



EXALTATION OF THE HOLY CROSS PARISH

UKRAINIAN CATHOLIC CHURCH

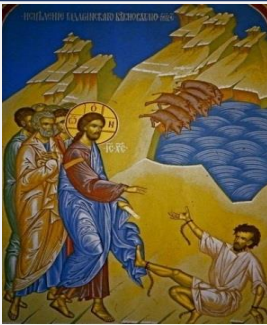


Парафія Воздвиження Чесного Хреста

УКРАЇНСЬКА КАТОЛИЦЬКА ЦЕРКВА

Парафія PARISH BULLETIN № 50. SUNDAY, NOVEMBER 17, 2019 A.D. Парафія

23rd 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

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We make many decisions every day. Almost every single decision either brings us closer to Christ or farther away from Him. Christ and our union with Him must be the target. Are we directed towards Him? Are we moving towards Him? If our decisions turn us away from Him or move us farther away from Him, they are sin. So, in some sense, many situations that we find ourselves in can be defined as temptations--environments that entice us to sin.

The sad fact of living in this fallen world is that it's easier to sin than it is to not sin. So, our life can become like a snowball rolling down a hill. It gathers more mass, it rolls faster as it goes and it becomes more difficult to stop. And in our extremely busy lives, we begin to lose sight of how the devil and the demons are working against us. We forget how we got in the predicament we find ourselves in. We struggle to make the first step to stop the downhill avalanche our life has become.

What's the solution? What's the remedy? Name the demons! Admit the sin that has us trapped. Admitting a problem is a first step towards resolving it. Confession is the Christian way to name the demons. Confessing to God our sins is naming the demons. Confessing our passions, our weaknesses, and our sinful inclinations is naming the demons. It is our responsibility to cast them out with God's grace but we must do the first step.

Troparion (Tone 6): Angelic powers were upon Your tomb* and the guards became like dead men;* Mary stood before Your tomb* seeking Your most pure body.* You captured Hades without being overcome by it.* You met the Virgin and granted life.* O Lord, risen from the dead,* glory be to You.

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

Kontakion (Tone 6): With His life-giving hand* Christ our God, the Giver of life,* raised all the dead from the murky abyss* and bestowed resurrection upon humanity.* He is for all the Saviour,* the resurrection and the life, and the God of 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 6): Save Your people, O Lord,* and bless Your inheritance.

Verse: Unto You I will cry, O Lord, my God, lest You turn from me in silence.

A Reading from the letter of St. Paul to the Ephesians (2:4-10):

Brothers and Sisters God, who is rich in mercy, out of the great love with which he loved us even when we were dead through our trespasses, made us alive together with Christ— by grace you have been saved— and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the ages to come he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith, and this is not your own doing; it is the gift of God— not the result of works, so that no one may boast. For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.

Alleluia (Tone 6):

Verse: He who lives in the aid of the Most High, shall dwell under the protection of the God of heaven.

Verse: He says to the Lord: You are my protector and my refuge, my God, in Whom I hope. (Psalm 88:2,3)

Gospel: (Luke 8:-26-39).

Then they sailed to the country of the Gerasenes, which is opposite Galilee. When Jesus had stepped out on land, there met him a man from the city who had demons. For a long time he had worn no clothes, and he had not lived in a house but among the tombs. When he saw Jesus, he cried out and fell down before him and said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God?"

Тропар (глас 6): Ангельські сили на гробі твоїм* і ті, що стерегли, змертвіли* і стояла Марія у гробі,* шукаючи пречистого тіла твого.* Полонив Ти ада, та не спокусився ним,* зустрів еси Діву, даруючи життя.* Воскреслий з мертвих Господи, слава Тобі.

Слава Отцю, і Сину, і Святому Духові.

Кондак (глас 6): Животворною рукою Життєдавець, Христос Бог,* воскресив з темних безодень всіх померлих* і подав воскресіння людському родові:* Він бо усіх Спаситель,* воскресіння, життя і Бог усіх.

