

EXALTATION OF THE HOLY CROSS PARISH UKRAINIAN CATHOLIC CHURCH

13753 - 108TH AVENUE, SURREY, BC V3T 2K6
PARISH ADMINISTERED BY: REV. ANDRII CHORNENKYI

УКРАЇНСЬКА КАТОЛИЦЬКА ЦЕРКВА
ПАРАФІЯ ВОЗДВИЖЕННЯ ЧЕСНОГО ХРЕСТА

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SUNDAY BEFORE THE NATIVITY OF OUR LORD GOD AND SAVIOR JESUS CHRIST. SUNDAY OF THE HOLY ANCESTORS

Last Sunday the Church commemorated all the righteous of the Old Testament who awaited the coming of Christ. Today's Feast of the Holy Ancestors although similar, remembers all those in the Old Testament who were related to Christ by blood and those who spoke of his birth as a man. This Sunday is part of the Forefeast of the Nativity, which strictly speaking begins on December 20.

One of the important purposes of Matthew's genealogy: to identify Jesus as the true Messiah,

the One Who, as predicted in the Old Testament would be born of a virgin and would be the fulfillment of the promise made to Abraham and David by God. It gives us the history of the true Christmas, the human side of the story of how this Christ Child came to us.

Since the Jews did not trace genealogies in the mother's line, the Scriptures do not give us the lineage of Christ according to the flesh, which was through his mother Mary; but instead list the forebears of Joseph the Betrothed, who served according to the Law as husband of Mary and father of Jesus. According to the Fathers, the blessed Virgin was the daughter of Joachim, son of Bar-Panther, son of Panther, son of Levi, son of Nathan, son of King David. Thus as prophesied, the Messiah was of the house and lineage of David.

As baptized Christians, we ourselves are by adoption children of the Father and brethren of Christ, as the Apostle says, and are therefore a continuation of this spiritual lineage. May we be made worthy!

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 5: Let us the faithful acclaim and worship the Word,* co-eternal with the Father and the Spirit,* and born of the Virgin for our salvation.* For He willed to be lifted up on the cross in the flesh, to suffer death* and to raise the dead by His glorious resurrection.

Troparion, Tone 2: Great are the achievements of faith!* In the fountain of flames, the three holy youths rejoiced as by the water of rest,* and the prophet Daniel was revealed shepherding lions like sheep.* Through their intercession, O Christ God,* save our souls.

Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.
Kontakion, Tone 6: Armed by the Being that defies description* You defied the man-made idol, O thrice blessed youth.* In the midst of the unbearable flames you stood and cried out to God:* “In Your mercy, O gracious One, hasten and come to our aid,”* for You can do whatever You will.

Prokeimenon, Tone 4 Blessed are You, Lord God of our fathers,* and praised and glorified is Your Name forever.
verse: For You are righteous in everything that You have done to us. (Daniel 3:26, 27)

A Reading from the Epistle to the Hebrews (11:9-10,17-23,32-40) Brothers and Sisters, by faith Abraham he stayed for a time in the land he had been promised, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he looked forward to the city that has foundations, whose architect and builder is God. By faith Abraham, when put to the test, offered up Isaac. He who had received the promises was ready to offer up his only son, of whom he had been told, “It is through Isaac that descendants shall be named for you.” He considered the fact that God is able even to raise someone from the dead—and figuratively speaking, he did receive him back. By faith Isaac invoked blessings for the future on Jacob and Esau. By faith Jacob, when dying, blessed each of the sons of Joseph, “bowing in worship over the top of his staff.” By faith Joseph, at the end of his life, made mention of the exodus of the Israelites and gave instructions about his burial. By faith Moses was hidden by his parents for three months after his birth, because they saw that the child was beautiful; and they were not afraid of the king’s edict. And what more should I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets— who through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Others were tortured, refusing to accept release, in order to obtain a better resurrection. Others suffered mocking and flogging, and even chains and imprisonment. They were stoned to death, they were sawn in two, they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted, tormented— of whom the world was not worthy. They wandered in deserts and mountains, and in caves and holes in the ground. Yet all these, though they were commended for their faith, did not receive what was promised, since God had provided something better so that they would not, apart from us, be made perfect.

