to the Philippians (Philippians 4:4-9)

Brethren, rejoice in the Lord always! I say it again. Rejoice! Everyone should see how unselfish you are. The Lord is near. Dismiss all anxiety from your minds. Present your needs to God in every form of prayer and in petitions full of gratitude. Then God's own peace, which is beyond all understanding, will stand guard over your hearts and minds, in Christ Jesus.

Finally, my brethren, your thoughts should be wholly directed to all that is true, all that deserves respect, all that is honest, pure, admirable, decent, virtuous, or worthy of praise. Live according to what you have learned and accepted, what you have heard me say and seen me do. Then will the God of peace be with you.

Alleluia (Tone 1): Sing to the Lord a new song, for He has worked wonders (Ps 97:1). All the ends of the earth have seen the salvation of our God (Ps 97:1).

Gospel: (John 12:1-18)

At that time, six days before Passover, Jesus came to Bethany, the village of Lazarus whom Jesus had raised from the dead. There they gave him a banquet, at which Martha served. Lazarus was one of those at table with him. Mary brought a pound of costly perfume made from genuine aromatic nard, with which she anointed Jesus' feet. Then she dried his feet with her hair, and



the house was filled with the ointment's fragrance. Judas Iscariot, one of his disciples (the one about to hand him over), protested: "Why was not this perfume sold? It could have brought three hundred silver pieces, and the money have been given to the poor." (He did not say this out of concern for the poor, but because he was a thief. He held the purse, and used to help himself to what was deposited there.) To this Jesus replied: "Leave her alone. Let her keep it against the day they prepare me for burial. The poor you always have with you, but me you will not always have." The great crowd of Jews discovered he was there and came out, not only because of Jesus but also to see Lazarus, whom he had raised from the dead. The fact was, the chief priests planned to kill Lazarus too. Because many Jews were going over to Jesus and believing in him on account of Lazarus.

The next day the great crowd that had come for the feast heard that Jesus was to enter Jerusalem, so they got palm branches and came out to meet him. They kept shouting: "Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the King of Israel!" Jesus found a donkey and mounted it, in accord with Scripture: "Fear not, O daughter of Zion! Your king approaches you on a donkey's colt." (At first, the disciples did not understand all this, but after Jesus was glorified they recalled that the people had done to him precisely what had been written about him.) The crowd that was present when he called Lazarus out of the tomb and raised him from the dead kept testifying to it. The crowd came out to meet him because they heard he had performed this sign.

Instead of "It is truly...": O my soul, magnify Christ who is seated on a foal.

Irmos (Tone 4): The Lord is God and has appeared to us: together let us celebrate. Come with great rejoicing; let us magnify Christ with palms and olive branches, and with songs let us cry aloud to Him: Blessed is He who comes in the name of the Lord, our Saviour.

Communion Verses: Praise the Lord from the heavens; praise Him in the highest (Ps 148:1). Blessed is He who comes in the name of the Lord; God the Lord has appeared to us (Ps 117:26-27). Alleluia! (3x)

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 everyone who thoughtfully organized, donated, worked, made special donations and attended our parish monthly breakfast and Saint Patrick's Day celebration!

* to all the ladies and gentlemen who worked at church yard cleaning and during various parish projects, work bees and Easter Bake Sale! Your care for the church by work and time are greatly appreciated!

* 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, prepare coffee and sweets, 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! **"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)

CONGRATULATIONS

May the Almighty God bless in good health and salvation in many, happy and blessed years of life to Mr. Robert Russell on his birthday today (Mar. 20th), Mrs. Ann Derzak on her birthday on Thursday (Mar. 24th), and to all our parishioners, guests, visitors, family members and all those who celebrate their birthdays, name-days, wedding anniversaries and any other special anniversaries this week – Mnohaya i Blahaya Lita!

ANNOUNCEMENTS:



A WARM WELCOME TO OUR PARISHIONERS, GUESTS AND VISITORS WHO HAVE JOINED US IN THIS DIVINE LITURGY. THANK YOU FOR PRAYING WITH US AT THE CHUCH TODAY. WISHING YOU A BLESSED WEEKEND AND FRUITFUL, HEALTHY AND SAFE WEEK! EVERYONE IS WELCOME TO PARTICIPATE IN OUR PARISH SOCIAL AT THE CHURCH HALL TODAY!

