



EXALTATION OF THE HOLY CROSS PARISH

UKRAINIAN CATHOLIC CHURCH

କୌରୁକୌରୁ 1967-2019 କୌରୁକୌରୁ

Парафія Воздвиження Чесного Хреста

УКРАЇНЬСКА КАТОЛИЧКА ЦЕРКВА

କୌରୁକୌରୁ PARISH BULLETIN № 35. SUNDAY, AUGUST 04, 2019 A.D. କୌରୁକୌରୁ

EIGHTH SUNDAY AFTER PENTECOST



HOLY MYSTERIES

CONFESSION:

30 min before the Divine Liturgy *or* by appointment

HOLY COMMUNION:

for the sick, by appointment, any time

BAPTISM:

by appointment

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

FUNERAL:

by appointment

CONTACT US

ADDRESS: 13753 - 108th Avenue,
Surrey BC, V3T 2K6

E-MAIL: office.holycross@gmail.com

PHONE: 604-584-4421 (parish hall)

WEB: www.crossparish.ca

In today's Gospel account of Christ's feeding of the five thousand we see literally a multitude that have come to him aware of their condition, wanting to be healed physically and spiritually, and aware of who He is – able to experience His healing love. They came to him from the cities, walking through the day to this deserted place, bearing their crippled, diseased and demon-possessed.

There are no Scribes and Pharisees here – they are not willing to make the sacrifice of this hard journey to see someone they have chosen not to believe. But this multitude loves Jesus. And they were not only loved by Him, but their faith warmed the hearts and enflamed the compassion of the Disciples as well. And this heart, this love for those who come to Christ as this multitude has come, is the Disciples real calling and ministry. ... The Disciples are not, and those who will follow them are not, ministers of a religion, a movement or a teaching; they are ministers of the love of God – the source of healing – the only true source of healing.

Love is the food people in the desert need. The food we all need. This is what Jesus commands the Disciples to give to the multitude when he says to them, “you feed them.” ... to love them as He loves them.

And this is what He has been saying to all who would follow him since that time. Love one another. Especially those who are vulnerable. The crippled, the blind, the mentally ill and diseased, those held captive by the devil and their addictions, those who the world is unwilling and unable to love.

Troparion, Tone 7: By Your cross You destroyed death;* You opened Paradise to the thief;* You changed the lamentation of the myrrh-bearers to joy,* and charged the apostles to proclaim* that You are risen, O Christ our God,* offering great mercy to the world.

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

Kontakion, Tone 7: No longer shall the dominion of death be able to hold humanity,* for Christ went down shattering and destroying it s powers.* Hades is bound.* The prophets exult with one voice.* The Saviour has come for those with faith, saying:* “Come forth, O faithful, to the resurrection!”

Now and for ever and ever. Amen.

Theotokion, Tone 7: O all-praised treasury of our resurrection, we hope in you,* bring us up from the pit and depth of sin,* for you have saved those subject to sin* by giving birth to our Salvation,* O Virgin before childbirth, and Virgin in childbirth,* and still a Virgin after childbirth.

Prokeimenon, Tone 7: The Lord will give strength to His people;* the Lord will bless His people with peace.

verse: Bring to the Lord, O you sons of God; bring to the Lord young rams.

A READING FROM THE FIRST LETTER OF SAINT PAUL TO THE CORINTHINS (1:10-18):

Brothers and Sisters, I appeal to you by the name of our Lord Jesus Christ, that all of you agree, and that there be no divisions among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe’s people that there is quarreling among you, my brothers. What I mean is that each one of you says, “I follow Paul,” or “I follow Apollos,” or “I follow Cephas,” or “I follow Christ.” Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, so that no one may say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power.

Alleluia, Tone 7

verse: It is good to give praise to the Lord; and to sing to Your name, O Most High.

verse: To announce Your mercy in the morning, and Your truth every night.

Gospel Matthew 14:14-22

Communion Hymn: Praise the Lord from the heavens;* praise Him in the highest.* Alleluia. (x3).