Alleluia, Tone 4
verse: O God, we have heard with our ears, and our fathers have told us the work You did in their days.
verse: You saved us from our oppressors and put to shame those who hate us. (Psalm 43:2)

Тропар (глас 5): Рівнобезначальне з Отцем і Духом Слово,* що від Діви народилося на спасіння наше,* прославмо, вірні, і поклонімся,* бо Воно благозволило тілом зійти на хрест* і смерть перетерпіти, і воскресити померлих* славним воскресінням Своїм.

Тропар (глас 2): Великі подвиги віри,* в джерелі полум’я, як на спокійній воді, святі три отроки радувалися,* і пророк Даниїл пастирем левів, наче овець, являвся.* Їх молитвами, Христе Боже, спаси душі наші.

Слава Отцю, і Сину, і Святому Духові. І нині, і повсякчас, і на віки вічні. Амінь.

Кондак (глас 6): Рукописаному образів не поклонившись,* але неописаним єством захистившись, триблаженні,* в подвизі вогню ви прославилися* і, посеред нестерпного полум’я стоячи, Бога ви призивали:* Поспішишь, о, Щедрий,* і скоро прийди як милостивий нам на поміч,* бо ти можеш, якщо воля твоя.

Прокімен (глас 4): Благословен єси, Господи, Боже отців наших,* і хвальне, і прославлене ім’я твоє на віки (Дан 3,26).
Стих: Бо праведний єси в усьому, що сотворив ти нам (Дан 3,27).

3 послання до Євреїв читання (11,9-10. 17-23. 32-40) Браття і Сестри, вірою Авраам перебував у обіцяній землі, як у чужій, живучи у наметах з Ісааком та Яковом, спадкоємцями, як і він, тієї самої обітниці. Бо чекав міста з непохитними основами, якого Бог будівничий і засновник. Вірою Авраам, поставлений на пробу, приніс у жертву Ісаака; і то єдинородного приніс у жертву сина, він, що обітниці одержав, до якого було сказано: «Від Ісаака тобі народиться потомство», думаючи, що Бог має силу і з мертвих воскресити; тому його й одержав назад, як символ. Вірою Ісаак благословив Якова та Ісава на майбутнє. Вірою Яків, перед смертю, благословив кожного з синів Йосифа і поклонився, спираючись на кінець палиці своєї. Вірою Йосиф, вмираючи, згадав про вихід синів Ізраїля і розпорядився про свої кості. Вірою батьки Мойсея, як він народився, три місяці його ховали, бо бачили красу дитини, і не злякалися царського наказу. І що ще скажу? Часу не вистане мені, коли заходжуся розповідати про Гедеона, про Варака, про Самсона, про Єфту, про Давида й Самуїла та пророків, що вірою підбили царства, чинили справедливість, обітниць досягнули, загородили паші левам, силу вогню гасили, вістря меча уникали, ставали сильні, будши недолугі, на війні проявили мужність, наскоки чужинців відбивали. Жінки діставали назад своїх померлих, які воскресали. Інші загинули в муках, відкинувши визволення, щоб досягнути ліпше воскресіння. Інші наруг і бичів зазнали та ще й кайданів і в’язниці; їх каменовано, розрізувано пилою, брано на допити; вони вмирили, мечем забиті; тинялися в овечих та козячих шкурах, збідовані, гноблені, кривджені; вони, яких світ був невартий, блукали пустинями, горами, печерами та земними вертепами. І всі вони, дарма що мали добре засвідчення вірою, не одержали обіцяного, бо Бог зберіг нам щось краще, щоб вони не без нас досягли досконалості.

Алилуя (глас 4)
Стих: Боже, ушима нашими ми почули і отці наші сповістили нам (Пс 43,2).

Gospel: Matthew 1:1-25 An account of the genealogy of Jesus the Messiah, the son of David, the son of Abraham. Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram, and Aram the father of Aminadab, and Aminadab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of King David. And David was the father of Solomon by the wife of Uriah, and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph, and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah, and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon. And after the deportation to Babylon: Jechoniah was the father of Salathiel, and Salathiel the father of Zerubbabel, and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called the Messiah. So all the generations from Abraham to David are fourteen generations; and from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah, fourteen generations. Now the birth of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit. Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to dismiss her quietly. But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins." All this took place to fulfil what had been spoken by the Lord through the prophet: "Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel," which means, "God is with us." When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife, but had no marital relations with her until she had borne a son; and he named him Jesus.

