



# EXALTATION OF THE HOLY CROSS PARISH

UKRAINIAN CATHOLIC CHURCH



## Парафія Воздвиження Чесного Хреста

УКРАЇНСЬКА КАТОЛИЦЬКА ЦЕРКВА

Парафія Воздвиження Чесного Хреста PARISH BULLETIN № 48. SUNDAY, NOVEMBER 3, 2019 A.D. Парафія Воздвиження Чесного Хреста

21<sup>st</sup> 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

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In today's Gospel we read the parable of the sower who went out to sow seed, the Word of God. In it we notice how of the four groups of people who were granted the Word of Life by Christ the Sower, only one group actually received it. Through the parable Christ makes it clear that the failure of this seed is not the fault of sower or the seed itself but of the ground upon which it fell.

We need to be willing to cooperate with God in order to receive salvation. This means that we must abandon our self will and follow Christ in order to receive salvation.

First of all, so that the seed of God does not fall by the wayside and may not be downtrodden or devoured by the demons, we must have an 'honest and good heart'. We must not be hard. We must not make dishonest excuses for our failings, we must not do evil, we must be honest and good in our hearts.

Secondly, so that we do not fall into careless excitement, we must cultivate the seed of God, giving moisture to it, so that it puts out roots and develops, in other words, we must 'keep the word', by obeying the commandments.

Finally, so that the seed of God is not choked with the thorns and weeds of our passions, we must 'bring forth fruit with patience'. We cannot expect sudden and astonishing progress, with our many worldly cares. We have to be patient and persevere.

**Troparion (Tone 4):** When the disciples of the Lord learned from the angel\* the glorious news of the resurrection\* and cast off the ancestral condemnation,\* they proudly told the apostles:\* “Death has been plundered!\* Christ our God is risen,\* granting to the world great mercy.”

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

**Kontakion (Tone 4):** My Saviour and Deliverer from the grave\* as God raised out of bondage the children of the earth\* and shattered the gates of Hades;\* and as Master, He rose on the third day

*Now and for ever and ever. Amen.*

**Theotokion (Tone 4):** By your birth, O immaculate one,\* Joachim and Anna were freed from the reproach of childlessness,\* and Adam and Eve\* from the corruption of death.\* And your people, redeemed from the guilt of their sins,\* celebrate as they cry out to you:\* “The barren one gives birth to the Mother of God\* and nourisher of our life.”

**Prokeimenon (Tone 4):** How great are Your works, O Lord\* You have made all things in wisdom.

*Verse:* Bless the Lord, O my soul: O Lord my God, You are exceedingly great. (Psalm 103:24,1)

**A Reading from the letter of St. Paul to the Galatians (2:16-20):**

**Brothers and Sisters** we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified. But if, in our endeavor to be justified in Christ, we too were found to be sinners, is Christ then a servant of sin? Certainly not! For if I rebuild what I tore down, I prove myself to be a transgressor. For through the law I died to the law, so that I might live to God. I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

**Alleluia (Tone 4):**

*Verse:* Poise yourself and advance in triumph and reign in the cause of truth, and meekness, and justice.

*Verse:* You have loved justice and hated iniquity. (Psalm 44:5,8)

**Тропар (глас 4):** Світлу про воскресіння розповідь від ангела почувши\* і від прадідного засуду звільнившись,\* Господні учениці, радіючи, казали апостолам:\* Здолано смерть, воскрес Христос Бог,\* що дає світові велику милість.

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

**Кондак (глас 4):** Спас і мій визволитель,\* як Бог, із гробу воскресив землян від узів\* і розбив брами адові\* та воскрес на третій день, як Владика.

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

**Богородичний (глас 4):** Йоаким і Анна народженням Твоїм, Пречиста,\* з неслави бездітності,\* Адам же і Єва від тління смерти, визволилися.\* Звільнений від вини за гріхи, Твій народ святкує, взиваючи:\* Неплідна народжує Богородицю\* і кормительку Життя нашого.