“The Sacrament [of the Holy Eucharist] is the Gift of gifts, and the Grace of graces. When the almighty and eternal God comes to us with all the perfection of His thrice holy humanity and His divinity, He surely does not come empty-handed”. Angela of Foligno

Тропар (глас 7): Знищив Ти хрестом Твоїм смерть,* відчинив розбійникові рай,* мироносицям плач на радість перемінив* і апостолам звелів проповідувати,* що воскрес Ти, Христе Боже,* даючи світові велику милість.

Слава Отцю, і Сину, і Святому Духові.

Кондак (глас 7): Вже більше влада смерти не зможе людей держати,* зійшов бо Христос, знищивши і знівечивши сили її,* зв’язується ад,* пророки ж однодушно радіють.* З’явився Спас тим, що вірують, промовляючи:* Виходьте, вірні, до воскресіння.

І нині, і повсякчас, і на віки вічні. Амінь.

Богородичний (глас 7): Як на скарбницю нашого воскресіння,* надіємось на Тебе, Всехвальна,* тож виведи нас з ями й безодні прогріхів,* бо Ти спасла підлеглих гріхам, породивши наш Спасіння.* Як перед народ-женням ти була Діва,* так і в родженні і по народженні, Ти залишилась Дівою.

Прокімен (глас 7): Господь силу людям Своїм дасть,* Господь поблагословить людей своїх миром .

Стих: Принесіть Господеві, сини Божі, принесіть Господеві молодих баранців.

ДО КОРИНТЯН ПЕРШОГО ПОСЛАННЯ СВ. АПОСТОЛА ПАВЛА ЧИТАННЯ: (1,10-18):

Браття і Сестри, благаю вас ім’ям Господа нашого Ісуса Христа, щоб ви всі те саме говорили; щоб не було розколів поміж вами, але щоб були поєднані в однім розумінні й у одній думці. Я бо довідався про вас, мої брати, від людей Хлої, що між вами є суперечки. Казку ж про те, що кожен з вас говорить: ‘Я – Павлів, а я – Аполлосів, а я – Кифин, а я – Христів.’^а Чи ж Христос розділився? Хіба Павло був розп’ятий за вас? Або хіба в Павлове ім’я ви христилися? Дякую Богові, що я нікого з вас не охрестив, крім Криспа та Гая, щоб не сказав хтось, що ви були охрищені в моє ім’я. Охрестив я теж дім Стефана; а більш не знаю, чи христив я когось іншого. Христос же послав мене не христити, а благовістити, і то не мудрістю слова, щоб хрест Христа не став безуспішним. Бо слово про хрест – глупота тим, що погибають, а для нас, що спасаємося, сила Божа.

Алилуя (глас 7):

Стих: Добре воно – прославляти Господа, і співати Твоєму імені, Всевишній.

Стих: Звіщати вранці Твою милість, ночами – Твою вірність.

Євангеліє: Мм 14:14-22

Причасний: Хваліте Господа з небес,* хваліте Його на висотах. Алилуя (x3).

“If we but paused for a moment to consider attentively what takes place in this Sacrament, I am sure that the thought of Christ's love for us would transform the coldness of our hearts into a fire of love and gratitude.” Angela of Foligno

ANNOUNCEMENTS

✠ **CONGRATULATION TO ALL** who celebrates his/her Birthday or/and Anniversarie. May the Almighty God bless you with good health and salvation in Many Happy and Blessed Years of Life. Mnohaya I Blahaya Lita!

✠ **DORMITION FAST:** August 1 - 14. **UP-COMING MAJOR FEASTS (DAYS OF OBLIGATION)** – this coming Tuesday, August 6th we will celebrate the feast of the Transfiguration of the Lord and on Wednesday, August 15th the feast of Dormition of the Mother of God. It is our tradition that we bless fruits on the feast of Transfiguration and flowers on the feast of Dormition.

✠ **DONATIONS:** JULY 21st - \$325, property taxes donations - \$200. JULY 28th - \$249, property taxes donations - \$100. May Our Lord shower you & your family richly with all His blessings.

