



## EXALTATION OF THE HOLY CROSS PARISH

UKRAINIAN CATHOLIC CHURCH



Парафія Воздвиження Чесного Хреста

УКРАЇНЬСКА КАТОЛИЦЬКА ЦЕРКВА

Парафія BULLETIN № 45. SUNDAY, OCTOBER 13, 2019 A.D. Парафія

SUNDAY of the Fathers of the  
7th Ecumenical Council



### 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

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Venerating icons, having them in churches and homes, is what the Church teaches. They are "open books to remind us of God." Those who lack the time or learning to study theology need only to enter a church to see the mysteries of the Christian religion unfolded before them.

Icons are necessary and essential because they protect the full and proper doctrine of the Incarnation. While God cannot be represented in His eternal nature, He can be depicted simply because He "became human and took flesh." Of Him who took a material body, material images can be made. In so taking a material body, God proved that matter can be redeemed. He deified matter, making it spirit-bearing, and so if flesh can be a medium for the Spirit, so can wood or paint, although in a different fashion.

«I do not worship matter, but the Creator of matter, who for my sake became material and deigned to dwell in matter, who through matter effected my salvation...» — St. John of Damascus

**Troparion (Tone 1):** Though the stone was sealed by the Judeans,\* and soldiers guarded Your most pure body,\* You arose, O Saviour, on the third day,\* and gave life to the world.\* And so the heavenly powers cried out to You, O Giver of Life:\* Glory to Your resurrection, O Christ!\* Glory to Your kingdom!\* Glory to Your saving plan,\* O only Lover of mankind.

**Troparion (Tone 8):** Christ our God, You are glorified above all,\* You established our fathers as beacons on the earth\* and through them guided all of us to the true faith.\* Glory to You, most compassionate Lord.

**Kontakion (Tone 1):** The Son who ineffably shone from the Father\* was born two-fold of nature from a woman.\* Beholding Him, we do not reject the image of His form;\* but depicting it, we revere it faithfully.\* Therefore the Church, holding the true faith,\* kisses the icon of Christ's becoming man.

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

**Kontakion (Tone 1):** You arose in glory from the tomb\* and with Yourself You raise the world.\* All humanity acclaims You as God.\* and death has vanished.\* Adam exults, O Master,\* and Eve, redeemed from bondage now, cries out for joy:\* “You are the One, O Christ, Who offer resurrection to all.”

*Now and for ever and ever. Amen.*

**Theotokion (Tone 6):** Undaunted patroness of Christians,\* O steadfast intermediary with the Creator,\* turn not away from the suppliant voices of sinners,\* but in your kindness come to help us who cry out to you in faith.\* Be quick to intercede, make haste to plead,\* for you are ever the patroness of those who honour you, O Mother of God.

**Prokeimenon (Tone 4):** Blessed are You, Lord God of our fathers,\* and praised and glorified is Your Name forever.

*Verse:* For You are righteous in everything that You have done to us. (Daniel 3:26-27).

**A Reading from the letter of St. Paul to the Hebrews (13:7-16):** *Brethren*, Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith. Jesus Christ is the same yesterday and today and forever. Do not be led away by diverse and strange teachings, for it is good for the heart to be strengthened by grace, not by foods, which have not benefited those devoted to them. We have an altar from which those who serve the tent have no right to eat. For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp. So Jesus also suffered outside the gate in order to sanctify the

# FUNDRAISER FOR HOLY CROSS PARISH



## EXPRESS

### LITURGICAL SCHEDULE, 8-13 OCTOBER, 2019 A.D.

TUE-FRI, OCT 15-18	DIVINE LITURGY (Holy Eucharist Cathedral in New Westminster)	08:00 AM
SATURDAY, OCT 19	DIVINE LITURGY (Holy Eucharist Cathedral in New Westminster)	08:00 AM
	VESPERS (Holy Eucharist Cathedral in New Westminster)	06:00 PM
SUNDAY, OCT 20	DIVINE LITURGY (ENG & UKR)	10:00 AM

### SUNDAY DIVINE LITURGY SCHEDULE FOR October and November

**SUNDAY, Oct 20:** 10:00am – DIVINE LITURGY (ENG& UKR), Fr. Joe Ostapovych

**SUNDAY, Oct 27:** 09:00am – DIVINE LITURGY (ENG)

11:00am – DIVINE LITURGY (UKR)

**SUNDAY, Nov 3:** 10:00am – DIVINE LITURGY (ENG & UKR)

**SUNDAY, Nov 10:** 09:00am – DIVINE LITURGY (ENG)

11:00am – DIVINE LITURGY (UKR)

**SUNDAY, Nov 17:** 09:00am – DIVINE LITURGY (ENG)

11:00am – DIVINE LITURGY (UKR)



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people through his own blood. Therefore let us go to him outside the camp and bear the reproach he endured. For here we have no lasting city, but we seek the city that is to come. Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

### Alleluia (Tone 1):

*Verse:* The God of gods, the Lord, spoke and summoned the earth from the rising of the sun to its setting. (Psalm 94:1).