**Прокімен (глас 4):** Які величні діла Твої, Господи! Все премудро сотворив Ти. (Пс. 46,7).

*Стих:* Всі народи, заплещіть руками, кликніть до Бога голосом радості. (Пс. 103,24).

**До Галатів послання Св. Апостола Павла читання: (Гл 2:16-20):**

*Браття і Сестри,* довідавшись, що людина оправдується не ділами закону, а через віру в Ісуса Христа, ми й увірували в Христа Ісуса, щоб оправдатися нам вірою в Христа, а не ділами закону; бо ніхто не оправдається ділами закону. Коли ж, шукаючи оправдання у Христі, виявилось, що й ми самі грішники, – то невже Христос – служитель гріха? Жадним робом! Бо коли я знову відбудовую те, що зруйнував був, то я себе самого оголошую переступником. Я бо через закон для закону вмер, щоб для Бога жити: я – розп'ятий з Христом. Живу вже не я, а живе Христос у мені. А що живу тепер у тілі, то живу вірою в Божого Сина, який полюбив мене й видав себе за мене.

**Алилуя (глас 3):**

*Стих:* Натягни лук і наступай, і пануй істини ради, лагідности і справедливости (Пс. 44,5).

*Стих:* Ти полюбив правду і зненавидів беззаконня (Пс. 44,8).

**Gospel: (Luke 8:5-15).**

“A sower went out to sow his seed. And as he sowed, some fell along the path and was trampled underfoot, and the birds of the air devoured it. And some fell on the rock, and as it grew up, it withered away, because it had no moisture. And some fell among thorns, and the thorns grew up with it and choked it. And some fell into good soil and grew and yielded hundredfold.” As he said these things, he called out, “He who has ears to hear, let him hear.” And when his disciples asked him what this parable meant, he said, “To you it has been given to know the secrets of the kingdom of God, but for others they are in parables, so that ‘seeing they may not see, and hearing they may not understand.’ Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe for a while, and in time of testing fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature. As for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bear fruit with patience.

**Communion Verse:** Praise the Lord from the heavens;\* praise Him in the highest.\*Alleluia! (3x)

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**Євангеліє: (Лк 8: 5-15)**

*Сказав Господь притчу оцю: “Вийшов сіяч сіяти своє зерно. І як він сіяв, одне впало край дороги й було потоптане, і птиці небесні його видзьобали. Друге упало на камінь і, зійшовши, висхло, бо вогкости не мало. Інше впало між тернину, і тернина, вигнавшись з ним вкупі, його заглушила. Врешті, інше впало на добру землю і, зійшовши, сторицею вродило.” Кажучи це, Ісус голосно мовив: “Хто має вуха слухати, нехай слухає.” Учні його спитали, що б вона могла значити, оця притча. Він сказав їм: “Вам дано знати тайни Божого Царства; іншим же в притчах, щоб вони, дивлячись, не бачили, і слухаючи, не розуміли. Ось що значить оця притча: зерно це слово Боже. Тії, що край дороги, це ті, що слухають, та потім приходиться диявол і вириває геть з їх серця слово, щоб вони не увірували та й не спаслися. Ті ж, що на камені, це ті, що, почувши, з радістю приймають слово, але не маючи коріння, вірують дочасу й під час спокуси відпадають. А те, що впало між тернину, це ті, що вислухавши, ідуть, та клопоти, багатства і життєві розкоші їх душать, і вони не дають плоду. Нарешті, те, що на землі добрій, це ті, що чувши слово серцем ширим, добрим, його держать і дають плід у терпінні.”*

**Причасний:** Хваліте Господа з небес,\* хваліте Його на висотах. Алілуя (х3).

## Announcement

✠ **NEW Sunday Collections:** Oct 27: \$440

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

✠ **NEW Parish Council** meeting will be held on **November 14<sup>th</sup>** at 19:30 at our Parish Hall.