✠ **DIRECT DEPOSIT IS NOW AVAILABLE.** To set-up automatic withdrawals from your bank account for your Sunday donations, please, complete the PAP authorization forms (you can find one at the back of the church). You can choose to have it done monthly, semi-monthly, bi-monthly or weekly. Our treasurer, Kathryn Hitchen is collecting the completed forms. You can either give them to her directly, place them in the Sunday collection plate, or email the completed form to her at hitchen@telus.net. There are envelopes at the back of the church with Kathryn's name on them that you can use to put in the collection plate.

✠ **PRAZNYK / FEAST DAY 2019.** The date our Annual Praznyk of the Exaltation of the Holy Cross has been changed from September 15 to September 29 to coincide with the arrival of Father Andriy Malysh. Invite your family and your friends to welcome our new pastor and celebrate with us.

✠ **VOLUNTEERS NEEDED.** There are still few maintenance items we need help with and are looking for volunteers. We need someone to install 4 solar powered LED Security Lights on the church. Please, help us to make our parish more welcoming and safer place.

✠ **INVITATION** Singers, cantors, choir directors, and anyone interested in liturgical music, regardless of ability or experience, are invited to register for SingCon 2019, which will take place Sept. 26-29, 2019, in Stamford, Connecticut. This is the second annual SingCon, gathering more than 100 church singers from across North America for fellowship, workshops, lectures, and, most importantly, liturgical prayer. Participants will rehearse new music, engage in discussions with fellow church musicians, participate in a variety of workshops, and sing Vespers, Matins, and the Divine Liturgy together. SingCon is organized by the Patriarchal Liturgical Commission of the UGCC, and sponsored by the Eparchy of Stamford: this year's location is St. Basil's Seminary, historically a center of musical training for Eastern Catholics in

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EXPRESS

North America. For more information and to register for this year's conference, go to <https://ugccmusic.com> or email hello@ugccmusic.com

✠ **FUNDRAISING TO PAY OUR PROPERTY TAXES.** Dear parishioners, as you have been informed, according to 2019 PROPERTY ASSESSMENT the value of our property skyrocketed just in one year. Consequently, our property taxes also have increased to almost double. In 2018 the parish had paid \$3,324.85. This year we are billed for \$6,241.27. For this reason the Parish Council is asking you for a financial support. Please consider donating generously to cover at least the difference (\$2,915.00) between 2018 and 2019 property taxes the parish has to pay. **Donations can be made in your Sunday envelop, but please, CLEARLY MARK FOR THE PROPERTY TAXES.** We thank you and pray for you

✠ **PRAYER REQUEST:** pray for the sick and infirmed of our Parish in your prayers: ANNA MATIOWSKI, OLIVE NOSATY, MARY SHEMLEY, STELLA ANDRUSIAK, KATRUSIA & JERRY SWERYDA, ANGELA KILLEN, LINDA CHUCHRYN, SOPHIE WATSON, PATRICIA PYLYPOW and those who have asked us to pray for them.

✠ **REMINDER FOR FAMILIES OF INDIVIDUALS WHO ARE ADMITTED TO HOSPITAL.** If you or family member is admitted to hospital and you wish to have a priest visit, please be sure to have someone call the rectory to make this request. Your pastor may have no other way of knowing that you are in hospital, as privacy legislation restricts the information that can be given to him by the hospital.

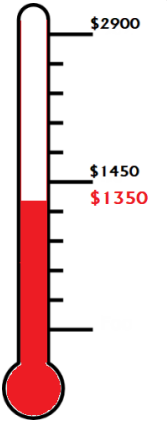
✠ **CAMP ST. VOLODYMYR** Come join us August 18-25, 2019 in celebrating our 35th year of offering camp to children in our Eparchy! Register online using Eventbrite. Search "Camp St. Volodymyr BC 2019." For more information contact Jennifer Caldwell @ 604.220.0584 or jennsawka@hotmail.com

DONATE Food: We are always happy to accept food donations of fresh fruits and vegetables, breakfast items; cereal, syrup, pancake mix, jam, Nutella, lunch items; chicken soup, Kraft dinner, cheese, drinks; juice boxes, powdered drinks, brownie/cake mixes, Jello, snack bars, cookies or treats. Gift certificates to Superstore and Costco are also welcome.

