

FUNDRAISER FOR HOLY CROSS PARISH



EXPRESS

LITURGICAL SCHEDULE, 28 January – 2 February, 2020 A.D.

TUE-FRI, JAN 28-31	DIVINE LITURGY (Holy Eucharist Cathedral in New Westminster)	08:30 AM
SATURDAY, FEB 1	DIVINE LITURGY (Holy Eucharist Cathedral in New Westminster)	08:00 AM
	VESPERS (Holy Eucharist Cathedral in New Westminster)	06:00 PM
SUNDAY, FEB 2	DIVINE LITURGY (ENG)	09:00 AM
	DIVINE LITURGY (UKR)	11:00 AM

SUNDAY DIVINE LITURGY SCHEDULE FOR January & February 2020

- SUNDAY, Feb 2:** 09:00am – DIVINE LITURGY (ENG), Fr. Joe Ostapovych
11:00am – DIVINE LITURGY (UKR), Fr. Joe Ostapovych
11:30am – Annual General Meeting
- SUNDAY, Feb 9:** 10:00am – DIVINE LITURGY (ENG&UKR)
11:30am – Annual General Meeting
- SUNDAY, Feb 16:** 09:00am – DIVINE LITURGY (ENG)
11:00am – DIVINE LITURGY (UKR)
- SUNDAY, Feb 23:** 09:00am – DIVINE LITURGY (ENG)
11:00am – DIVINE LITURGY (UKR)



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EXALTATION OF THE HOLY CROSS PARISH

UKRAINIAN CATHOLIC CHURCH

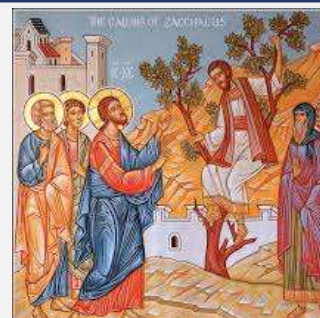


Парафія Воздвиження Чесного Хреста

УКРАЇНСЬКА КАТОЛИЦЬКА ЦЕРКВА

PARISH BULLETIN № 4. SUNDAY OF ZACCHAEUS, JANUARY 26, 2019 A.D.

Sunday of Zacchaeus



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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WEB: www.crossparish.ca

I still remember when our oldest daughter was little and I was teaching her to play “hide and go seek.” I’d make a big deal about counting nice and loud and she would hide around the corner, still essentially in plain sight, and wait for me to finish. Then I’d start slowly “looking for her” until I got close enough to where she was, at which point she would jump out and scream “I found you!” and start rolling around on the ground laughing. At first, I didn’t think she understood the game until I thought about it and realized that she actually understood the game much better than I did! What makes the game fun is not the seeking or even the finding. What makes the game fun is being found, looking forward to the anticipation of being caught. That’s why we have so much fun with the “you’re getting warmer” hints that we give to the seeker. Imagine how sad it would be if you actually won and no one found you!

Our Gospel story today also features a game of “hide and seek.” Zacchaeus, small in stature, thinks that he is seeking the Lord and so he climbs a tree to get a good view because of the crowd. Christ himself stops and addresses Zacchaeus and invites himself over to this sinful tax collector’s house. Zacchaeus wasn’t it, it was actually Christ who was seeking him as He testifies at the end of the dinner- He had “come to seek and save the lost.”

As we prepare for Great and Holy Lent with this first preparatory Sunday, we might be tempted to get weighed down by all the practices which we think that we will take on while we are searching for God. But we’d be wrong. God is seeking us. He’s it, and He is hoping that we will let ourselves be caught. Zacchaeus’ excitement and effort paid off in that it allowed Christ to catch and save him. As we begin our journey towards the Great Fast, let us emulate his desire and be open to being found by our Good Shepherd, the one who loves us!

Troparion (Tone 8): You came down from on high, O Merciful One,* and accepted three days of burial* to free us from our sufferings.* O Lord, our life and our resurrection,* glory be to You.

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

Kontakion (Tone 8): When You rose from the tomb,* You also raised the dead and resurrected Adam.* Eve exults in Your resurrection,* and the ends of the world celebrate Your rising from the dead,* O most merciful One.

