

FUNDRAISER FOR HOLY CROSS PARISH



EXPRESS

LITURGICAL SCHEDULE, 4 – 9 February, 2020 A.D.

TUE-FRI, FEB 4-7	DIVINE LITURGY (Holy Eucharist Cathedral in New Westminster)	08:30 AM
SATURDAY, FEB 8	DIVINE LITURGY (Holy Eucharist Cathedral in New Westminster)	08:00 AM
	VESPERS (Holy Eucharist Cathedral in New Westminster)	06:00 PM
SUNDAY, FEB 9	DIVINE LITURGY (ENG&UKR)	10:00 AM

SUNDAY DIVINE LITURGY SCHEDULE FOR January & February 2020

- 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)
- SUNDAY, Mar 1:** 10:00am – DIVINE LITURGY (ENG&UKR)
11:30am – UCWLC Meeting



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EXALTATION OF THE HOLY CROSS PARISH

UKRAINIAN CATHOLIC CHURCH



Парафія Воздвиження Чесного Хреста

УКРАЇНСЬКА КАТОЛИЦЬКА ЦЕРКВА

ПАРISH BULLETIN № 5., FEBRUARY 2, 2020 A.D.

Sunday of the Publican and the Pharisee



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

PRIEST:

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We have begun our preparations for another preparation-Great and Holy Lent. The Church, in her wisdom gives us this story as an important lesson to ensure that we begin on the right foot in our increased prayer, fasting and almsgiving. Often we have the notion that this parable is about “a bad man who thinks he is good” and “a good man who thinks that he’s bad.” This isn’t what the parable says.

This parable is about what we do and why. The Pharisee is doing all the right stuff. He is in fact doing good, providing for the poor, saying his prayers and carrying out all his religious practices faithfully. But in so doing he has still missed the point. His prayer is a list of his good deeds that he presents to himself, not a prayer to the Lord. He does not have a relationship with the Lord and has confused the roadmap for the journey itself. The tax collector, who is a great sinner, is the one who actually prays. And this is why he goes home justified. His genuine encounter with the Lord is what has moved him to repentance, not the other way around. Repentance is a *result* of our relationship with God, not a *prerequisite*. If you recall last week’s reading, Zacchaeus repents after the Lord calls him down and eats with him. Zacchaeus being found by God moves him to change who he is.

And so, as we begin to prepare for the Fast, we are reminded that the difficult discipline of fasting must always remain a *means* to an end and not the end itself; it is the roadmap and not the destination. Our increased prayer, fasting and almsgiving is us preparing and cultivating the soil of our hearts for the Lord to act and plant the seed and cause the growth. Without a genuine relationship with God we fast unto our own condemnation. In order to drive this point home, the Church lifts the discipline of fasting for this week! Let us use this week, and every week, to deepen our relationship with the Lord by deepening our humility and repentance!

Troparion (Tone 1): Rejoice, full of grace, Virgin Mother of God!* From you there dawned the Sun of Righteousness, Christ our God,* who enlightens those who dwell in darkness.* And you, O righteous Elder, be glad!* You received in your embrace* the Liberator of our souls,** who grants us resurrection.

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

Kontakion (Tone 3): Let us bring sighs of sorrow to the Lord as did the Publican* and approach the Master as sinners,* for He desires salvation for everyone.* He grants forgiveness to all who repent.* For as God, the One-who-is, co-eternal with the Father,** He became flesh for us.*Now and for ever and ever. Amen.*

Theotokion (Tone 1): By Your birth, You sanctified a virgin womb* and fittingly blessed the hands of Simeon.* You have come also now and saved us, O Christ our God;* give peace to Your community in time of war,* and strengthen its rulers, whom You love,* for You alone,** are the Lover of mankind.

Prokeimenon (Tone 8): Let Your mercy, O Lord, be upon us, as we have hoped in You.

Verse: Rejoice in the Lord, O you just; praise befits the righteous.

A Reading from the letter of St. Paul to Timothy (2Tm 3:10-15):

Timothy, my son, You, however, have followed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions and sufferings that happened to me at Antioch, at Iconium, and at Lystra—which persecutions I endured; yet from them all the Lord rescued me. Indeed, all who desire to live a godly life in Christ Jesus will be persecuted, while evil people and impostors will go on from bad to worse, deceiving and being deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus.

Alleluia (Tone 1):

Verse: God gives me vindication, and has subdued people under me.

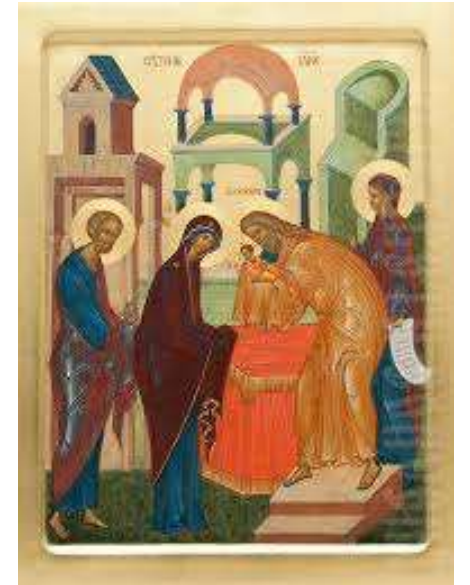
Verse: Making great the salvation of the king, and showing mercy to His anointed, to David, and to His posterity forever.