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

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

Прокімен (глас 6): Спаси, Господи, * людей Твоїх * і благослови спадкоємство Твоє.

Стих: До Тебе, Господи, взиватиму; Боже мій, не відвертайсь мовчки від мене (Пс 27,1).

До Ефесян послання Св. Апостола Павла читання: (Гл 6:11-18):

Браття і Сестри, Бог, багатий милосердям, з-за великої своєї любови, якою полюбив нас, мертвих нашими гріхами, оживив нас разом із Христом – благодаттю ви спасені! – І разом з ним воскресив нас, і разом посадовив на небі у Христі Ісусі; щоб у наступних віках він міг показати надзвичайне багатство своєї благодаті у своїй доброті до нас у Христі Ісусі. Бо ви спасені благодаттю через віру. І це не від нас: воно дар Божий. Воно не від діл, щоб ніхто не міг хвалитися. Бо ми його створіння, створені у Христі Ісусі для добрих діл, які Бог уже наперед був приготував, щоб ми їх чинили.

Алилуя (глас 6):

Стих: Хто живе під охороною Всевишнього, під покровом Бога небесного оселиться (Пс 90,1).

Стих: Скаже він Господеві: Ти заступник мій і пристановище моє, Бог мій, на котрого я надіюся (Пс 90,2).

Євангеліє: (Лк 8: 26-39)

У той час прийшов Ісус у край Геразинський, що проти Галилеї. Як Ісус вийшов на берег, трапився йому назустріч один чоловік з міста, що мав бісів. Він з давнього часу вже не носив одежі й мешкав не в хаті, а по гробах.

I beg you, do not torment me.” For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him. He was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the desert.) Jesus then asked him, “What is your name?” And he said, “Legion,” for many demons had entered him. And they begged him not to command them to depart into the abyss. Now a large herd of pigs was feeding there on the hillside, and they begged him to let them enter these. So he gave them permission. Then the demons came out of the man and entered the pigs, and the herd rushed down the steep bank into the lake and drowned. When the herdsmen saw what had happened, they fled and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind, and they were afraid. And those who had seen it told them how the demon-possessed man had been healed. Then all the people of the surrounding country of the Gerasenes asked him to depart from them, for they were seized with great fear. So he got into the boat and returned. The man from whom the demons had gone begged that he might be with him, but Jesus sent him away, saying, “Return to your home, and declare how much God has done for you.” And he went away, proclaiming throughout the whole city how much Jesus had done for him.

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

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Побачивши Ісуса, закричав, припав йому до ніг і сказав голосом сильним: “Що мені й тобі, Ісусе, сину Бога Всевишнього? Благаю тебе, не муч мене!” Бо він велів нечистому духові вийти з чоловіка. Дух той часто хапав чоловіка, і його тоді в’язали кайданами та ланцюгами й стерегли, та він трощив окови, і демон гонив його по пустинях. Ісус же спитав його: “Як тобі на ім’я?” “Легіон!” – відповів той, багато бо бісів увійшло в нього. І вони благали його, щоб він не велів їм іти в безодню. А було там велике стадо свиней, що паслося на горі. І демони просили його, щоб він дозволив їм увійти в них. І він дозволив їм. Вийшли ті демони з чоловіка, увійшли в свиней, і кинулося стадо з кручі в озеро та й потонуло. Побачивши, що сталося, пастухи кинулись урозтіч і розповіли про це в місті та по селах. І вийшли люди подивитися, що сталось. Вони прибули до Ісуса й знайшли, що чоловік, з якого вийшли біси, сидів при ногах Ісуса, зодягнений та при умі – і злякались. Наочні свідки їм розповіли, як вилікувався біснуватий. Тоді все населення Геразинської округи почало його просити, щоб відійшов від них, бо великий страх огорнув їх. І він увійшов до човна й повернувся. А чоловік, з якого вийшли біси, просив Ісуса, щоб бути з ним, але він відпустив його, кажучи: “Вернися додому й розкажи все те, що Бог зробив тобі.” Пішов той, сповіщаючи по всьому місті, що Ісус зробив йому.