DONATE Monetarily: Each year the Eparchy sponsors several children to attend. You can help send a deserving child to camp through your donations. Donation can be made through the Eparchy or online at our Eventbrite page. Tax receipts can be issued for donations of \$25 or more.

✠ **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 Holy Cross Ukrainian Catholic Church 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 Holy Cross Ukrainian Catholic Parish - 13753 108 Ave, Surrey, BC., the sum of \$_ (or _% of my estate), to be used for the benefit of the parish and it's pastoral activities."

✠ **DIRECTOR OF YOUTH MINISTRY EMPLOYMENT OPPORTUNITY** – once again Saint Nicholas Parish (Edmonton) is on the hunt for a youth minister in the parish.



Requirements

- Experience working with youth and or young families
- Active member of a Ukrainian Catholic parish faith community
- Knowledgeable about the Ukrainian Catholic Faith
- Proficiency in the use of various social media – Facebook, twitter etc.
- Bachelor's degree in Religious Education or Theology OR National Credential in Youth Ministry OR background in theology and educational methodologies with a willingness to move toward a credential or degree.

Responsibilities:

1. Supervise/coordinate/assist Sunday preschool (ages 3 – 7, Pre-Solemn Communion), Junior Youth (Grs 3-8), UCY (Grs 9-12), young adults (ages 18-35) programs, and programs for young families
2. Develop leadership skills in youth and young adults.
3. Coordinate recruitment, training, support, and evaluation of volunteers in the youth ministry program
4. Maintain communication within the parish, with other parishes throughout the Edmonton eparchy, with the eparchial youth ministry office and other Christian youth based organizations
5. Determine and deliver effective ways of publicizing and promoting programs and experiences; particularly in the areas of Social Media
6. Be a presence in the St. Nicholas community through their liturgical and social activities.

Details: 15-18 hours per week

This position entails weekend and evening work therefore the successful application will be willing to be flexible with their time. Begins September 1, 2019, with the option of extending upon the agreement of both parties.

Application: Please send resume along with the contact information for 2 references to: education@edmontoneparchy.com, Those applicants selected for an interview will be contacted. Call Bernie - 780-424-5496 for more information.



FEAST OF THE TRANSFIGURATION

The transfiguration of Christ is one of the central events recorded in the gospels. Immediately after the Lord was recognized by His apostles as “the Christ [Messiah], the Son of the Living God,” He told them that “He must go up to Jerusalem and suffer many things ... and be killed and on the third day be raised” (Mt 16). The announcement of Christ’s approaching passion and death was met with indignation by the disciples. And then, after rebuking them, the Lord took Peter, James, and John “up to a high mountain”—by tradition Mount Tabor—and was “transfigured before them.”

The Jewish Festival of Booths was a feast of the dwelling of God with men, and the transfiguration of Christ reveals how this dwelling takes place in and through the Messiah, the Son of God in human flesh. There is little doubt that Christ’s transfiguration took place at the time of the Festival of Booths, and that the

celebration of the event in the Christian Church became the New Testament fulfillment of the Old Testament feast in a way similar to the feasts of Passover and Pentecost.

In the Transfiguration, the apostles see the glory of the Kingdom of God present in majesty in the person of Christ they see that “in Him, indeed, all the fullness of God was pleased to dwell,” that “in Him the whole fullness of deity dwells bodily” (Col 1.19, 2.9). They see this before the crucifixion so that in the resurrection they might know Who it is Who has suffered for them, and what it is that this one, Who is God, has prepared for those who love Him. This is what the Church celebrates in the feast of the Transfiguration.