Now and for ever and ever. Amen.

Theotokion (Tone 8): To you, O Mother of God,* the invincible leader,* we, your servants, ascribe these victory hymns* in thanksgiving for our deliverance from evil.* With your invincible power free us from all dangers* that we may cry out to you:* “Hail, O bride, and pure Virgin!”

Prokeimenon (Tone 8): Pray and give thanks to the Lord our God.

Verse: In Judea God is known; His name is great in Israel

A Reading from the letter of St. Paul to Timothy (4:9-15):

Timothy, my son, this *is* a faithful saying and worthy of all acceptance. For to this *end* we both labor and suffer reproach, because we trust in the living God, who is *the* Savior of all men, especially of those who believe. These things command and teach. Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. Till I come, give attention to reading, to exhortation, to doctrine. Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. Meditate on these things; give yourself entirely to them, that your progress may be evident to all.

Alleluia (Tone 8):

Verse: Come, let us rejoice in the Lord; let us acclaim God our Saviour.

Verse: Let us come before His countenance with praise and acclaim Him with psalms.

Gospel: (Luke 19:-1-10)

At that time, *Jesus* entered and passed through Jericho. Now behold, *there was* a man named Zacchaeus who was a chief tax collector, and he was rich. And he sought to see who *Jesus* was, but could not because of the crowd, for he was of short stature. So he ran ahead and climbed up into a sycamore tree to see Him,

The answer lies deep in Christianity, in the first centuries of the Church’s existence. As the early Church grew it formed around five centres – Jerusalem, Antioch, Alexandria, Byzantium, and Rome. Each of these centres developed its Kyivunique style of worship. The Byzantine Rite developed in and around the ancient city of Byzantium, later changed to Constantinople in honour of Roman emperor Constantine I, and still later to Istanbul under Islamic rule.

Today, those ancient forms of devotion remain with us and are known as the Eastern Rites (Roman being the only Western Rite); each of which bears the name of its place of origin. The Eastern Rites are shared by both Catholic and Orthodox Christians. Although each Eastern Rite shares the basic fundamentals of Christian faith, each has its own system of liturgies and rituals, theological heritage, ceremony, church architecture and art. In the year 987, Prince Volodymyr of Kievan-Rus’ decided it was time to have a state religion. In order to choose the appropriate, he sent out emissaries to report on the various options. “When we journeyed among the Bulgarians, we beheld how they worship in their temple, called a mosque, while they stand ungirt. The Bulgarian bows, sits down, looks hither and thither like one possessed, and there is no happiness among them, but instead only sorrow and a dreadful stench. Their religion is not good. Then we went among the Germans, and saw them performing many ceremonies in their temples, but we beheld no glory there. Then we went on to Greece, and the Greeks led us to the edifices where they worship their God, and we knew not whether we were in heaven or on earth. For on earth, there is no such splendour or such beauty, and we are at a loss of how to describe it. We know only that God dwells there among men, and their service is fairer than the ceremonies of other nations. For we cannot forget that beauty. Every man, after tasting something sweet, is afterwards unwilling to accept that which is bitter, and therefore we cannot dwell longer here.” Then the boyars spoke and said: “If the Greek faith were evil, it would not have been adopted by your grandmother Olga, who was wiser than all other men.” That Greek faith was, in fact, Byzantine. Today, we recall that Greek influence in our official name – the Ukrainian Greek Catholic Church.

Central to Byzantine spirituality is the Divine Liturgy of Saint John Chrysostom (349 – 407) Archbishop of Constantinople to whom the anaphora is attributed. He is famous for eloquence in public speaking and his denunciation of abuse of authority in the Church. After his death, he was named Chrysostom, which comes from the Greek Χρυσόστομος, “golden-mouthed.” He is honoured on January 30 along with Saints Basil the Great and Gregory the Theologian – the Three Holy Hierarchs.

