

22nd Sunday after Pentecost

22-а Неділя по Зісланні Св. Духа.



The Holy Martyrs and Notaries Marcian and Martyrius, Secretaries – Marcian was a reader and Martyrius a sub-deacon at the Cathedral of Constantinople. Both were secretaries of Patriarch Paul. After the Arians seized the patriarchal throne, they killed three of them in 355. St. John Chrysostom later built a church over the relics of Sts. Marcian and Martyrius in Constantinople.

Sunday, October 25th, 2015



Daily Divine Liturgies

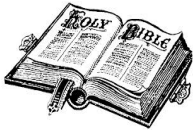
Monday, Oct. 26 * Feast of St. Demetrius ***** 9:00 a.m. Div. Lit.:

God's blessings & good health for Verna Herchak & Nydia Pobran – Florian & Sandra Vedress

Wednesday & Thursday, Oct. 28 & 29 – services celebrated in New Westminster

Sunday's Propers – TONE FIVE – pg. 97

Epistle: A reading from St. Paul's Letter 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.’”

Тропар і Кондак - глас 5 – ст. 96



Апостол: До Галатів Послання Святого Апостола Павла
Читання: (Гл 6,11-18):

Браття і Сестри, гляньте, якими буквами пишу вам власною рукою. Ті, що хочуть показатися гарними тілом, – вони силують вас обрізатися, щоб тільки уникнути переслідування за хрест Христа. Бо й самі обрізані, не додержують закону, а хочуть, щоб ви обрізувалися, щоб їм хвалитися вашим тілом. Мене ж не доведи, Боже, чимсь хвалитися, як тільки хрестом Господа нашого Ісуса Христа, яким для мене світ розп'ятий, а я – світові; бо ані обрізання, ані необрізання є щось, лише – нове створіння. На тих, які поступають за цим правилом, мир на них і милосердя, а й на Ізраїля Божого. На майбутнє нехай ніхто мені не завдає клопоту, бо я ношу на моїм тілі рани Ісуса. Благодать Господа нашого Ісуса Христа нехай буде з вашим духом, брати! Амінь.

Євангеліє: (Лк 16,19-31):

Сказав Господь притчу оцю: Був один чоловік багатий, що одягавсь у кармазин та вісон та бенкетував щодня розкішно. Убогий же якийсь, на ім'я Лазар, лежав у нього при воротях, увесь струпами вкритий; він бажав насититися тим, що падало в багатого зо столу; ба навіть пси приходили й лизали рани його. Та сталося, що помер убогий, і ангели занесли його на лоно Авраама. Помер також багатий, і його поховали. В аді, терплячи тяжкі муки, зняв він очі й побачив здалека Авраама та Лазаря на його лоні, і він закричав уголос: Отче Аврааме, змилуйся надо мною і пошли Лазаря, нехай умочить у воду кінець пальця свого й прохолодить язик мій, бо я мучуся в полум'ї цім. Авраам же промовив: Згадай, мій сину, що ти одержав твої блага за життя свого, так само, як і Лазар свої лиха. Отже, тепер він тішиться тут, а ти мучишся. А крім того всього між нами й вами вирита велика пропасть, тож ті, що хотіли б перейти звідси до вас, не можуть; ані звідти до нас не переходять. Отче, сказав багатий, благаю ж тебе, пошли його в дім батька мого; я маю п'ять братів, нехай він їм скаже, щоб і вони також не прийшли в це місце муки. Авраам мовив: Мають Мойсея і пророків; нехай їх слухають. Той відповів: Ні, отче Аврааме, але коли до них прийде хто з мертвих, вони покаються. А той відозвався до нього: Як вони не слухають Мойсея і пророків, то навіть коли хто воскресне з мертвих, не повірять.