✠ **NEW Vechornyts (Вечорниці).** Traditional Ukrainian dinner and entertainment to follow on November 9<sup>th</sup> at the Holy Eucharist Cathedral (501-4<sup>th</sup> Avenue New Westminster). Doors open at 6 pm. Program starts at 6.30 pm. For ticket and more information please call Maria Loutsik 604-916-6381 or Iryna Mazur 604-525-3410.

✠ **NEW Fr. Andrii's cell number 604-440-3860.** Please feel free to call me anytime.

✠ **NEW 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 the priest 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.

✠ **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 Літа!

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

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

✠ **Weekly liturgical schedule (8:30 am Tue-Fri).** 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.

## The New Martyrs of the Ukrainian Greco-Catholic Church

Pope John Paul II's solemn proclamation of the new martyrs and faithful servants of God of the Ukrainian Greek-Catholic Church as blessed is another divine manifestation to our people. During more than 1,000 years of salvation history on our land, Ukrainian Christians have rejoiced in various signs of God's presence. The Word has become incarnate among us has been changed into visible sacraments: the healing water of baptism, the oil of the Holy Spirit, the bread and wine of the Lord's paschal feast. They lead us to the divine life. "God is with us!"

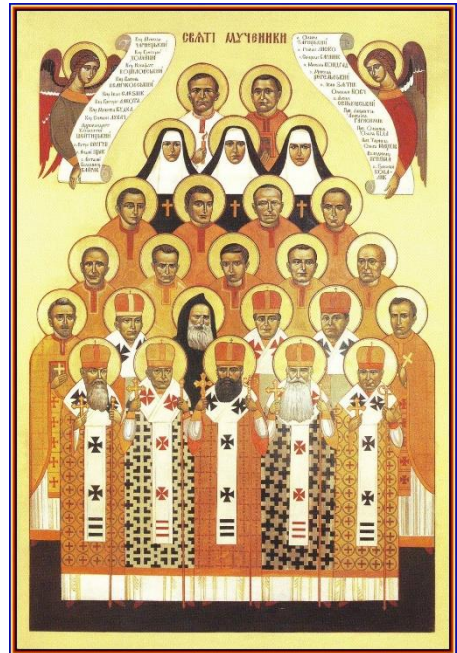
He has built His house here. Great Church councils throughout the ages and quiet little chapels speak to us. The warm and hospitable face of the Lord looks into our souls from

childhood. His image is embroidered on our decorative cloths at home. The feasts of the liturgical year sanctify our time, invite us to overcome our lack of faith and our doubts, and to feel that we live in the age of the Kingdom of God.

We receive this mercy of the Lord through the blessing of hierarchs and priests, on whose heads we can still feel the warm hands of the priests and martyrs Hryhorii, Theodore, Josaphat, Nykyta, Hryhorii, Mykola, Semeon, Ivan and Vasyl. We celebrate together with monks and nuns who still today remember the sanctifying righteousness of Sister Josaphata and the “aristocracy of spirit” of priest and martyr Klymentii. They remember these fathers and sisters of their communities – kind, welcoming and, at the same time, brave and constant in the faith. We rejoice with Neonila Lysko, who can still today tell us about the eyes of her good husband, full of troubles: Neonila who for such a short time was comforted by his close presence but his glory will last. Together with Father Emilian Kovch’s children, who are with us, we pass on his testament of love of neighbor and love of enemy.

From now on from our midst, for us and for the world, the universal Church raises them up as examples of holiness, as heavenly friends of the Lord, humble figures of mortal human beings. Yesterday they lived among us or among our parents in our cities and villages, bravely fought with the greatest tyrants of human history, against wrongs and injustices done to their brothers and sisters. They also struggled with their own imperfections and with the simple worries of daily life. Their presence here was and now is, incredibly, still felt.

