

EXALTATION OF THE HOLY CROSS PARISH UKRAINIAN CATHOLIC CHURCH

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УКРАЇНСЬКА КАТОЛИЦЬКА ЦЕРКВА ПАРАФІЯ ВОЗДВИЖЕННЯ ЧЕСНОГО ХРЕСТА

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25TH SUNDAY AFTER PENTECOST THE HOLY MARTYRS AND CONFESSORS GURIAS, SAMONAS (284-305) AND ABIBUS (313-24)

During the persecution of Christians in the reigns of Diocletian and Maximian two friends, Gurias and Samonas, Christians and preachers of the Word of God, were captured in the City of Edessa. For this they were subjected to terrible tortures: they were beaten, hung by the arms with heavy weights tied to their legs, and put in a cramped dungeon. The martyrs endured everything steadfastly. During the night the martyrs were taken outside the city and were beheaded. Christians buried their holy remains.

Many years later, the last pagan emperor, Licinius, began persecuting Christians. The emperor ordered the arrest of Abibus, a deacon of the church of Edessa, for his zealous spreading of the True Faith. Abibus, not wanting any other Christians to suffer during the search for him, presented himself to his executioners. The saint confessed his faith in Christ and was condemned to be burned to death. The martyr entered the fire himself and praying, gave up his spirit to the Lord († 322). When the flames were extinguished the mother and relatives of the saint found his body undamaged. They buried the martyr next to Saints Gurias and Samonas. Following the deaths of the saints many who called upon their intercession with faith and love were granted miracles. In the Akathist Hymn glorifying the three Holy Martyrs, the Holy Church addresses them with the words: "Rejoice, Gurias, Samonas, and Abibus, heavenly protectors of honorable marriage." According to a popular belief founded on Tradition, Sts. Gurias, Samonas, and Abibus, as well as Sts. Peter and Fevronia, are regarded as protectors of marriage and peaceful life between the spouses. Therefore we can appeal to these saints in prayer in times of the family squabbles and sorrows brought on by disagreements between husband and wife.

A WARM WELCOME TO ALL PARISHIONERS AND GUESTS WHO HAVE JOINED US TODAY
COFFEE & FELLOWSHIP ARE IN OUR PARISH HALL IMMEDIATELY FOLLOWING DIVINE LITURGY

Troparion, Tone 8: You came down from oh 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. (Psalm 76:12, 2)

A Reading of the Epistle of St. Paul to the Ephesians (4:1-6) Brothers and Sisters, I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in 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 10:25-37 At that time, a lawyer stood up to test Jesus. “Teacher,” he said, “what must I do to inherit eternal life?” He said to him, “What is written in the law? What do you read there?” He answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.” And he said to him, “You have given the right answer; do this, and you will live.” But wanting to justify himself, he asked Jesus, “And who is my neighbour?” Jesus replied, “A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, ‘Take care of him; and when I come back, I will repay you whatever more you spend.’ Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?” He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.”

Communion Hymn Praise the Lord from the heavens;* praise Him in the highest.* Alleluia (x3)

Тропар (глас 8): З висоти зійшов Ти, Милосердний,* і триденне погребення прийняв Ти,* щоб нас звільнити від страждань.* Життя і воскресіння наше,* Господи, слава Тобі.

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 (Пс 75,12).

Стих: Відомий Бог у Юдеї, в Ізраїлі велике ім'я Його (Пс 75,2).

До Ефесян послання Св. Апостола Павла читання (4, 1-6): Браття і Сестри, благаю вас я, Господній в'язень, поводитися достойно покликання, яким вас візвано, в повноті покори й лагідности, з довготерпеливістю, терплячи один одного в любові, стараючися зберігати єдність духа зв'язком миру. Одне бо тіло, один дух, айв одній надії вашого покликання, яким ви були візвані. Один Господь, одна віра, одне хрищення. Один Бог і Отець усіх, що над усіма й через усіх і в усіх.

Алилуя (глас 8):

Стих: Прийдімо з похвалами пере обличчя Його, і псалмами воскликнім Йому (Пс 94,1).

Стих: Хваліте Господа з небес, хваліте Його на висотах (Пс 94,2).