*Verse:* Gather to Him His devout ones, who with sacrifice make covenant with Him. (Psalm 49: 1,5)

### Gospel: (Matthew 17:1-13).

When Jesus had spoken these words, he lifted up his eyes to heaven, and said, "Father, the hour has come; glorify your Son that the Son may glorify you, **2** since you have given him authority over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth, having accomplished the work that you gave me to do. And now, Father, glorify me in your own presence with the glory that I had with you before the world existed. "I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. Now they know that everything that you have given me is from you. For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me. I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. All mine are yours, and yours are mine, and I am glorified in them. And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled. **13** But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves.

**Communion Verse:** Praise the Lord from the heavens,\* praise Him in the highest.\* Rejoice in the Lord, O you just;\* praise befits the righteous. Alleluia! (3x)

**Тропар (глас 1):** Хоч запечатали камінь юдеї\* і воїни стерегли пречисте тіло Твоє,\* воскрес Ти, Спасе, на третій день,\* даруючи життя світові.\* Тому сили небесні взивали до Тебе, Життєдавче:\* Слава воскресінню Твоєму, Христе,\* слава царству Твоєму,\* слава провидінню Твоєму,\* єдиний Чоловіколюбче!

**Тропар (глас 8):** Препрославлений ти, Христе Боже наш,\* світила на землі – отців наших оснував ти\* і ними до істинної віри всіх нас направив ти.\* Багатомилосердний, слава тобі.

**Кондак (глас 1):** Воскрес Ти у славі як Бог із гробу\* і світ із Собою воскресив;\* людське єство Тебе, як Бога, оспівує\* і смерть щезла.\* Адам же ликує, Владико,\* і Єва нині, з узів визволившись, радіє, взиваючи:\* Ти, Христе, Той, Хто всім подає воскресіння.

*Слава Отцю, і Сину, і Святому Духові.*

Кондак (глас 6): Ти – із Отця неказанно возсіявший Син\* – з жени родився подвійний єством.\* Його видячи, не відрікаємося виду зображення\* але його, благочесно написавши, вірне почитаємо.\* І ради того Церква, держачи істинну віру,\* цілує ікону вочоловічення Христового.

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

Кондак (глас 6): Заступнице християн бездоганна,\* Посереднице до Творця незамінна,\* не погорди молінням грішних,\* але випередь, як Блага, з поміччю нам, що вірно Тобі співаємо.\* Поспішиш на молитву і скоро прийди на моління,\* заступаючи повсякчас, Богородице, тих, що Тебе почитають.

**Прокімен (глас 4):** Благословен єси, Господи, Боже отців наших,\* і хвальне, і прославлене ім'я твоє на віки (Дан 3,26).

*Стих:* Бо праведний єси в усьому, що сотворив Ти нам (Дан 3,27)

**До Євреїв послання Св. Апостола Павла читання: (Єв 13:7-16):** Браття і Сестри, пам'ятайте про наставників ваших, які звіщали вам слово Боже, і дивлячись уважно на кінець їхнього життя, наслідуйте їхню віру. Ісус Христос учора й сьогодні – той самий навіки. Не піддавайтеся різним та чужим наукам: воно бо добре укріпити серце благодаттю, не стравами, які не принесли ніякої користі тим, що віддавалися їм. Є у нас жертовник, з якого не мають права їсти ті, що при наметі служать. Бо котрих звірят кров архиєрей заносить у святиню за гріхи, тих м'ясо палиться за табором. Тому й Ісус, щоб освятити народ власною своєю кров'ю, страждав поза містом. Тож виходьмо до нього за табір, несучи наругу його, бо ми не маємо тут

✠ **NEW Sincerest gratitude!** Thank you very much to all those who came this Saturday to help us with fall clean-up. Our parish community truly appreciates your most generous giving of your time, talent and treasure to the upkeep and building up of our church. Special note of gratitude to our Orthodox brothers and sisters who came out in full force to help in the clean-up.