Communion Hymn Praise the Lord from the heavens;* praise Him in the highest (Psalm 148:1).* Rejoice in the Lord, O you just;* praise befits the righteous (Psalm 32:1). Alleluia (x3).

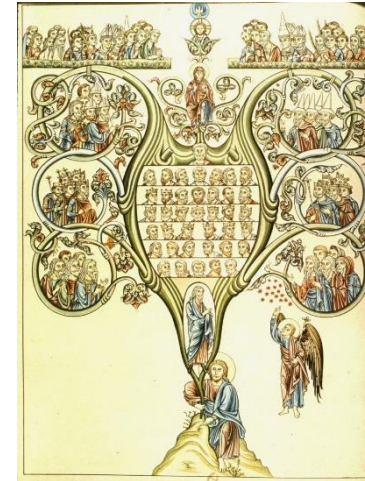
PARISH ANNOUNCEMENTS

✳ **WE HAVE BEEN TRULY BLESSED BY THE SPIRIT OF GENEROSITY IN OUR PARISH.** On behalf of the Parish Community I would like to Thank You to **ADRIAN HARASYM** for generous donation (\$7000) to our parish. By the grace of God and the generosity of people like you, our parish is still alive and continues to strive to bring comfort to those who struggle. May the Almighty God bless the work of your hands and reward you abundantly.

✳ **SUNDAYS DONATION:** December 6th, 2015 - \$ 8440

Стих: Ти спас нас від тих, що нападують нас, і тих, що ненавидять нас, засоромив ти.

Євангеліє: Мт 1,1-25 Родовід Ісуса Христа, сина Давида, сина Авраама. Авраам був батьком Ісаака, Ісаак – Якова, Яків – Юди і братів його. Юда був батьком Фареса та Зари від Тамари. Фарес був батьком Есрома, Есром – Арама, Арам – Амінадава, Амінадав – Наасона, Наасон – Салмона, Салмон – Вооза від Рахави, Вооз – Йоведа від Рути, Йовед – Єссея, Єссей був батьком царя Давида, Давид – Соломона від жінки Урії. Соломон же був батьком Ровоама, Ровоам – Авії, Авія – Асафа, Асаф – Йосафата, Йосафат – Йорама, Йорам – Озії, Озія – Йоатама, Йоатам – Ахаза, Ахаз – Єзекії, Єзекія – Манасії, Манасія – Амоса, Амос – Йосії, Йосія – Єхонії і братів його за вавилонсько-го переселення.



А після вавилонського переселення в Єхонії народився Салатіїл, у Салатіїла – Зоровавел, у Зоровавела – Авіуд, в Авіюда – Еліяким, в Еліякіма – Азор, в Азора – Садок, у Садока – Ахим, в Ахима – Еліуд, в Еліюда – Єлеазар, в Єлеазара – Маттан, у Маттана – Яків, у Якова – Йосиф, чоловік Марії, з якої народився Ісус, що зветься Христос.

Покоління же всіх було: від Авраама до Давида чотирнадцять, від Давида до вавилонського переселення чотирнадцять і від вавилонського переселення до Христа – покоління чотирнадцять.

Народження Ісуса Христа відбулося так: Марія, його мати, була заручена з Йосифом; але, перед тим, як вони зійшлися, виявилось, що вона була вагітна від Святого Духа. Йосиф, її чоловік, будучи праведний і не бажавши її ославити, хотів тайкома її відпустити. І от, коли він це задумав, ангел Господній з'явився йому уві сні й мовив: "Йосифе, сину Давида, не бійсь узяти Марію, твою жінку, бо те, що в ній зачалось, походить від Святого Духа. Вона породить сина, і ти даси йому ім'я Ісус, бо він спасе народ свій від гріхів їхніх." А сталося все це, щоб здійснилось Господнє слово, сказане пророком: "Ось, діва матиме в утробі й породить сина, і дадуть йому ім'я Еммануїл, що значить: З нами Бог."