Євангеліє: (Лк 10,25-37): У той час приступив до Ісуса один законовчитель, щоб його випробувати, та й каже: “Учителю, що мені робити, щоб вічне життя досягнути?” А Ісус мовив до нього: “В законі що написано? Як там читаєш?” Озвався той і каже: “Люби Господа, Бога твого, всім серцем твоїм, усією твоєю душею і всією силою твоєю і всією думкою твоєю; а ближнього твого, як себе самого.” “Ти добре відповів”, сказав (Ісус), “роби це й будеш жити.” Та той, бажаючи себе самого виправдати, каже до Ісуса: “А хто мій ближній?” Мовив тоді Ісус, кажучи: “Один чоловік спускався з Єрусалиму до Єрихону й потрапив розбійникам, що його обдерли й побили тяжко та й пішли геть, залишивши півмертвого. Випадком ішов якийсь священик тією дорогою; побачив він його й, збочивши, пройшов мимо. Так само й левіт прийшов на те місце, глянув на нього й пройшов мимо. Але один самарянин, що був у дорозі, зненацька надійшов (на нього) й, побачивши його, змилосердився. Він приступив до нього, перев'язав йому рани, полив їх оливою і вином; потім посадив його на власну скотину, привів до заїзду й доглянув за ним. На другий день він вийняв два динари, дав їх господареві й мовив: Доглядай за ним, і те, що витратиш на нього більше, я заплачу тобі, коли повернуся. Хто з цих трьох, на твою думку, був ближнім тому, що потрапив розбійникам у руки?” Він відповів: “Той, хто вчинив над ним милосердя.” Тоді Ісус сказав до нього: “Іди і ти роби так само.”

Причасний: Хваліте Господа з небес,* хваліте Його на висотах (Пс 148,1). Алилуя (x3).

PARISH ANNOUNCEMENTS

✿ **PHILLIP FAST** This Pre-Christmas fast, more commonly known as Advent in the Roman Catholic Church, **begins on Monday, November 16**. Like during 40 days of the Great Lent we prepare spiritually for Christ's Death and Resurrection, so during 40 days of the Phillip's Fast we prepare ourselves for Lord's Nativity or Birth.

✿ **SUNDAYS DONATION:** NOVEMBER 1st - \$ 545

✿ **PEROGIES MAKING WORK BEE** will take place on **Tuesday, November 17th** 2015, starting at 9:00a.m. Everybody is welcome to help our UCWLC ladies. (Help is also needed on Monday, November 16th, to peel and mashing potatoes)

✿ **CABBAGE ROLLS WORK BEE** – will take place on **Tuesday, November 24th** 2015, starting at 9:00 a.m. Please plan to come and help our Ladies.

✿ Fr. Andrii will be away for three days (Tue, Nov 17 – Thu, Nov. 19) for Catechetical meeting in Edmonton. **IN CASE OF EMERGENCY**, please call Fr. Yuriy Vyshnevskyy from New Westminster: **604-377-6329**.

✿ **PARISH COUNCIL MEETING** will take place on **THURSDAY, NOVEMBER 19th** at 7:00p.m.

✿ **KNIGHTS OF COLUMBUS MONTHLY MEETING** – will take place on **TUESDAY, DECEMBER 8th**, at the parish hall at 7:30 p.m.



✿ **CHRISTMAS POT LUCK DINNER** – will be held at the parish hall on **SATURDAY, DECEMBER 5TH, AT 5:00 PM**. We cordially invite all of our parishioners and friends of the parish to share in this annual celebration. Special Guest – Saint Nicholas. (Please, check the sign up sheet at the back of the church to find out what else is needed for the feastal dinner).

✿ **CONGRATULATIONS!** May the Almighty God bless in good health and salvation in Many Happy and Blessed Years of Life to all those who celebrate their birthdays/anniversaries. Mnohaya i Blahaya Lita!

✿ **PLEASE REMEMBER** the sick and infirmed of our Parish in your prayers: JANETTE OUCHARECK, LANCE DE SILVA, HENRY MARTIN, MARY SHEMALEY, MIKE HAWKEN, VICTORIA HITCHIN, MARY LITWIN, STELLA SYRNYK PEGGY MCDONALD and those who have asked us pray for them. Let us also remember our sisters and brothers in Ukraine, those throughout the world in our prayers and those who are celebrating birthdays in the month of October!