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 Kolody, Joseph Mychaluk, Zonia Rurka, Eugene Palsitt, Adeline Palsitt, Orest Hrycewich, Myron and Myrna Wizniak, Bill and Elsie Zachary, Matt Dmyterko, Allan and Sharon Ludwig, Steve and Jesse Pawlyshyn, Joe and Olga Burkatsky, Orest Kociuba, Kalyna Kociuba, Allan Bodnaruk, Maria Chorny, Katrien Sobhy, Marg Musey, Jacob and Ann Dressler, Rosemary Pellizzon, Bronie Huska, Peter Huska, Mary Borrett, Stanley and Roma Nowakowski (Bishop Ken's parents), Larry and Valray Necember,

Lawrence and Ping Beaton, Red Mackay, Les Blain, Theresa Munro, Michelle New, Randy Hamilton, Adam Laniel, Cryst O'Donnell, Rose Ostowowich (Fr. Joe Ostowowich's mother), members of our parishes and those who are not able to join actively in our community, your families, relatives, friends; especially the shut-in or those in the hospitals, nursing and senior homes, those seeking God's answer to their prayers or those rejoicing with God's answer; those celebrating birthdays and anniversaries; those called to their eternal reward and for the family they leave behind; widows and widowers, orphans, homeless and all people who have asked us pray for them. Please, also in your kindness keep praying daily for vocations to the priesthood and religious life. Remember to ask for special blessings for Christian families!

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

* **Blessing and distributing** of willow branches and myrovania / blessing with Holy Oil of all the faithful is After the Liturgy today.

Ukrainian Catholic Easter Traditions

By 'Rev. Anthony Holowaychuk

For many Ukrainians, Easter would not be Easter without the traditional Easter Basket. Going back in time we discover that in our tradition, Lent used to be a time of strict fasting and abstaining from meat, eggs and dairy products for the whole season. To show joy and thanksgiving at the end of Lent, the faithful took foods to be blessed at the Easter Morning Divine Liturgy and, bringing it home, the entire family shared it to "Break-the-Fast". The first food to "Break-the-Fast" was the blessed egg.

Eggs are a sign of hope and resurrection. Jesus comes from the tomb as the chick breaks the shell at birth. Because of the special meaning, it is fitting that the eggs should be decorated with symbols of Easter, and blessed..

Meats and Sausage represent the animals used for sacrifices in the Old Testament. They remind us of Christ who, in the New Testament, as a Lamb, sacrificed himself on the cross for our salvation. The sausage represents the links of the chains of death, which Christ broke by His Resurrection.

Paska (Easter Bread) is symbolic of Jesus who said: "I am the Bread of Life". He gives Himself as food in the Eucharist saying: "Whoever eats of this Bread will have life everlasting".

Horseradish represents the bitter herbs prescribed in the original Passover Meal as a reminder of the bitterness of life in the captivity of Egypt. Today it reminds us of the bitterness of Christ's Passion, the pains of crucifixion by which He entered into the glory of Resurrection.

Salt is the symbol of perseverance of faith, according to the words of Christ: "You are the salt of the earth" (Mt. 5:13)

Cheese and Butter are related to prosperity, abundance and peace in the Promised Land. They remind us of the abundance of graces and peace granted to us by the Risen Christ.

All the foods were traditionally blessed in church early Easter Morning following the Divine Liturgy... Each basket should have a lighted candle as a symbol of the radiance of the Resurrected Christ, who said: "I am the Light of the World" (Jn. 8:12).

* **Sunday (Mar. 13th) collection:** \$ 458.00

* **The Mass of Chrism** will be celebrated at **10 am on Tuesday, March 22nd, 2016** at Sacred Heart Cathedral.