Прокинувшись від сну, Йосиф зробив, як звелів йому ангел Господній: прийняв свою жінку; та не спізнав її, аж поки породила сина, і він дав йому ім'я Ісус.

Причасний Хваліте Господа з небес,* хваліте Його на висотах (Пс 148,1). * Радуйтеся, праведні, у Господі, * правим належить похвала (Пс 32,1). Аलिуя (x3).

PARISH ANNOUNCEMENTS

✳ **PARISH COUNCIL MEETING** – will take place on **Thursday, JANUARY 21st, 2016**, at 7:00pm

✳ **ANNUAL PARISH GENERAL MEETING** will take place on **SUNDAY, FEBRUARY 21st, 2016**. The meeting will follow the Divine Liturgy at 10:00 a.m. **On that Sunday we will celebrate only one Divine Liturgy (Bilingual). PLEASE PLAN ON ATTENDING.**

✳ **UCWLC - ANNUAL GENERAL MEETING** will take place on Tuesday, January 12th, 2016. The meeting will follow the Divine Liturgy which starts at 10:00 a.m.

✿ **"CHRISTMAS GIFT"** is a free will offering taken up during the Christmas season which is shared equally between the Bishop and the Parish Priest. Please note that Revenue Canada does not allow Income Tax receipts for gifts to clergy.

✿ **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.

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

✿ **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.

✿ **MEETING JESUS THROUGH THE JESSE TREE.** During the Sundays of St. Phillip's Fast, our Children will be using the "Jesse Tree" to introduce us to certain key people of the Old Testament who will point to the coming of Jesus, the Messiah.

✿ **EPARCHIAL CHRISTMAS CANDLE PROJECT.** Since 2012 our Eparchy of New Westminster has been collecting funds to help disadvantaged and orphaned children in Ukraine through our Christmas Candle appeal. Our fundraising program is part of a larger global appeal sponsored by Caritas Ukraine. We have had great momentum over the last few years raising over \$19,000 with support from our BC Parishes as well as Parishes in other Provinces and parts of the United States. This appeal will again take place in December 2015 and we encourage everyone to remember



these Children during our Christmas season with a voluntary donation. Please place your donation in an envelope marked Christmas Candle, with your name and address and include it with the Sunday Collection at any Ukrainian Catholic Church in BC or mail it to the Ukrainian Catholic Eparchy of New Westminster. All donations over \$20.00 will receive a tax receipt and cheques can be made out to Eparchy of New Westminster with Christmas Candle Project in the memo. Candles will also be available for purchase at all the Ukrainian Catholic Parishes in BC for a minimum donation of \$5.00 per candle. We Thank You for your past support and ask that you again consider supporting this ongoing Eparchial appeal and lighting these candles as part of your Christmas Eve celebrations.

Caritas is an organization that is supported and approved by His Beatitude Sviatoslav Shevchuk and His Excellency Bishop Ken Nowakowski. 100% of the proceeds go to Caritas Ukraine. For more information, please contact Dana Koren Lupynis at nweparchy.christmascandle@gmail.com

✿ **PLEASE REMEMBER** the sick and infirmed of our Parish in your prayers: JANETTE OUCHARECK, JO OSTROWERCHA, LANCE DE SILVA, HENRY MARTIN, MARY SHEMLEY, MIKE HAWKEN, VICTORIA HITCHIN, MARY LITWIN, STELLA SYRNYK PEGGY MCDONALD, ERNEST PYLYPOW, BRITTANY AND HER CHILD 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 November!

✿ **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."

✿ **SPECIAL PETITION DURING THE DIVINE LITURGY:**

➤ **We** also pray to be blessed with generous hearts to contribute to our Bishop's initiatives and programmes, such as: the support of parishes, the education of parishioners, and the formation of seminarians, Lord hear us and have mercy.