The Divine Liturgy reflects the work of the Cappadocian Fathers to both combat heresy and to define Trinitarian theology for the Christian Church. It probably originated around Antioch where St. John was a deacon and later a priest. However, it was refined and beautified under St. John’s guidance as Archbishop of Constantinople (398–404). From its use at the Church of Holy Wisdom, Hagia Sophia, it spread overtime throughout the Byzantine Empire. Today, we celebrate it substantially unchanged in 1600 years.

Royal Doors English Language Resource for Ukrainian Greek Catholic

Цього разу матеріали для екуменічної молитви підготували християнські Церкви Мальти, які щороку на початку лютого згадують день, коли до їхнього острова прибув гнаний вітром і бурею корабель із римськими в'язнями, серед яких був і святий апостол Павло. Апостол народів так описує ці події: “Тоді місцеві жителі острова Меліта виявили до нас велике милосердя, бо запалили вогонь, ішов бо дощ і був холод, і прийняли усіх” (Ді. 28, 2).

Без сумніву, ті, хто “виявив велике милосердя” Павлові та його товаришам, ще не знали Ісуса Христа, але завдяки їхній гостинності та відкритості до ближнього, вдалося об'єднати всіх, “щоб спасіння Боже прийшло до всіх народів” (Ді. 28, 28).

У події корабельної аварії, яка представляє драму людства перед обличчям загрозливої сили природних стихій, підкреслюється момент, як під час шторму й катастрофи різні між собою люди, з відмінними поглядами, живі й здорові дістаються до берега разом, огорнуті Божою любов'ю й провидінням.

У цьому контексті вказується на очевидну аналогію із сучасністю, коли чимало людей долають такі самі перешкоди в такому самому морі життя, адже місця, описані у Святому Письмі, пов'язані з мігрантами сьогодення. Їхні життя наражаються не лише на природні сили, а й на байдужість з боку політичних, економічних і людських сил.

Сьогодні багато людей здійснюють однаково небезпечні подорожі сушею та морем, тікаючи від стихійних лих, війни та бідності. Таким чином, розповідь з Діянь апостолів акцентує на тому, що гостинність – необхідна чеснота в шуканні єдності між християнами.

Our Byzantine Heritage

As Ukrainian Catholics, we, along with others, are the inheritors of a rich Byzantine Christian tradition. It provides a spirituality abundant in prayers, icons, hymns, and liturgies intended to draw us ever closer to God. It has been our birth-right for over 1000 years since St. Volodymyr arranged the baptism of the Ukrainian people. Even then it was centuries old.

However, “Why Byzantine?” you may well ask.



ТИЖДЕНЬ МОЛИТОВ ЗА ЄДНІСТЬ ХРИСТІЯН

Тропар (глас 8): Уст твоїх благодать засяявши, як світлість вогню,* вселенную просвітила,* не срібролюбія скарби світові придбала,* висоту смиренномудрія нам показала,* але, твоїми словами навчаючи, отче Іване Золотоустий,* моли Слово, Христа Бога, щоб спаслися душі наші.

Слава Отцю, і Сину, і Святому Духові.

Кондак (глас 8): Коли Ти воскрес із гробу,* то й померлих підняв,* і Адама воскресив;* радіє Єва воскресінням Твоїм* і кінці світу прославляють* Твоє з мертвих воскресіння,* Багатомилостивий.

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

Богородичний (глас 8): Тобі, вибраній Владарці,* подячні пісні перемоги співаємо* ми, вратовані від лиха,* слуги Твої, Богородице.* Ти, що маєш силу нездоланну,* захорони нас від усяких бід, щоб звати нам:* Радуйся, Невісто, Діво чистая!

Прокімен (глас 8): Помоліться і хвалу віддайте* Господеві, Богу нашому.

Стих: Відомий Бог у Юдеї, в Ізраїлі велике ім'я Його.

До Тимотея послання Св. Апостола Павла читання: (Тм 4:9-15):

Сину Тимотею, вірне це слово й повного довір'я гідне. На це бо й трудимось та боремось, тому що ми поклали нашу надію на живого Бога, який є Спасителем усіх людей, особливо ж вірних. Це наказуй і навчай. Ніхто твоїм молодим віком хай не гордує, але будь зразком для вірних у слові, поведінці, любові, вірі й чистоті. Заки я прийду, віддавайся читанню, умовлянню та навчанню. Не занедбуй у собі дару, що був даний тобі через пророцтво з накладанням рук збору пресвітерів. Про це міркуй, будь увесь у цьому, щоб поступ твій усім був очевидний.