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

Announcement

✠ **NEW Happy Birthday** to Dmytro Garapiak, Olga Kosarewicz, Edyta Dudek and Jerry Sweryda and 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!

✠ **NEW** Ukrainian Canadian Congress - BC Provincial Council invites Vancouver community to take part in the annual Holodomor Memorial event. Holodomor Commemoration Day will be held on Sunday, **November 24th**, at 12:00 PM at Holy Eucharist Cathedral.

✠ **NEW St Nicholas Day** at our parish will be held December 15th after the 11:00 am Divine Liturgy with potluck at our parish hall. Including a visit of St Nicholas.

✠ **NEW Parish Council** meeting will be held on **December 12nd** at 19:30 at our Parish Hall. If you have any ideas, questions, requirements about our pastoral life or activities at our parish please let Fr. Andrii know about it.

✠ **NEW Sunday Collections:** Nov 10: \$455

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

✠ **NEW UCWLC Meeting** on **December 1st** after the combined 10am Divine Liturgy. Fr. Joe Ostapovych will be celebrating this Liturgy on that day.

✠ **Our Parish Christmas Bazar** will be held on **November 30th**. More volunteers are need for preparing Bazar.

✠ **Security system** was changed last week and there is a new code! Please remember the old code is no longer working.

✠ **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.

✠ **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.



5 Ways to Redeem the Time during the Nativity Fast

By Nicole M. Roccas

The Nativity Fast starts tomorrow (New Calendar)! I can almost smell the pine trees... and lentils. Speaking of beans, in our tradition, we are given a multitude of time-honored practices that invite us into the liturgical and sacramental significance of Christ's entrance into this world—fasting rubrics, for example, or added emphasis on repentance, prayer, and almsgiving. It's tempting to see these “rules” of a fasting season as the endgame, but really they are just the beginning. Bearing that in mind, here are 5 ideas for how we can redeem the time this Nativity Fast.



1. Kick things off with a time inventory.

Speaking of redeeming the time, I have found it beneficial to begin longer fasting periods with a 2-3 day time inventory (more than that and it gets a little onerous). The basics of this quasi-spiritual discipline are simple: keep track of how you spend your time so that you can a) become more vigilant about the ways you use your time in this life; and b) carve out more time for things that are important to you, like prayer or relationships. It's a good thing to do for a few days at a time or even an entire fasting season to cultivate a more disciplined and

wakeful attitude toward time. In the past, I've used an app on my smartphone, but the added screentime this required got too complicated and stressful. Back to basics! I now print off and fill out a pdf spreadsheet that's broken up into half-hour increments and that fits one week on a single sheet of paper.

2. Incorporate more Scripture reading into your day Between the fasting and liturgies and rules of prayer, it's tempting in the Orthodox world to take Bible reading for granted. But even if you attend church frequently and hear the Gospel readings, you'll only ever hear a limited portion of the totality of the scriptures. The Nativity season is a great time to start incorporating more Scripture into your daily routine. There are many reading plans out there, but lately I've benefited from listening to Fr. Alexis Kouri's podcast Daily Orthodox Scriptures. This show first launched last March, and since then Fr. Alexis has been on a year-long journey through the Bible, reading the Orthodox Study Bible version. Daily episodes are posted in the middle of the night so they're ready to listen to even if you get up early, and each one ranges from 15-30 minutes long, with readings from both the Old and New Testaments and brief contextual notes or exhortations from Fr. Alexis. I've done year-long Bible reading plans before but this is the first time I've done so through audio—there really is something special about hearing the Word of God rather than just reading it silently. It's quickly become one of my favorite parts of my morning routine.