NEWS

DOCTORS' HUMAN RIGHTS 'VIOLATED' BY PROPOSED NEW GUIDELINES

The human rights of doctors would be "violated" by proposed guidelines that would require Ontario doctors, even against their conscience, to refer patients for assisted suicide, said the executive director of the Christian Medical and Dental Society. "It means a whole class of persons are not going to be able to practise medicine because of their religious beliefs," said Deacon Larry Worthen, who heads up the organization representing Evangelical and Roman Catholic doctors. The Ontario College of Physicians and Surgeons is proposing guidelines that would force objecting doctors to refer for assisted suicide and voluntary euthanasia. "Where a physician declines to provide physician-assisted death for reasons of conscience or religion, the physician must not abandon the patient. An effective referral to another health-care provider must be provided," reads the proposed guideline.

"If this policy goes through, it's going to require that doctors be coerced into doing things that go against their moral beliefs, contrary to the Charter of Rights and Freedoms," Worthen said.

The guideline document is currently up for consultation and the College of Physicians and Surgeons is inviting public, physician and institutional comment on its web site, cpso.on.ca. In the absence of legislation, the guidelines would be binding on Ontario doctors as of Feb. 6, when the Supreme Court of Canada's ruling striking down parts of the Criminal Code that prohibit assisted suicide comes into effect. The federal government has applied to the court for a six-month extension on that deadline. "A consultation is open. Anyone ... can weigh in on how they feel we did in this first draft," said college president Joel Kirsh.

When the issue of referrals came up on abortion earlier this year, the college went ahead with a policy requiring objecting doctors to provide an "effective referral," even if participating in abortion through referral violates a doctor's religious or moral convictions. The online response on the college's Professional Obligations and Human Rights policy was overwhelmingly against forcing doctors to refer, but the College of Physicians and Surgeons held that its internal polling showed a majority of Ontarians favoured the referral option.

“Online commentary is assessed for the quality of the interventions, not on a quantitative basis,” said Kirsh. The college is cautious about “polarized or opposite viewpoints to what’s being put out for consultation,” he said. “The consultation process can generate input. It’s not meant to poll the public or get a sense of the profession because it’s not a rigorous way of polling people,” he said. The public has never seen the polling data — the questions asked or the sampling methodology — behind the forced referral policy, said Worthen.

The Christian Medical and Dental Society is suing the College of Physicians and Surgeons to nullify its policy that forces doctors to refer for abortion. The proposed Interim Guidance on Physician-Assisted Death applies the same forced referral policy to voluntary euthanasia. The CMDS is organizing opposition to the guidelines at a new web site, moralconvictions.ca.

Recent polling for the College of Physicians and Surgeons on assisted suicide came up with strong support for doctor-administered death and for forcing doctors to refer for the service despite their religious and moral convictions. The poll by The Strategic Council for the CPSO showed 65 per cent of Ontarians “strongly support” assisted dying with another 21 per cent “somewhat” in favour. Asked what should happen when a doctor objects for moral or religious reasons, 69 per cent said physicians “must make an effective referral.” But a CMDS-sponsored poll came up with the opposite result. Abingdon Research (now known as the Torch agency) found in May that only 31 per cent of Canadians favour forcing doctors to refer against their conscience. The majority (54 per cent) wanted doctors to provide information but leave it up to patients to “refer themselves.” Another 16 per cent flatly rejected any referral for assisted suicide.

The Canadian Medical Association has consulted on legal euthanasia with the CMDS, the Canadian Federation of Catholic Physicians’ Societies and the Canadian Physicians for Life to come up with a policy that respects a doctor’s religious and moral freedom but also provides timely access to legal procedures, including legal forms of euthanasia.

“We propose that each provincial or territorial department of health create a mechanism that allows for patient access to an assessment for assisted death, but which does not erode caregivers’ conscience protections,” reads a position paper issued by the CMA in August. “It is possible to protect conscience rights of physicians while respecting patient autonomy.”

The Christian Medical and Dental Society, the Canadian Federation of Catholic Physicians’ Societies and Canadian Physicians for Life has run the proposed central referral service by Evangelical ethicists and Catholic moral theologians. The theologians unanimously approved, said Worthen.

YEAR OF MERCY COLUMN

POPE FRANCIS: MERCY JUBILEE MEANS WE MUST OPEN OUR HEARTS, FORGIVE OTHERS
(by Joshua J. McElwee for National Catholic Reporter)

Pope Francis has called on Catholics around the world to use the ongoing Jubilee year of mercy to “open wide” the doors of their hearts to forgive others and to work against social exclusion, even of those that may have caused them bother or upset.