The Church That Stalin Couldn't Kill: Ukrainian Greek Catholic Church Thrives Seventy Years after Forced Reunification

Seventy years ago, on March 8-10, 1946, under orders from Josef Stalin, an illegal "synod" of Kremlin-controlled clergy



gathered in the city of Lviv, recently absorbed into the Soviet Union as part of the settlement of World War II. The purpose of the gathering was to liquidate the independent existence of the Ukrainian Greek Catholic Church, or rather to "reunite" it with the Russian Orthodox Church. This flimsy ruse derived from the church's origins as a result of the Union of Brest in 1595 when thousands of faithful and their clergy—the Metropolitanate of Kyiv-Halych—broke away from Eastern orthodoxy to place themselves under the authority and pastoral protection of the Latin Catholic Pope of Rome.

The next three-and-a-half centuries established the church as a thriving spiritual center that was closely connected to rising social and intellectual movements as they struggled to define an identity for nascent

Ukrainian populations that found themselves under the serial domination of empires and states in the region.

By the middle of the twentieth century, the Ukrainian Greek Catholic Church (UGCC) included over three thousand parishes, 4,440 churches, five seminaries, and 127 monasteries. Over three million believers were served by three thousand priests, ten bishops, and the metropolitan at the head of the church. As Stalin's regime moved to subdue and absorb the Western Ukrainians, it was clear that this large and vibrant institution that answered to an authority outside of the state would continue to nurture the same patriotism and independent spirit that had proved so problematic during the first Soviet occupation in 1939-1941. Moreover, during the Second World War, even though the Communist Soviet regime had moved away from strict atheism, recognizing that religion could play a role in supporting the war effort, the imperative to control all religious institutions remained. The "reunification" of the UGCC with the Russian Orthodox Church emerged as the solution. A "synod" was assembled without the participation of any UGCC bishops; those who had been coerced into attending cast their votes and the church was officially absorbed into the Orthodox Church of the Moscow Patriarchate along with most of its property. In a cynical move that reinforced the decision, the announcement was made on the first Sunday of Easter Lent, on the 350th anniversary of the Union of Brest. As a result, the UGCC became the largest outlawed church in the world.

Harsh repressions followed. Ukrainian Catholic priests were beaten, tortured, and given long prison sentences. Tens of thousands of religious laity met the same fate. UGCC Metropolitan Josef Slipiy was exiled to a hard labor camp in Siberia. The church went underground: services were held in the forests, or in private homes where they dared. Children were baptized in secret and religious rites performed clandestinely, while the Soviet state continued its assault on priests, monks, nuns, and the Catholic faithful, offering respite within the Russian Orthodox Church or repression as the price for refusal to cut ties with the bishop of Rome.

And yet the flame of resistance endured and provided inspiration as stories of brutality and courage were shared among trusted family members and passed down from one generation to another. Western Ukraine, with its aspirations and support for an independent Ukraine, remained a hotbed for anti-Soviet sentiments and religious diversity. When the long struggle of the underground church finally ended in 1989, only three hundred aged priests remained.

The vitality of the church quickly reasserted itself, with the support of the diaspora, the thousands of Ukrainians who had fled their homeland during the war and settled in North America, Latin America, Europe, and as far afield as Australia.

Today, with a spiritual center in Rome, the recently reestablished [Ukrainian Catholic University](#) in Lviv and newly built cathedral in Kyiv, the church has thirty-three eparchies and exarchates and fifty-three bishops on four continents, with over three thousand priests whose average age is thirty eight.

The church's influence on Ukraine's social and political life has been evident since independence. Students from the Ukrainian Catholic University in Lviv were some of the first to come to Kyiv in 2004, to support the ideas and aspirations of the Orange Revolution against an authoritarian regime. And in 2013-14, Ukraine's Revolution of Dignity was suffused with the moral values and tolerant attitudes propounded by the church. Its clergy were a daily presence on the Maidan throughout the three months of struggle. Together with the other churches and religious denominations of Ukraine, the UGCC has helped to create an ecumenical and diverse environment for social movements in Ukraine. As a bulwark against authoritarianism, this spirit of ecumenism continues to be Ukraine's best instrument as it struggles toward becoming a democratic and prosperous state.