Besides the fundamental meaning which the event of the Transfiguration has in the context of the life and mission of Christ, and in addition to the theme of the glory of God which is revealed in all of its divine splendor in the face of the Saviour, the presence of Moses and Elijah is also of great significance for the understanding and celebration of the feast. Many of the hymns refer to these two leading figures of the Old Covenant as do the three scripture readings of Vespers which tell of the manifestation of the glory of God to these holy men of old.

Moses and Elijah, according to the liturgical verses, are not only the greatest figures of the Old Testament who now come to worship the Son of God in glory, they also are not merely two of the holy men to whom God has revealed himself in the prefigurative theophanies of the Old Covenant of Israel. These two figures actually stand for the Old Testament itself: Moses for the Law and Elijah for the Prophets. And Christ is the fulfillment of the Law and the Prophets.

They also stand for the living and dead, for Moses died and his burial place is known, while Elijah was taken alive into heaven in order to appear again to announce the time of God’s salvation in Christ the Messiah.

Thus, in appearing with Jesus on the mount of Transfiguration, Moses and Elijah show that the Messiah Saviour is here, and that He is the Son of God to Whom the Father Himself bears witness, the Lord of all creation, of the Old and New Testaments, of the living and the dead. The Transfiguration of Christ in itself is the fulfillment of all of the theophanies and manifestations of God, a fulfillment made perfect and complete in the person of Christ. The Transfiguration of Christ reveals to us our ultimate destiny as Christians, the ultimate destiny of all men and all creation to be transformed and glorified by the majestic splendor of God Himself.

There is little doubt that the feast of the Transfiguration of Christ belonged first to the pre-Easter season of the Church. It was perhaps celebrated on one of the Sundays of Lent, for besides certain historical evidence and the fact that today St Gregory Palamas, the great teacher of the Transfiguration of Christ, is commemorated during Lent, the event itself is one which is definitely connected with the approaching death and resurrection of the Saviour.

... for when they would behold Thee crucified, they would understand that Thy suffering was voluntary (Kontakion).

The feast of the Transfiguration is presently celebrated on the sixth of August, probably for some historical reason. The summer celebration of the feast, however, has lent itself very well to the theme of transfiguration. The blessing of grapes, as well as other fruits and vegetables on this day is the most beautiful and adequate sign of the final transfiguration of all things in Christ. It signifies the ultimate flowering and fruitfulness of all creation in the paradise of God’s unending Kingdom of Life where all will be transformed by the glory of the Lord.

LITURGICAL SCHEDULE, AUGUST 6 – AUGUST 11, 2019 A.D.		
TUESDAY, AUG 06	FEAST OF THE TRANSFIGURATION	07:00 PM
WEDNESDAY, AUG 07	DIVINE LITURGY	09:00 AM
THURSDAY, AUG 08	DIVINE LITURGY	09:00 AM
FRIDAY, AUG 09	DIVINE LITURGY	09:00 AM
SUNDAY, AUG 11	ROSEY DIVINE LITURGY DIVINE LITURGY	08:30 AM 09:00 AM 11:00 AM

SUNDAY DIVINE LITURGY SCHEDULE FOR JULY, AUGUST and SEPTEMBER

- SUNDAY, AUG 11:
9:00am – DIVINE LITURGY (ENG)
11:00am – DIVINE LITURGY (UKR)

SUNDAY, AUG 18:
9:00am – DIVINE LITURGY (ENG)
11:00am – DIVINE LITURGY (UKR)

SUNDAY, AUG 25:
11:00am – DIVINE LITURGY (ENG & UKR)

SUNDAY, SEPT 1:
11:00am – DIVINE LITURGY (ENG & UKR)

SUNDAY, SEPT 8:
11:00am – DIVINE LITURGY (ENG & UKR)

SUNDAY, SEPT 15:
11:00am – DIVINE LITURGY

SUNDAY, SEPT 22:
11:00am – DIVINE LITURGY (ENG & UKR)

SUNDAY, SEPT 29:
11:00am – DIVINE LITURGY (ENG & UKR)

PARISH FEAST DAY and INSTALLATION OF FR. ANDRIY MALYSH

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