In his weekly audience in St. Peter’s Square Wednesday, the pontiff said that walking through any of the holy doors open in dioceses around the world for the Jubilee year should be a sign of “true conversion of our heart.” “When we go through that door, it is good to remember that we must

also open wide the doors of our heart,” said Francis, suggesting people can even stand before the holy door and ask: “Lord, help me to open the doors of my heart!”

“The holy year won’t be very effective if the doors of our heart do not let Christ enter, who pushes us to go towards others, to bring him and his love,” said the pope. “Therefore, as the holy door remains open because it is the sign of the welcoming that God himself reserves for us, so also our doors -- those of the heart -- must always be open to not exclude anyone,” he said. “Not even those that bother me. No one!”

Francis was speaking in his audience Wednesday during a reflection on the meaning of the Jubilee year, a special holy year the pope has called for the Catholic church from Dec. 8 through Nov. 20, 2016 to focus on the boundless nature of God’s mercy.

A Jubilee year is a special year celebrated by the church to receive blessing and pardon from God and remission of sins. While most Jubilees have been focused on calling pilgrims to Rome to receive such pardon -- normally by walking through a special holy door at a papal basilica -- Francis has widely expanded his Jubilee, asking that dioceses throughout the world open their own holy door at a cathedral or other church to expand the practice globally.

The pope explained Wednesday that he asked for doors to be opened globally so that “the Jubilee is in the entire world, not just in Rome.”

“I wanted that this sign of the holy door might be present in every local church, so that the Jubilee of mercy might become an experience shared by every person,” said the pontiff. “The holy year, in this way, gets underway in all the church and is celebrated in every diocese like in Rome.”

“The first holy door was even opened truly in the heart of Africa,” he said, referring to the fact that he first opened a holy door for the Jubilee year during his November visit to the Central Africa Republic. “May this ecclesial communion become always more intense, so that the church may be a living sign of the love and mercy of the Father in the world,” Francis asked.

The pontiff also warned Catholics against people he called “a bit smart or too cunning” who try to charge for entry into a holy door. “You do not pay for salvation!” Francis exhorted. “You do not buy salvation. The door is Jesus, and Jesus is free!” “The door indicates Jesus himself who said: ‘I am the gate. Whoever enters through me will be saved, and will come in and go out and find pasture,’” said the pope. “Going through the holy door is the sign of our trust in the Lord Jesus who did not come to judge, but to save.”

Francis also said that mercy and forgiveness “must not remain beautiful words, but must be realized in daily life.” “Loving and forgiving are the concrete and visible signs that the faith has transformed our hearts and allows us to express in ourselves the same life of God,” said the pontiff. “Loving and forgiving as God loves and forgives,” he continued. “This is a program of life that cannot know interruptions or exceptions, but pushes us to always go beyond without ever tiring, with the certainty of being sustained by the paternal presence of God.”

The pope also asked people to consider going to confession during the holy year. “God forgives all,” said Francis. “God understand us, even in our limits, and understands us even in our contradictions.” “With his love he tells us that when we recognize our sins he is yet closer to us and spurs us to look ahead,” said the pontiff. “When we recognize our sins and we ask forgiveness there is a party in Heaven. Jesus throws a party! This is his mercy: Do not be discouraged.”

Francis ended the audience by giving an example of a person who says there is someone in their life they cannot forgive. “We have all heard this: ‘I cannot come to forgive,’” said the pope. “But how can you ask God to forgive us, if we are not capable of forgiveness?” “Forgiving is a big thing, sure,” he said. “However, if we open ourselves to welcome the mercy of God for us, at our turn we become more capable of forgiveness.”

“Courage!” Francis exhorted those in the Square. “Courage and go ahead!

NEWS

PASTORAL LETTER OF THE UKRAINIAN CATHOLIC BISHOPS OF CANADA
ON THE OCCASION OF THE NATIVITY OF OUR LORD 2015/2016

December 8, 2015

To the Very Reverend Clergy, Monastics and Religious Sisters, Seminarians and Laity of the
Ukrainian Catholic Church in Canada:

Christ is Born! Glorify Him!