Gospel: (Luke 2:-22-40)

At that time, the parents of the child Jesus brought Him to Jerusalem to present *Him* to the Lord (as it is written in the law of the Lord, “Every male who opens the womb

mother after childbirth and the presentation of the child to God in the Temple and his buying back (redemption) from God. It is also known as the *Feast of the Purification of Mary*, and the *Feast of Candlemas*. It is also called the *Feast of Encounter* (*Hypapánte* in Greek) because the New Testament, represented by the baby Jesus, encountered the Old Testament, represented by Simeon and Anna. Joseph offered two pigeons in the Temple as sacrifice for the purification of Mary after her childbirth and for the presentation and redemption ceremonies performed for baby Jesus.

The birth of Christ was revealed by three kinds of witnesses in three different ways -- first, by the shepherds, after the angel's announcement; second, by the Magi, who were guided by a star; third, by Simeon and Anna, who were inspired by the Holy Spirit. Today's Gospel describes the Presentation of the Baby Jesus in the Temple. It was intended to ritually redeem Jesus who was the first born in the family and where Mary herself will have to be ritually purified. Mary and Joseph was a typical pious Jewish couple, who went to the Temple in obedience to do all that was required and expected of them by the Law. The *Feast of the Presentation of Jesus* is a combined feast, commemorating the Jewish practice of the purification of the mother after childbirth and the presentation of the child in the Temple. It is known



as the *Hypapánte* feast or *Feast of the Purification of Mary* (by the offering two pigeons in the Temple), the *Feast of the Presentation of the Lord* (by prayers and a sacrifice offered in the Temple to redeem or buy the firstborn male child back from the Lord), the *Feast of Candlemas* (because of its ancient rite of blessing of the candles to be used in the church for the next year — a practice dating from the middle of the fifth century) and the *Feast of Encounter* (because the New Testament, represented by the Baby Jesus, encountered the Old Testament, represented by Simeon and Anna). Originally, there was no connection between today's festival and the blessing of candles. In the ancient East, this celebration occurred on February 14, forty days after Epiphany. On February 15, pagans celebrated the festival of *Lupercalia*, a great “light” festival. Perhaps this is an instance of the Church's “baptizing” a pagan custom. At the principal Mass, the celebrant blesses candles, and people take part in a candlelight procession. This should remind us that Jesus is our High Priest and the Light of the World.

Announcements

✠ **NEW Happy Birthday** to Patrick Matiowsky, Ann Matiowski, Victor Pochtar 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 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.

✠ **NEW UCWLC Meeting** on March 1st after the combined 10am Divine Liturgy.

✠ **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.

THE ENCOUNTER OF OUR LORD GOD AND SAVIOUR JESUS CHRIST

This feast commemorates how Jesus, as a baby, was presented to God in the Temple in Jerusalem. This presentation finds its complete and perfect fulfillment in the mystery of the passion, death and Resurrection of the Lord. The *Feast of the Presentation of the Lord* is a combined feast, commemorating the Jewish practice of the purification of the

Тропар (глас 1): Радуйся, благодатна Богородице Діво,* бо з тебе засяло Сонце правди – Христос Бог наш,* що просвічує тих, що в темряві.* Веселися і ти, старче праведний,* ти прийняв в обійми визволителя душ наших,* що дарує нам воскресіння.

Слава Отцю, і Сину, і Святому Духові.

Кондак (глас 3): Зітхання митарські принесім Господеві* і до Нього приступім, грішні, як до Владики,* Він бо хоче спасення всіх людей,* Він відпущення подає всім, що каються,* бо ради нас Він воплотився – Бог суций, Отцю собезначальний.

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

Богородичний (глас 1): Утробу дівичу освятив ти різдвом твоїм* і руки Симеонові благословив ти, як годилось,* ти випередив і нині спас нас, Христе Боже,* але утихомир у брані люд твій* і укріпи народ, що його возлюбив ти,* єдиний Чоловіколюбче.

Прокімен (глас 8): Милість Твоя, Господи, хай буде над нами,* бо ми надіялись на Тебе

Стих: Радуйтеся, праведні, в Господі, правим належить похвала.