Nadia M. Diuk is Vice President—Europe, Eurasia, Africa, Latin America & the Caribbean at the National Endowment for Democracy <http://www.atlanticcouncil.org/blogs/new-atlanticist/the-church-that-stalin-couldn-t-kill-ukrainian-greek-catholic-church-thrives-seventy-years-after-forced-reunification>

Average Joe Men's Retreat on April 8-9, 2016 will be presented by Graham Osborne, along with Father Andrew, Father Derrick and Father Paul. Graham is the Adult Faith Education Coordinator for St. Mary's Parish for the Archdiocese of Vancouver and also comes highly recommended by the past director of the Office of Evangelization for the Archdiocese, Kyle Neilson. Please see poster for more information, and if you are able could you please print off the poster and post it.

The talks will be:

Talk 1: Men as Teachers of the Faith in Their Families

Talk 2: Why be Catholic? Part 1: Men as Defenders of the Faith

Talk 3: Why be Catholic? Part 2: Answering Those Tough Questions Catholics Get Out There

Friday will begin with Holy Mass at 6pm and include dinner, one talk, Confession available and all night Adoration. Saturday will include Holy Mass, 2 talks, meals, the option to trap shoot and a pig roast for dinner. When registering please specify if you would like to take part in the trap shoot. The town of Cache Creek has the options of golfing and hiking also. If anyone is

interested in putting these options together, please let me know. Retreat will close after dinner on Saturday evening. There is the option to stay Saturday night if you choose, at the extra cost of \$40.00.

CENTER OF OUR EXISTENCE

The very center of the Christian Faith, and indeed of the whole of human life and history, is the Cross of Christ. The Cross contains and reveals to us the very meaning of existence. It shows us the Truth and the Love and the Life of God Himself. When the world lay in evil, sold under sin to death, the Son of God became a man. And not only a man, but a slave of men. And not only a slave, but dead. And not only dead, but dead on a cross. ([Philippians 2:5-8](#))

He could not have gone further for us; for there was no further to go. He became sin for us though He knew no sin. He became a curse for us, though He was the Blessed of God. He became dead for us so that He could be also our Resurrection and our Life.



Liturgical celebrations during week:

Lenten Scriptural Readings for Holy Week

Mon.: Ezekiel 1:1-20; Exodus 1:1-20 & Job 1:1-12 **Tues.:** Ezekiel 1:21-28; Exodus 2:5-10 & Job. 1:13-22

Wed.: Ezekiel 2:3-3:3; Exodus 2:11-22 & Job 2:1-10 **Thur.:** Jer. 11:18-23; 12:1-5, 9-11, 14-15; Ex. 19:10-19 & Job 38:1-21; 42:1-5

Mon., Mar. 21th – 4:00 p.m. The Great Canon of St. Andrew of Crete (Eng./Ukr.)

Tue., Mar. 22nd – 4:00 p.m. The Way of the Cross, followed by Sorokousty/Lenten Memorial Service for the deceased. (Eng./Ukr.)

Wed., Mar. 23rd – 4:00 p.m. The Divine Liturgy of Pre-Sanctified Gifts: **Beve MacLeod**

Thurs., Mar. 24th – 7:00 p.m. Matins of the Passion/Strasti (Reading of 12 Gospels of the Passion of Jesus Christ)

March 25th, 2016 – GOOD FRIDAY and FEAST OF THE ANNUNCIATION

3:00 p.m. – Vespers with the Divine Liturgy of Saint John Chrysostom. The Exposition of the

Holy Shroud /Procession with Plashchanytsia (Eng./Ukr.)

NB.: Day of Strict Abstinence:

No meat, dairy or poultry products.

4:30 p.m. – 6:00 p.m. – Confession, Church open for prayer

March 26th, 2016 – HOLY SATURDAY - 9:00 a.m. – Matins of Holy Saturday/Jerusalem Matins (Eng./Ukr.)

10:00 a.m. – 11:00 a.m. – Confession,

11:00 a.m. – Church open for prayer before the Shroud.

March 27th, 2016 – THE GLORIOUS RESURRECTION OF OUR LORD AND SAVIOUR JESUS CHRIST,

EASTER SUNDAY – PASCHA

8:00 a.m. – Paschal Procession, Easter Matins, the Divine Liturgy after the Liturgy blessing of the Artos and blessing of the Easter Food in baskets (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."