✿ **TRAVELLING ICON.** Anyone interested in gracing their home with the Icon "Jesus Christ - The Teacher" for the whole week, please leave your contact information in the sign up sheet at the back of the church.

✿ **FOOD BANK DONATIONS:** we are collecting non-perishable food as Christmas charity gifts. Please give generously and place your items in the box located at the church entrance.

✿ **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 rectory 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.

✿ **PRAYER FOR UKRAINE:** We also pray for the people of Ukraine, that with the help of the Holy Spirit, they may obtain social peace, political harmony and economic stability: Lord, hear us and have mercy.

✿ **BEQUESTS AND WILLS:** Leaving a bequest is a process of giving a donation through your will. It is simply a distribution from your estate to a charitable organization through your last will and testament. It can be as small or as large a donation as you wish.

It is important that you talk to your lawyer about the process. In your kindness please remember the Holy Cross Ukrainian Catholic Church in your bequests and wills. If anyone wishes to make such a bequest in their will, the following clause may be included or added to a will: "I give, devise, and bequeath to the Holy Cross Ukrainian Catholic Parish - 13753 108 Ave, Surrey, BC., the sum of \$_ (or _% of my estate), to be used for the benefit of the parish and it's pastoral activities."

NEWS

CHANCERY OFFICE EPARCHY OF NEW WESTMINSTER

To the Reverend Clergy, Religious and Lay-Faithful of the Eparchy of New Westminster

*12 November 2015
Feast of the Great Martyr
for Church Unity
St. Josaphat*

Glory to Jesus Christ!

Dear Friends,

For several years in many of our parishes in the Eparchy we have been using the Liturgical practice of the Kiss of Peace during the Divine Liturgy. I would like to officially announce that as we enter into the Great Jubilee Year of Mercy proclaimed by the His Holiness Pope Francis and the Synod of Ukrainian Catholic Bishops on December 8th, we are implementing the restoration of the Liturgical practice of the Kiss of Peace in the Divine Liturgy in all of our parishes in the Eparchy.

In order to assist us in understanding this ancient practice I would like to provide both historical background and information and how is to be introduced to all of our parishes by our clergy. The information below has been prepared by the Eparchy of Edmonton for use in their parishes and I think you will find it most helpful.

Introduction and History

The Kiss of Peace is an expression of reconciliation and unity between the people present at a liturgical assembly.

It originates with the widespread custom, in the ancient Western Mediterranean world, of people greeting each other with a kiss on the cheek. This was the custom in ancient Judea and was also practiced by Christians.

Scriptural references

It is clearly the custom referred to by Jesus when he defends the sinful woman at the house of Simon the Pharisee: “You gave me no kiss, but from the time I came in she has not stopped kissing my feet (Luke 7: 45).

The Apostle Paul instructs the Churches on three separate occasions: “Greet one another with a holy kiss” (Romans 16: 16, 1 Corinthians 16: 20, 2 Corinthians 13: 12). Similarly, Saint Paul tells the Thessalonians, “Greet all the brothers and sisters with a holy kiss” (1 Thessalonians 5: 26). The chief apostle Peter likewise closes his first epistle with the instruction, “Greet one another with a kiss of love” (1 Peter 5: 14).

Early Church

Two early reports concerning the Eucharistic celebration in the early Church confirm that the Kiss of Peace was an integral element of Christian liturgy. Justin Martyr (100-165) clearly echoes the Apostle’s instructions: “Having ended the prayers, we salute one another with a kiss.” Hippolytus of Rome (170-235) gives a more detailed treatment: “After the catechumens have finished praying, they do not give the kiss of peace, for their kiss is not yet pure. But the faithful shall greet one another with a kiss, men with men, and women with women. Men must not greet women with a kiss.”

The Kiss of Peace continued to be part of Christian worship, although its exact location in the service differed according to local custom. In the Roman Rite this exchange takes place at a later point in the Mass because of the understanding that it is a means of preparation for the reception of Holy Communion. In the Byzantine tradition the Kiss of Peace seems to have always been exchanged right before the Anaphora. Its position here is due to a very early interpretation that relates it to the preparation for bringing an offering to the altar, so that one may “first be reconciled to [one’s] brother or sister” in accordance with Mathew 5: 23-24.