3. Pray for your enemies. Redeeming the time isn't all roses—there's hard work to be done. While we are always called to love our enemies and pray for those who persecute us (Mt 5:44), the Nativity Fast is a fitting time to adopt this practice more intentionally, especially if we've neglected it. The weeks leading up to Christmas are a time when we naturally begin looking back over the last year and taking stock. In doing so, it's easy to become consumed with perceived transgressions we've endured from others. If you're like me, the "enemies" that come to mind typically aren't enemies at all, but people who somehow haven't lived up to my own preconceived expectations and ideals—ideals I myself don't even measure up to. Instead of drawing up a calendar of resentment in our minds, we can challenge ourselves to transform this season into one of—not just forgiveness—but love and goodwill towards those who know not what they do (yes, even that colleague at work who STILL hasn't cleaned out the microwave after heating up three weeks ago).

4. Attend to the Light. From the lamp-lighting hymn of vespers to the morning prayers of matins that speak of rising early and anticipating the dawn, so many of the prayers in the daily office center on the waxing and waning of light throughout the day—a prefiguration to the coming light of Christ. It's a difficult part of our tradition to fully grasp in our light-saturated world of electricity and blue-lit smartphone screens that most of us are apparently staring at far too late in the night. Yet it's perhaps this time of year more than any other we can begin to appreciate the importance of the light God has given us and start to carve out meaningful ways of interacting with and giving thanks for light.

5. Bear another person's struggles I think it's easy to make a fasting season about ourselves—what we're giving up, habits we are trying to cultivate, our own sense of purpose or lack thereof. Giving alms and helping our neighbor is an element of fasting seasons that easily falls by the wayside. In addition to giving actual alms in the form of financially helping someone else, one way we can show love for our neighbor this Nativity is to intentionally learn more about a category of suffering others are going through that we have little or no experience with. Maybe it's addiction, unemployment, depression, disability... There are several passages in the New Testament that invoke our calling to bear one another's weaknesses with love in the body of Christ, yet so often we are satisfied to be ignorant about what suffering actually entails for others. Let's venture out of our comfort zone and learn about a category of suffering people in our lives or community are facing. It's a small step toward making our parishes places where people can bring their struggles, no matter how messy, and experience healing. If this is scary for you, start with podcasts and books—listening to the podcast Last Day, for example, has helped me better understand the human tragedy behind the opioid epidemic and be less afraid to listen to people I encounter in my everyday life who struggle with addiction. Nativity is about more than simply staying in the lines of rubrics that have been handed down to us, it's about leaning into them to transform our lives and the way we fill each moment. It's about asking ourselves not so much what more we can render to the Lord, but how we can respond more fully to all that He has rendered unto us in sending His Son into this world.

FUNDRAISER FOR HOLY CROSS PARISH



EXPRESS

LITURGICAL SCHEDULE, 12-17 November, 2019 A.D.

TUE-FRI, NOV 19-22	DIVINE LITURGY (Holy Eucharist Cathedral in New Westminster)	08:30 AM
THURSDAY, NOV 21	DIVINE LITURGY ENTRANCE INTO THE TEMPLE OF THE MOTHER OF GOD (Holy Eucharist Cathedral in New Westminster)	08:30 AM 07:00 PM
SATURDAY, NOV 23	DIVINE LITURGY (Holy Eucharist Cathedral in New Westminster)	08:00 AM
	VESPERS (Holy Eucharist Cathedral in New Westminster)	06:00 PM
SUNDAY, NOV 24	DIVINE LITURGY (ENG)	09:00 AM
	DIVINE LITURGY (UKR)	11:00 AM

SUNDAY DIVINE LITURGY SCHEDULE FOR November&December

- SUNDAY, Nov 24:** 09:00am – DIVINE LITURGY (ENG)
11:00am – DIVINE LITURGY (UKR)
- SUNDAY, Dec 1:** 10:00am – DIVINE LITURGY (ENG & UKR), Fr. Joe Ostapovych
- SUNDAY, Dec 8:** 09:00am – DIVINE LITURGY (ENG)
11:00am – DIVINE LITURGY (UKR)
- SUNDAY, Dec 15:** 09:00am – DIVINE LITURGY (ENG)
11:00am – DIVINE LITURGY (UKR), St. Nicolas Day



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