ANNOUNCEMENTS:

“The biggest disease today is not leprosy or tuberculosis, but rather the feeling of being unwanted, uncared for and deserted by everybody. The greatest evil is the lack of love and charity, the terrible indifference towards one’s neighbor who lives on the roadside assaulted by exploitation, corruption, poverty and disease.” *Blessed Mother Teresa of Calcutta*



Please Pray for health of ... Sandra Sh., Carlos Ch., Cory R., Sofia B., Verna H., Mike W., Anne B., Walter G., Patricia U., Sophie S., Martin & Rose O., Yvette U., Lily-Ann S., Myron G., Peter D., Elizabeth P., Peter S., Ann M., and all other parishioners and family members who need God’s healing at the present time.

Please let Fr. Andrzej know if you would like to add new names to the prayer list and also notify him about any sick and/or hospitalized parishioners and family members.

Многая Лита! – very special God’s blessings to anyone among our parishioners and their families who celebrated their birthday, name-day, wedding anniversary and any other special anniversary during **the month of October**.

Вічная Память! Eternal Memory! – we express our sincerest sympathy to **Mr. & Mrs. John & Anne Bulych** who mourn the death of their daughter **Sharon Bulych** who died on Monday, Oct. 19th. May her soul rest in peace.

Вічная Память! Eternal Memory! – we express our sincerest sympathy to **Mr. & Mrs. Nick & Virginia Pizio** who mourn the death of Nick’s sister, Mrs. **Anna Kikcio** who died on Monday, Oct. 19th. May her soul rest in peace.

Thank you – Дякуємо - to everyone who helped with perogy making yesterday and for all other voluntary work done during this past week. God bless you all.



Next Pastoral Address – will take place today, **Sunday, Oct. 25th** after the 1st Divine Liturgy at the parish hall.

Children’s Catechism – will continue today, **Sunday, October 25th** and on **Sundays, Nov. 8 & 22**.

Bible Study – The Bible Timeline - will continue tomorrow, **Monday, Oct. 26th** starting at 7:00 p.m. in the church hall. Come and join us!

Next Parish Fundraiser – pre-Christmas Food Sale – will take place on Saturday, Dec. 5th. In preparation for this event we will make cabbage rolls on **Fridays, Oct. 30 & Nov. 20th** and perogies on **Saturdays, Nov. 7th & 28th**. For more information,

please contact Mrs. Alice Pelechaty at 250-763-4870.

Annual Fall Eparchial Clergy Conference – will take place in New Westminster from this coming **Tuesday, Oct. 27th, to Thursday, Oct. 29th, 2015.**

The Living Rosary Campaign in Kelowna – would like to invite you to their special celebration on **Saturday, Oct. 31st** at Immaculate Conception parish. Confessions from 4:45-5:15p.m.; Mass starting at 5:30p.m.; and at 6:30 p.m. the Living Rosary, followed by candle light procession around the Church. Short reception to follow at Charity Hall.

Daylight Saving Time – will end next **Sunday, Nov. 1st**. Please remember to adjust your clocks.



Knights of Columbus Monthly Meeting - for St. Pius X Parish Council # 7359– meeting will take place on **Thursday, Nov 5th**, at Columbus Villa at 7:30 p.m..

Parish Feast-day at St. Josaphat's church in Vernon – will be celebrated on **Sunday, Nov. 15th** – on that day there will be one bilingual Divine Liturgy at Dormition of the Mother of God parish.

Dormition Parish Stewardship: Sunday, Oct. 18 - \$761.00 (including **\$140** for the Mission Sunday collection)

Laudato Si' by Pope Francis (continuation) –

94. The rich and the poor have equal dignity, for “the Lord is the maker of them all” (Prov 22:2). “He himself made both small and great” (Wis 6:7), and “he makes his sun rise on the evil and on the good” (Mt 5:45). This has practical consequences, such as those pointed out by the bishops of Paraguay: “Every campesino has a natural right to possess a reasonable allotment of land where he can establish his home, work for subsistence of his family and a secure life. This right must be guaranteed so that its exercise is not illusory, but real. That means that apart from the ownership of property, rural people must have access to means of technical education, credit, insurance, and markets”.^[77]