Scholars who study the historical development of the Divine Liturgy make some important observations regarding the Kiss of Peace. For example, early sources show clearly that it was originally exchanged not merely among the bishops and priests as today, but among the deacons and lay people as well.

Also, the Kiss of Peace was likely only exchanged between neighboring worshippers, as opposed to everybody in the congregation exchanging with everybody else in the congregation – such a rule meaning that the rite could have been accomplished with a minimum of time and confusion.

Byzantine practice

These same scholars tell us that by the time of Philotheos, Patriarch of Constantinople (latter half of the 14th century) the Kiss of Peace was no longer exchanged among the people in the congregation, but nobody seems to know why, although there is some suggestion that the exchange had become irreverent and disruptive. The practice seems to have died out in the West around the same time.

It is interesting to note that, while today in the Byzantine Rite the Kiss of Peace is usually given on the shoulders, no less a luminary than Saint John Chrysostom (late 4th century) mentions that it was at one time exchanged on the lips. By the end of the 11th century it had become the practice during Great Lent to kiss only on the shoulders, not on the lips.

That the Kiss of Peace was an element of the liturgy also in the lands of Rus’-Ukraine is evidenced by various Slavic manuscripts of rubrics, and some of these even as late as the 17th century include the rubric "і цілються в уста" (“and they kiss on the lips”) (although by this time it was likely a directive only for the clergy).

Even today this giving and receiving of the Kiss of Peace by everyone in the congregation (clergy and laity alike) remains in the rubrics of the ritual of forgiveness at the beginning of Great Lent during Forgiveness Vespers and at the exchange of the Paschal Kiss (also between clergy and laity alike) during Resurrection Matins.

In the Latin Rite, the “offering of peace to one another” (note the terminology) was restored in 1969 following the directives of the Second Vatican Council. This initiative specified that the exchange was to be carried out according to the customs and mentality of the people, as determined by local bishops’ conferences.

General Directives

1. In accordance with the Byzantine tradition, the liturgical rite is referred to as *The Kiss of Peace*.
2. In essence, the Kiss of Peace is not a mere salutation or greeting, but rather a public profession of love for one another and a sign of mutual forgiveness, which precedes the Symbol of Faith (The Nicene Creed). Mutual love for one another and unity in the true faith are essential prerequisites for the celebration of the Eucharist.
3. The Kiss of Peace shall be introduced in all parishes throughout the Eparchy of Edmonton as a regular Sunday and Feast Day practice beginning on Forgiveness Sunday, March 2, 2014.
4. The introduction of the Kiss of Peace is to be preceded with appropriate catechesis through Sunday homilies, announcements and bulletins.
5. The Eparchial Liturgical Commission, under the direction of the bishop, can serve as a resource for the parishes in the restoration and pastoral application of the Kiss of Peace.

Praxis

6. In the Divine Liturgy, after the Great Entrance and the Litany for the Gifts, the priest faces the people and blesses, saying: **Peace be with all**. The choir responds: **And with your spirit**. The priest remains standing at the Royal Doors, facing the people.
7. The deacon, standing at his usual place before the iconostasis, turns to the faithful (if no deacon, then the priest, facing the people) continues: **Let us love one another so that we may be of one mind in confessing**. The choir responds: **The Father, the Son, and the Holy Spirit, the Trinity, one in being and undivided**.
8. The priest may at this point take a few moments to say a few words about the Kiss of Peace, to facilitate its introduction. The following are a few examples:
 - In the Gospel of Matthew, in the Sermon on the Mount, Jesus proclaims the following. He says: “When you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your

brother or sister, and then come and offer your gift” (Matthew 5: 23-24). Our gift of bread and wine has been presented and placed upon the altar, but before we continue with that prayer of the Church which will transform them into the Body and Blood of Christ, our Lord is asking us to be reconciled with one another. Let us reverently exchange the Kiss of Peace as a sign of our willingness to forgive one another, to be forgiven if we have offended anyone, and to be at peace.