✠ **NEW Prayers requested.** Please pray for good health of our parishioner Pauline.

✠ **NEW Sunday Collections:**

Sep 1: \$355

Sep 8: \$685 (includes a donation of \$250)

Sep 15: \$597

Sep 22: \$370

Sep 29: \$825

Oct 6: \$1,002 (includes a donation of \$300)

May God bless and reward you for your generosity & support.!

✠ **UCWLC Meeting on October 20<sup>th</sup>** after the combined 10am Divine Liturgy. Fr. Joe Ostapovych will be celebrating this Liturgy on that day.

✠ **Our Parish Christmas Bazar** will be on **November 30<sup>th</sup>**.

✠ **Parish Web-site.** The parish directory is now available to download from the Parish Website. Password for the directory is Trinity3.

✠ **Donations.** One-time donations can now be made through the website along with signing up for regular Sunday donations.

✠ **Weekly liturgical schedule (8:00 am Tue-Sat).** I will be celebrating weekly Divine Liturgies at Holy Eucharist Cathedral. Please let me know if you have any special prayer requests or would like me to celebrate a Divine Liturgy during the week day for your intention.

✠ **NEW Thanksgiving weekend.** On this special thanksgiving weekend we express our gratitude to Almighty God for all His blessings and graces bestowed upon us in the past year. May God continue to bless all us and all of our families and friends.



While the Son of God is the perfect image or icon of the Father, every human being is in some imperfect way God's image. A believer convinced of this teaching reveres every human being as an icon of God.

### The Temple, Icon of Paradise

The Scriptures also contain examples of material images which are described as made according to a spiritual model. The tabernacle or portable sanctuary in the desert was constructed by Moses in accordance with "the pattern of the tabernacle, and of all its furniture" ([Exodus 25:40](#)) revealed to him by God. In the New Testament the temple of Jerusalem and its furnishings, which had become Israel's permanent sanctuary, are described as "copies of the heavenly things" ([Hebrews 9:23](#)), images of a reality in the heavens. But which spiritual realities does the temple represent?

Many Scripture commentators find the key in this verse from Psalm 78: "He built his sanctuary like the high heavens, like the earth, which he has founded forever" ([Psalms 78:69](#)). The temple, they believe, was designed as an icon of creation. According to this view, the results of each day of Creation (cf., Genesis 1) are symbolically reflected in the temple and its furnishings. As described above, the light of day one of Creation can be interpreted as the glory of God and those who dwelled with Him. The temple veil would then symbolize the "firmament" as the primary division between heaven and earth. The bread of presence represents the grass and herbs of the earth, the lampstand represents the sun, moon and stars, the cherubim represent the birds, and the high priest represents mankind at worship, Adam the priest of creation. The temple is thus understood by many Jews as well as Christians as an icon of the universe.

God's creation was no longer recognizable as His temple; an icon – the tabernacle and the temple – was needed to represent it.

### Announcement

✠ **Happy Birthday** to all those who celebrated their birthdays this past week. May the Lord Our God continue to bless you abundantly and the Holy Mother of God protect you at all times. Многая Лѣта!

✠ **Combined Divine Liturgy once a month.** Starting November 3<sup>rd</sup>, there will be a combined Divine Liturgy at 10:00 AM on the 1<sup>st</sup> Sunday of every month. UCWLC Meeting will follow the Liturgy in the church. The full Fall schedule is posted on the website.

постійного міста, а майбутнього шукаєм. Через нього принесім завжди Богові жертву хвали, тобто плід уст, які визнають його ім'я. Добродійства та взаємної допомоги не забувайте: такі бо жертви Богові приємні.

### Алилуя (глас 1):

*Стих:* Бог богів, Господь мовив, і призвав землю від сходу сонця до заходу (Пс 49,1).

*Стих:* Зберіть Йому преподобних Його, що заповідують завіт Його в жертвах (Пс 49,5).