До Тимотея послання Св. Апостола Павла читання: (2Тм 3:10-15):

Сину Тимотею, ти пішов слідом за мною в моїй науці, моїй поведінці, моїй настанові, вірі, довготерпеливості, любові, постійності у переслідуваннях, у стражданнях, які були спіткали мене в Антіохії, в Іконії та в Лістрі; всі ці переслідування я переніс на собі, і від усіх них Господь мене визволив. Та й усі, що побожно хочуть жити у Христі Ісусі, будуть переслідувані. А лихі люди й дурисвіти будуть дедалі більше поступати у злomu, зводячи інших, і самі зведені. Ти ж тримайся того, чого навчився і в чому переконався. Відаєш бо, від кого ти навчився, і вже змалку знаєш Святе писання, яке може тебе зробити мудрим на спасіння вірою у Христа Ісуса.

Алилуя (глас 8):

Стих: Бог, що дає відплату мені, і покоров народи мені.

Стих: Нині відпускаєш раба твого, Владико, по глаголу твоєму з миром

shall be called holy to the LORD”), and to offer a sacrifice according to what is said in the law of the Lord, “A pair of turtledoves or two young pigeons.” And behold, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Christ. So he came by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law, he took Him up in his arms and blessed God and said: “Lord, now You are letting Your servant depart in peace, According to Your word; For my eyes have seen Your salvation Which You have prepared before the face of all peoples, A light to *bring* revelation to the Gentiles, And the glory of Your people Israel.” And Joseph and His mother marveled at those things which were spoken of Him. Then Simeon blessed them, and said to Mary His mother, “Behold, this *Child* is destined for the fall and rising of many in Israel, and for a sign which will be spoken against (yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed.” Now there was one, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was of a great age, and had lived with a husband seven years from her virginity; and this woman was a widow of about eighty-four years, who did not depart from the temple, but served *God* with fastings and prayers night and day. And coming in that instant she gave thanks to the Lord, and spoke of Him to all those who looked for redemption in Jerusalem. So when they had performed all things according to the law of the Lord, they returned to Galilee, to their *own* city, Nazareth. And the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him.

Hymn to the Mother of God

O God-bearing Virgin, hope of Christians, protect and guard and save all those who put their trust in you.

Irmos, Tone 3: In the law, the shadow, and the scriptures, we the faithful see a figure: every male child that opens the womb shall be sanctified to God. Therefore do we magnify the first-born Word and Son of the Father who is without beginning, the first-born Child of a Mother who had not known man.

Communion Verse: Praise the Lord from the heavens;* praise Him in the highest.* I will take the chalice of salvation;* and I will call upon the name of the Lord. Alleluia! (3x)

Євангеліє: (Лк 2: 22-40)

У той час принесли батьки дитя Ісус в Єрусалим поставити його перед Господом, як то написано в Господньому законі: “Кожний хлопець, первородний, буде посвячений Господеві”, – і принести жертву, як то написано в Господньому законі: “Пару горлиць або двоє голубенят.” А був в Єрусалимі чоловік на ім’я Симеон; чоловік той, праведний та побожний, очікував утіхи Ізраїля, і Дух Святий був на ньому. Йому було відкрито Святим Духом, що не бачитиме смерти перш, ніж побачить Христа Господа. Він прийшов Духом у храм. І як батьки вносили дитя-Ісуса, щоб учинити над ним за законним звичаєм, він узяв його на руки, благословив Бога й мовив: “Нині, Владико, можеш відпустити слугу твого за твоїм словом у мирі, бо мої очі бачили твоє спасіння, що ти приготував перед усіма народами; світло на просвіту поганам, і славу твого люду – Ізраїля.” Батько його і мати дивувалися тому, що говорилося про нього. Симеон же благословив їх і сказав до його матері Марії: “Ось цей поставлений для падіння й підняття багатьох в Ізраїлі; він буде знаком протиріччя, та й тобі самій меч прошиє душу, щоб відкрились думки багатьох сердець.” Була також і Анна, пророчиця, дочка Фануїла з покоління Асера; вона була вельми похила віком і жила сім років з чоловіком від дівування свого; zostавши вдовою аж до вісімдесят четвертого року, вона не відходила від храму, служачи (Богові) вночі і вдень постом та молитвою. І надійшла вона тієї самої години й почала прославляти Бога та говорити про нього всім, що чекали визволення Єрусалиму. І як вони виконали все згідно з законом Господнім, повернулися в Галилею, до Назарету, свого міста. Хлоп’я ж; росло й міцніло, сповнюючися мудрістю, і Божа благодать була на ньому. Батьки його ходили щороку в Єрусалим на свято Пасхи.

Замість Достойно:

Богородице Діво, уповання християн, покрій, захорони і спаси тих, що на тебе уповають.

Ірмос (глас 3): В законі тіні і писання образ бачимо, вірні: кожний младенець мужеського полу, що отвірає утробу – святий Богу. Тому первороджене Слово безначального Отця – Сина, що первородиться з матері, яка мужа не знає, – величаємо.

Причасний: Хваліте Господа з небес,* хваліте Його на висотах. Чашу спасіння прийму і ім’я Господнє призову. Алилуя! (х3)