- There are two important requirements for celebrating the Eucharist in a worthy manner pleasing to God. The first requirement is that we love one another. At the Last Supper, Jesus gave us a new commandment. He said: “This is My commandment, that you love one another as I have loved you; abide in My love.” The second requirement is that we share the same Faith. With the Kiss of Peace, we profess that we take our Lord’s commandment seriously. We strive to love one another with the love of Christ. With the Symbol of Faith, which immediately follows, we profess that we share the same faith in the one true God, and that we seek to worship the Trinity in spirit and truth.
 - Peter once came up to Jesus and said to Him, “Lord, if my brother (or sister) sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “Not seven times, but, I tell you, seventy times seven” (Matth 18: 21-22). With the Kiss of Peace, we profess our willingness and desire to forgive, no matter how many times we have been offended or hurt by our brother or sister.
 - What often prevents us from living an authentic Christian life and robs us of our Christian joy is the poison of unforgiveness, resentment and bitterness. Forgiveness is not a feeling, but a conscious choice that we make. Let the Kiss of Peace today be a sign of our willful decision to forgive those who have hurt us, to let go of the debt that they may have incurred against us, and to let go of any bitter feelings of resentment, so that the Lord may restore our souls to freedom, peace and joy!
9. The priest should also explain and demonstrate to the faithful how the Kiss of Peace is exchanged.
10. The one who initiates the greeting says, **Christ is among us**; while the one who receives the greeting responds, **He is and will be!** At certain times of the year, this exchange is replaced by the appropriate festal greeting, for example, “Christ is Risen!”, “Indeed He is Risen!”
11. The Kiss of Peace among the laity may be offered in the following ways:
- By kissing the **right shoulder** or cheek of the other person first, then kissing the **left shoulder** or cheek of the other person;
 - By shaking hands; or
 - By a reverent bow toward our neighbor.
12. The priest’s good instruction and his personal example will be of utmost importance in upholding the rite of the “Kiss of Peace” as a sacred liturgical act of love and reconciliation and not merely a casual or even frivolous expression of salutation.

13. May the restoration of the Kiss of Peace truly be a public profession of love for one another and a sign of mutual forgiveness, a means of furthering our efforts at proclaiming the Good News of the Gospel message, and a gesture of hospitality in our parishes.

With assurance of my prayerful best wishes and Episcopal blessings, I remain,

Sincerely yours in the Lord,

+Ken

**PYLYPIVKA (ADVENT) PASTORAL LETTER
OF THE UKRAINIAN CATHOLIC HIERARCHY OF THE U. S. A.**

Praise be Jesus Christ!

Depending on which calendar is designated for your parish, you need to circle one of two dates: Gregorian calendar folks need to circle November 14th, while the Julian calendar folks get to wait thirteen days, focusing rather on the 27th. In either case, the red-letter day marks a double commemoration: on the one hand, it is the feast of the Apostle Philip; on the other hand, that date marks the beginning of the pre-Christmas fast, thus appropriately referred to as the Philip's Fast. Some of you, especially those born before the Second Vatican Council, may not have grown up with this tradition; nevertheless, faithful to Vatican II which called us to return to our genuine tradition, we bishops seek to recover this richness, and we urge all our people to embrace it.

If all are to do this, we need first to understand what the Philip's Fast is. In fact, it is one of four periods of fast which precede four great feasts of our liturgical calendar. Like the Great Fast which precedes the Great Paschal Feast of Easter, the Philip's Fast lasts forty days; other, shorter fasts precede the feasts of SS. Peter and Paul (June 29th / July 12th) and the Dormition of the Mother of God (August 15th / 28th). The idea behind all these fasts is simple: they are times of spiritual preparation for the feasts which they precede. In a sense, it is the spiritual equivalent of what wise people likely do before Thanksgiving Dinner: they limit their food intake in the hours and days beforehand so as to take full advantage of the rich abundance of the feast itself; our four fasts are similar.

Obviously, this fast has a dietary component which is not an end in itself, but rather could serve as a meditation for everyone, especially for Ukrainians. After all, is it not during the month of November that we generally commemorate the Holodomor when millions of our brothers and sisters in Ukraine starved to death? An experience of hunger might make us more appreciative of the overabundance which is available to us in the United States, a wealth which both the fast and Thanksgiving Day seek to prevent us from taking for granted; they might even inspire us to take positive steps to alleviate the hunger which is visible all around us.