### Євангеліє: (Ів 17: 1-13)

В той час Ісус, підвівши очі свої до неба, проказав: «Отче, прийшла година! Прослав свого Сина, щоб Син твій тебе прославив, згідно з владою, що її ти дав йому над усяким тілом: дарувати життя вічне тим, яких ти передав йому. А вічне життя у тому, щоб вони спізнали тебе, єдиного, істинного Бога, і тобою посланого – Ісуса Христа. Я тебе на землі прославив, виконавши те діло, яке ти дав мені до виконання. Тепер же прослав мене, Отче, у себе – славою тією, що її я мав у тебе перед тим, як постав світ! Я об'явив твоє ім'я людям, яких ти від світу передав мені. Вони були твої, ти ж передав мені їх, і зберегли вони слово твоє. Нині збагнули вони, що все, тобою дане мені – від тебе; слова бо, тобою мені дані, я їм дав, і сприйняли вони їх, і справді збагнули, що від тебе я вийшов, і увірували, що ти мене послав. Молю ж за них: не за світ молю, лише за тих, яких ти передав мені, бо вони – твої. І все моє – твоє, твоє ж – моє, і в них я прославився. Я вже більш не у світі, а вони у світі, і я до тебе йду. Отче Святий! Заради імени твого бережи їх, тих, що їх ти мені передав, щоб були одно, як ми! Бувши з ними у світі, я беріг їх у твоє ім'я; тих, яких ти передав мені, я їх стеріг, і ніхто з них не пропав, лише син загибелі, щоб збулося Писання. Тепер же іду до тебе, і кажу те, у світі буди, щоб вони радощів моїх мали у собі вщерть.

**Причасний:** Хваліте Господа з небес,\* хваліте Його на висотах.\* Радуйтеся, праведні, у Господі,\* правим належить похвала (Пс 32,1). Алилуя (х3).

## Icons in the Bible

Source: [Royal Doors](#)

FROM TIME TO TIME Eastern Christians are reproached for venerating icons because “icons are not in the Bible.” St John of Damascus, whose treatises on icons were instrumental in defeating iconoclasm, taught that the Church’s icons are “in the Bible” because they stand in the context of God’s own self-revelation to us through images. We make icons because God has made icons.

### The Perfect Icon of the Father

God the Father Himself is unknowable, beyond our understanding, according to the Torah. To represent Him in physical form would be idolatry. For the Jews even to speak

His name would be unseemly. There is, however, an icon of the Father. As St John of Damascus wrote in his Third Treatise on the Holy Icons, “The first natural and undeviating icon of the invisible God is the Son of the Father, showing the Father in Himself” (Treatise III, 18).

It is the Lord Jesus Himself who indicates this relationship to God in the following discussion with His disciples. Jesus said to Thomas, “I am the way, the truth, and the life. No one comes to the Father except through Me. If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.”

A confused Philip interjected, “Lord, show us the Father, and it is sufficient for us.’ Jesus said to him, ‘Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has

seen the Father; so how can you say, ‘Show us the Father’? Do you not believe that I am in the Father, and the Father in Me?’” ([John 14:6-10](#)). The Son is the perfect icon of God because the Father is fully present in Him. Jesus would repeat this teaching as His passion drew nearer, knowing that His death and resurrection would validate His claim: “He who sees Me sees Him who sent Me” ([John 12:45](#)). This conviction would become central to the Church’s belief, expressed so strongly in the prologue to St John’s Gospel, “No one has seen God at any time. The only begotten Son, the One who is in the bosom of the Father, He has made Him known” ([John 1:18](#)).



We find the same teaching in St Paul’s writings, expressed specifically in iconographic terms. Thus the Epistle to the Hebrews proclaims Christ to be “the brightness of His glory and the express image [eikon] of His person, upholding all things by the word of His power” ([Hebrews 1:3](#)). Here and in the Epistle to the Colossians Christ is described as Revealer of the Father, as His icon to the world. “He is the image [eikon] of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things exist. And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence” ([Colossians 1:15-18](#)).

As icon of the Father, Christ touches all things with His dynamic presence, creating and maintaining all things by His life.

### Man the Divine Icon

According to the Book of Genesis, mankind itself is an icon of God, who is Himself the “iconographer.” “Then God said, ‘Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.’ So God created man in His own image; in the image of God He created him; male and female He created them” ([Genesis 1:26-27](#)). In his ability to order creation (and in so many other ways as well) man images the Creator, who is Himself the image of the Father.

The Church Fathers saw a significant difference between the Son as the perfect icon of the Father and mankind as the scarred and broken image of the Creator. To explain man’s fallen condition many Fathers made a distinction between the two terms used in Genesis. They saw the image of God in man to be permanent if scarred but the likeness to have been lost. It would only be in the incarnation of Jesus that man would once more become both image and likeness of God.