Алилуя (глас 8):

Стих: Прийдімо з похвалами пере обличчя Його, і псалмами воскликнім.

Стих: Хваліте Господа з небес, хваліте Його на висотах.

Євангеліє: (Лк 19: 1-10)

У той час, увійшовши в Єрихон, Ісус проходив через (місто). А був там чоловік, Закхей на ім'я; він був головою над митарями й був багатий. Він

for He was going to pass that way. And when Jesus came to the place, He looked up and saw him, and said to him, "Zacchaeus, make haste and come down, for today I must stay at your house." So he made haste and came down, and received Him joyfully. But when they saw it, they all complained, saying, "He has gone to be a guest with a man who is a sinner." Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold." And Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham; for the Son of Man has come to seek and to save that which was lost."

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

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бажав бачити Ісуса, хто він такий, але не міг із-за народу, бо був малого зросту. Побіг він наперед, виліз на сикомор, щоб подивитися на нього, бо Ісус мав проходити туди. Прийшовши на те місце, Ісус глянув угору і сказав до нього: "Закхею, притямом злізай, бо я сьогодні маю бути в твоєму домі." І зліз той швидко і прийняв його радо. Всі, бачивши те, заходилися нарікати та й казали: "До чоловіка грішника зайшов у гостину." А Закхей устав і до Господа промовив: "Господи, ось половину майна свого даю вбогим, а коли чимсь когось і покривдив, поверну вчетверо." Ісус сказав до нього: "Сьогодні на цей дім зійшло спасіння, бо й він син Авраама. Син бо Чоловічий прийшов шукати і спасти те, що загинуло."

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

Announcements

✠ **NEW Happy Birthday** to Antony Dmyterko, Stella Syrnyk, Angelika Golembiyevska and all those who celebrated their birthdays or anniversaries 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 Sunday Collections, Donations and Christmas Candle:**

Jan 19: \$395

Donations for our parish: \$50, \$50

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

✠ **NEW FAREWELL RECEPTION FOR BISHOP KEN:** Holy Eucharist Cathedral parish would like to invite you on February 29, 2020 to a farewell reception for Bishop Ken that will begin with Divine Liturgy at 11:00AM with reception to follow. Let us take this opportunity to celebrate Bishop Ken's new appointment as Bishop of the Holy Family of London Eparchy and most importantly his 12 years of dedicated service, enthusiastic leadership and prayerful ministry in the Eparchy of New Westminster.



✠ **NEW Annual General Meeting (AGM) 2020.** AGM will take place on February 9, 2020 after Divine Liturgy at 10:00AM. As usual at the meeting we will elect new parish council members and we will discuss the tasks for this year. For your suggestions of candidates, please contact Mr. Bruce Hitchen.

✠ **NEW Parish Council** meeting will be held on February 20th at 7:00 PM at our Parish Hall.

✠ **Blessing Homes.** If you would like Fr. Andrii to visit your family & bless your home with Jordan water please contact him at pastor@crossparish.ca

✠ **Pastoral Care to the sick, elderly and dying.** If you or anyone in your family would like to receive communion, anointing of the sick or a pastoral visit, please give us a call. If you want an emergency visit in the hospital or Hospice, ask the nursing station to contact the Catholic pastor on call.

26 січня Екуменічна молитва

Блаженніший Святослав запрошує до спільної молитви за єдність християн

Цього дня молитимуться: Блаженніший Святослав, Глава УГКЦ, єпископи католицької, православної та протестантських Церков, які спільно з християнами всього світу солідаризуються у своєму бажанні єдності.

Головною темою роздумів і гаслом цього річного Екуменічного тижня будуть слова з Діянь апостолів: "Будьмо милосердні" (Ді. 28, 2), – роздумувати над якими буде владика Олександр (Драбинко), митрополит Переяславський і Вишневський, керуючий Переяславсько-Вишневською єпархією Православної Церкви України.