95. The natural environment is a collective good, the patrimony of all humanity and the responsibility of everyone. If we make something our own, it is only to administer it for the good of all. If we do not, we burden our consciences with the weight of having denied the existence of others. That is why the New Zealand bishops asked what the commandment “Thou shall not kill” means when “twenty percent of the world’s population consumes resources at a rate that robs the poor

nations and future generations of what they need to survive”.[\[78\]](#)

VII. THE GAZE OF JESUS

96. Jesus took up the biblical faith in God the Creator, emphasizing a fundamental truth: God is Father (cf. Mt 11:25). In talking with his disciples, Jesus would invite them to recognize the paternal relationship God has with all his creatures. With moving tenderness he would remind them that each one of them is important in God’s eyes: “Are not five sparrows sold for two pennies? And not one of them is forgotten before God” (Lk 12:6). “Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them” (Mt 6:26).

97. The Lord was able to invite others to be attentive to the beauty that there is in the world because he himself was in constant touch with nature, lending it an attention full of fondness and wonder. As he made his way throughout the land, he often stopped to contemplate the beauty sown by his Father, and invited his disciples to perceive a divine message in things: “Lift up your eyes, and see how the fields are already white for harvest” (Jn 4:35). “The kingdom of God is like a grain of mustard seed which a man took and sowed in his field; it is the smallest of all seeds, but once it has grown, it is the greatest of plants” (Mt 13:31-32).

98. Jesus lived in full harmony with creation, and others were amazed: “What sort of man is this, that even the winds and the sea obey him?” (Mt 8:27). His appearance was not that of an ascetic set apart from the world, nor of an enemy to the pleasant things of life. Of himself he said: “The Son of Man came eating and drinking and they say, ‘Look, a glutton and a drunkard!’” (Mt 11:19). He was far removed from philosophies which despised the body, matter and the things of the world. Such unhealthy dualisms, nonetheless, left a mark on certain Christian thinkers in the course of history and disfigured the Gospel. Jesus worked with his hands, in daily contact with the matter created by God, to which he gave form by his craftsmanship. It is striking that most of his life was dedicated to this task in a simple life which awakened no admiration at all: “Is not this the carpenter, the son of Mary?” (Mk 6:3). In this way he sanctified human labour and endowed it with a special significance for our development. As Saint John Paul II taught, “by enduring the toil of work in union with Christ crucified for us, man in a way collaborates with the Son of God for the redemption of humanity”.[\[79\]](#)

99. In the Christian understanding of the world, the destiny of all creation is bound up with the mystery of Christ, present from the beginning: “All things have been created through him and for him” (Col 1:16).[\[80\]](#) The prologue of the Gospel of John

(1:1-18) reveals Christ's creative work as the Divine Word (Logos). But then, unexpectedly, the prologue goes on to say that this same Word "became flesh" (Jn 1:14). One Person of the Trinity entered into the created cosmos, throwing in his lot with it, even to the cross. From the beginning of the world, but particularly through the incarnation, the mystery of Christ is at work in a hidden manner in the natural world as a whole, without thereby impinging on its autonomy.

100. The New Testament does not only tell us of the earthly Jesus and his tangible and loving relationship with the world. It also shows him risen and glorious, present throughout creation by his universal Lordship: "For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross" (Col 1:19-20). This leads us to direct our gaze to the end of time, when the Son will deliver all things to the Father, so that "God may be everything to every one" (1 Cor 15:28). Thus, the creatures of this world no longer appear to us under merely natural guise because the risen One is mysteriously holding them to himself and directing them towards fullness as their end. The very flowers of the field and the birds which his human eyes contemplated and admired are now imbued with his radiant presence.



Basic Guidelines for Reception of Holy Communion:

1. *You are a member of the Catholic Church (Orthodox faithful are welcome to receive 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 & 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 welcome to come for a blessing. Please indicate to the priest that you would like to receive his blessing.*

*****A Reminder about appropriate reception of Holy Communion - when approaching to receive the Holy Eucharist, the faithful are reminded to open their mouth wide and tilt their head back. Also, please avoid licking the spoon. *****