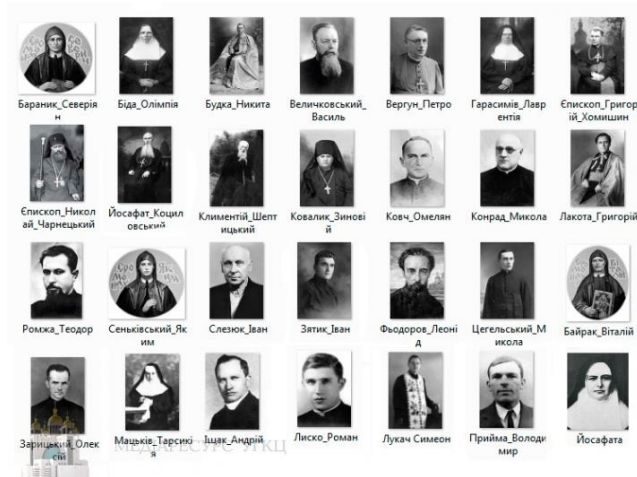
They walked our streets and rode on our roads, sat on our episcopal thrones and in our confessionals. They gave lectures at solemn conferences and reports from their professorial chairs, and studied in our Theological Academy and seminaries. They probably did not think that the terrible trial of martyrdom and its everlasting crown was waiting for them. They wore priestly vestments and the habits of our religious communities and heard stirring words from their spiritual directors about self-giving and self-dedication, which



we often hear but receive as something everyday, as an abstraction, something unreal and far away in time and space.

Now their figures are strangely close, visible. Through them holiness itself is closer. They bring heaven closer to us – sometimes so unattainable – heaven, where they have gloriously found their place at the hand of the Almighty Father and Our Creator. And the land on which they walked only yesterday has itself become holier, receiving their hot blood and tortured. Walking on this same earth we feel the grandeur of this holiness and the depth of this drama which they lived through and to which the Lord can call you and me.

Finally, we were all called long ago-called to love our neighbour, forgive our enemies, feed the hungry, tend to the wounded, comfort the weary, give hope to the hopeless and die to self in order to live for others.



Today on our earth and in our Ukraine there is no lack of opportunities to dedicate yourself to God.

Through these blessed and martyrs, whom we are honouring today, the Lord has shown us that for us mere mortals, who are neighbours, fellow workers or students, relatives and family members or just friends, for us such accomplishments are possible. God reveals Himself

always and everywhere: in the quiet of a monastic cell and in an inspiring sermon in church, among the Siberian snows and in the burning oven of Majdanek, in the joy of motherhood and in the cries of an orphaned child ...

Will we be able here and now, and then tomorrow and elsewhere, to respond to this appearance of our Lord? Are we ready to give witness to Christ in everyday life or, God forbid, in the face of mortal danger? We hope in the Lord that this is so. And our first step in this direction is our joyful celebration of these abundant blessings which have come to us through the solemn glorification of the new martyrs and faithful servants of God. Let us be glad with them and with certainty follow in their footsteps!

Metropolitan Borys Gudziak, ( Written in 2001).



# FUNDRAISER FOR HOLY CROSS PARISH



# EXPRESS

## LITURGICAL SCHEDULE, 5-10 November, 2019 A.D.

TUE-FRI, NOV 5-8	DIVINE LITURGY (Holy Eucharist Cathedral in New Westminster)	08:30 AM
SATURDAY, NOV 9	DIVINE LITURGY (Holy Eucharist Cathedral in New Westminster)	08:00 AM
	VESPERS (Holy Eucharist Cathedral in New Westminster)	06:00 PM
SUNDAY, NOV 10	<b>DIVINE LITURGY (ENG)</b>	<b>09:00 AM</b>
	<b>DIVINE LITURGY (UKR)</b>	<b>11:00 AM</b>

## SUNDAY DIVINE LITURGY SCHEDULE FOR November

**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)**

**SUNDAY, Nov 24: 09:00am – DIVINE LITURGY (ENG)**

**11:00am – DIVINE LITURGY (UKR)**

**SUNDAY, Dec 1: 10:00am – DIVINE LITURGY (ENG & UKR)**

**SUNDAY, Dec 8: 09:00am – DIVINE LITURGY (ENG)**

**11:00am – DIVINE LITURGY (UKR)**



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