As we move toward Christmas, we think of the Holy Family and their own preparations. They were homeless, wandering through Bethlehem seeking a place for the birth of the One Who would later remark that “Foxes have dens and birds have nests, but the Son of Man has no place to lay his head.” (Matthew 8:20, Luke 9:58). Their age-old story is reflected in tragedies which sometimes make the headlines but which, alas, often do not: refugees from war-torn Ukraine have

been joined by others from Syria, from the Fertile Crescent, and from Africa; their numbers are swelled by many in our own hemisphere fleeing grinding poverty and hopelessness. It is due to the welcome once offered to such as these that the words of Emma Lazarus now grace the Statue of Liberty "Give me your tired, your poor, your huddled masses yearning to breathe free, the wretched refuse of your teaming shores". In our own day, urban professionals step over the homeless whose makeshift beds block their way, while shelters and food banks struggle to care for misfits in a relentlessly consumer-driven society. As Christmas parties all around us merrily entice us to forget our problems and theirs, the Philip's Fast urges us rather to follow the example of Pope Francis, paying attention and tending to those seeds which God has planted in our consciences, urging us to follow the example of the Samaritan who, unlike the ostensibly righteous, proved himself truly to be the neighbor of the wounded man lying by the side of the road.

Obviously, the dietary considerations are not the only ones which the Philip's Fast places before us. In making our daily food and drink more sparing, we might also consider what other daily habits we would do well to discontinue. Indifference should certainly be high on the list. We each have our own list; may the Philip's Fast encourage us to take our own spiritual inventory!

As we prepare to celebrate the first coming of Christ at His birth in Bethlehem, we would do well likewise to prepare for His Second Coming at the end of the world. In this regard, St. Luke poses an unsettling question: "When the Son of Man comes, will he find faith on earth?" (18: 8). Before giving too hasty an affirmative answer, we would do well to reflect on the words of the Apostle St. James: "What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? If a brother or sister is poorly clothed and lacking in daily food, and one of you says to them, 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what good is that? So also faith by itself, if it does not have works, is dead." (2:14).

"But someone will say, 'You have faith and I have works.' Show me your faith apart from your works, and I will show you my faith by my works. You believe that God is one; you do well. Even the demons believe—and shudder! Do you want to be shown, you foolish person, that faith apart from works is useless?" (James 2: 14-20). Jesus Himself answers those who need to be shown: "Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me." (Matthew 25:45). May these words serve as an examination of conscience for all of us!

We prepare for the Christ who comes as light for our darkness, as warmth for our winter. During this season of hopeful preparation, may we learn how better to become the instruments of the Divine Love which our world so desperately needs.

**+Stefan Soroka, Archbishop of Philadelphia for Ukrainians,
Metropolitan of Ukrainian Catholics in the United States**

+Richard Seminack (author), Eparch of St. Nicholas in Chicago

+Paul Chomnycky, OSBM, Eparch of Stamford

+ Bohdan Danylo, Eparch of St. Josaphat in Parma

+John Bura, Auxiliary Bishop of Philadelphia

FAITH LEADERS ASK U.S. TO HELP MEET GROWING NEEDS OF UKRAINIAN PEOPLE

WASHINGTON (CNS) -- "Time is of the essence" to get humanitarian aid to the people of Ukraine as winter sets in, a group of Ukrainian religious leaders said in a Nov. 9 appeal to President Barack Obama. They said they were making the appeal "on behalf of our people to help address the humanitarian catastrophe gripping our country. The needs are enormous, ranging from medical supplies to everyday items such as food, water, and clothing."

At a news conference at the National Press Club, the Ukrainian group issued a joint statement that cited U.N. statistics showing that as a result of fighting between the army and pro-Russian separatist rebels in Ukraine that continues unabated, over 5 million people -- including 1.7 million children -- are in desperate need of humanitarian assistance. The statement said that 8,000 people have died and over 17,000 have been injured and wounded. The number of those displaced is over 1.39 million, with 174,000 children among them.

"The challenges of this human tragedy are overwhelming," the group said. "Even the most conservative estimates show that over 65 percent of projected needs have yet to be met." "While the global news media regularly reports on Russia's war against Ukraine, government reforms and financial challenges, there is rarely any mention of the extraordinary dimensions of the human suffering caused by military action in the east of Ukraine," the leaders said. "While Ukraine certainly needs greater military, financial and political assistance, our focus here must be on the humanitarian aspect."

"As representatives of the interfaith community, we witness on a daily basis the challenges and the needs of people suffering because of this war," they added. "And with the onset of winter, an already dire situation will only get worse. We pray for their lives and for the future of our country." Signers of the statement, some of whom were at the press club, include Ukrainian Catholic, Orthodox, Jewish, Muslim, Lutheran and evangelical Christian leaders.

Ukrainian Catholic Archbishop Sviatoslav Shevchuk of Kiev-Halych and Ukrainian Orthodox Patriarch Filaret Denysenko of Kyiv spoke at the press club. The religious leaders said they were grateful for the assistance provided by the U.S. government to date, but "we know that the need is so much greater." In their statement, they appealed to the Obama administration and Congress to increase assistance and "activate the full potential" of the National Guard State Partnership Program and the Partnership for Peace "as instruments for alleviating the humanitarian catastrophe."

The National Guard entity they described is a U.S. Department of Defense program managed by the National Guard that links U.S. states with partner countries around the world. Among its goals is to help prevent failed states, create stable regions and improve the capabilities of partner nations to protect their citizens. Partnership for Peace is a program of bilateral cooperation between individual Euro-Atlantic partner countries and NATO. One of the stated goals of the Partnership for Peace, the religious leaders said, is to "provide a framework for enhanced political and military cooperation for joint multilateral crisis management activities, such as humanitarian assistance and peacekeeping." Ukraine was the first post-Soviet country to join the Partnership for Peace in 1993. The leaders said the programs "will allow the American people to more effectively and rapidly access and deliver already available medical and humanitarian supplies to Ukraine -- literally within days." (<http://www.thebostonpilot.com>)

PRAYER FOR THE VIBRANT PARISH

O God, Creator of Heaven and Earth! Because of your indescribable love for us, you sent your Only-Begotten Son, Our Lord and Saviour, Jesus Christ - The Way, The Truth, and The Life - and our Salvation. In His name, we turn to You. Strengthen our hearts and minds in Christian love and in unity of purpose as we strive to build a Vibrant Parish. Give us the grace to model our lives according to the Word of God. Instill in us the desire to pray and to celebrate the Holy Mysteries as one Christian Family in our Parish Community. Inspire us to follow Your great command to be a servant to the less fortunate among us! Grant this, O Lord, through the mercies and love for mankind of Your Only-Begotten Son with whom You are blessed, together with Your All-Holy, Good and Life-Giving Spirit, now and forever and ever. Amen!

HOLY MYSTERIES (SACRAMENTS)

CONFESSION:	on Sundays and Holy Days: 30 min before Liturgy other days, by appointment
HOLY COMMUNION:	for the sick, by appointment, any time
BAPTISM:	by appointment
MARRIAGES:	by appointment
FUNERALS:	by appointment

LITURGICAL SCHEDULE FOR THIS WEEK NOVEMBER 16 - NOVEMBER 22

TUE.	NOV 17		NO SERVICE
WED.	NOV 18		NO SERVICE
THR.	NOV 19		NO SERVICE
FRI.	NOV 20	09:00 AM	+ FRAN ALLOTTA
SUN.	NOV 22	08:30 AM	ROSERY (ENG)
		09:00 AM	DIVINE LITURGY (ENG)
		10:30 AM	JESUS PRAYER (UKR)
		11:00 AM	DIVINE LITURGY (UKR)

Please note: parish members requesting the celebration of a Divine Liturgy for a special intention (such as: Thanksgiving, the Infirm, General Intentions, the Deceased, Help of the Holy Spirit, for the Travelers, etc.), please see Fr. Andrii to arrange for it.

Big thanks to all our parishioners, guests, visitors and all people of the good will who by their kindness, time, generous donations, look after and support our parish.
May God bless you and your dear ones always!

CONTACT US

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