The unapproachable God, out of mercy, wished to become visible for us. He comes in the flesh, to be born as a human being of the most pure Virgin, in the city of Bethlehem. Therefore, let us hasten with devotion to receive him. [Sessional hymn, prefeast of the Nativity]

It is the middle of the night. You are sound asleep in bed. Suddenly you are awakend by knocking at the door. Who could it be at this hour? Could it be refugees from Syria fleeing their war torn homeland? Could it be an ex convict released from the local prison with no place to go? Could it be a stranger from Ukraine claiming to be a long lost relative? Could it be an older man with a young wife about to give birth, but for whom the health care system has no bed? If we get up and open the door to our home, how will it change our lives?

Dear Brothers and Sisters in Christ!

As we prepare to celebrate the birth of the Lord Jesus during this Christmas season we find ourselves at the beginning of the Holy Jubilee Year of Mercy initiated by Pope Francis this past December 8th. The purpose of the Holy Jubilee Year, according to Pope Francis, is to encounter the mercy of God. And the primary way we encounter God is through Jesus Christ, the face of the Father’s mercy. [Cf. *Misericordiae Vultus* 1]

Our rich and meaningful Ukrainian Christmas traditions call our attention to the birth in Bethlehem of the Son of God. The liturgical texts, the carols and greetings, the special foods and decorations help remind us that “God is with us – Z namy Boh!” With the coming of Jesus Christ onto this earth with a human body, we have been given tangible proof of the love and mercy of our God.

In one liturgical verse we hear Mary speaking to Jesus just after his birth: *Having learned that You were to be born a King, O Son, the kings from the East come to You, bringing gifts of gold, frankincense, and myrrh. Behold them standing before the doors; bid them enter to gaze upon You, held in my arms as a child, even though You are older than ancient Adam.* [Aposticha, prefeast of the Nativity]

One of the important symbols used during the Holy Jubilee Year is that of the holy door. In cathedrals and other appointed churches a door is designated through which the faithful are invited to enter the church. The holy door stands as a symbol of the extraordinary pathway towards salvation that is offered to the believers, through prayer, penitence, and works of mercy. The holy door becomes a door of mercy through which anyone who enters will experience the love of God who consoles, pardons and instills hope.

At Christmas time the holy doors reminds us of the doorway into the stable at Bethlehem whereby the shepherds and magi entered to find the Christ Child, the long awaited Messiah. All were welcome to enter through the door way into the stable: the poor and the rich, peasant and lord, saint and sinner. And so we are challenged by our faith in Jesus Christ to respond to those who stand at the threshold of our homes and of our lives and who seek our mercy and love. Our Christian faith calls upon us to open the doors of our homes and of our lives and welcome them just as Mary and Joseph did in the stable of Bethlehem.

Come and make haste to enter, said the Virgin to the magi, and behold Him who is invisible is now visibly manifest and has become a child. They came eagerly and worshipped Him, bringing gifts in fulfillment of the divine prophecy. [Aposticha, prefeast of the Nativity]

The Lord Jesus was with us on the earth in human form for only 33 years, before returning to his heavenly Father. And now how is his presence tangible to us? In St. Matthew’s gospel Jesus tells us that when we encounter the hungry, the thirsty, the stranger, the naked, the sick, those in prison – we encounter the Lord in these people. [Cf. Mt. 25:31-40]

We do not have to look far to find the Lord Jesus. He is in those around us. When they come to the doors of our lives, we are given the choice to either open our doors of mercy and receive them, or to keep them closed and shuttered, saying there is no room in our inn, just as Mary and Joseph discovered in Bethlehem. [Cf. Lk. 2:7]

This Christmas season, in the spirit of the Holy Jubilee Year of Mercy, let us reach out to the strangers and to those in need, be they from Ukraine or from Syria, be they in prisons or homeless on the streets, be they sick or jobless, be they alone and near death. Let us show by our good deeds and by our love that we share with them the mercy of our Heavenly Father who shares with us his love and goodness. And let us repeat the praise of the angels as they sang at the birth of Christ: *Glory to God in the highest and on earth peace to those on whom his favor rests.* [Lk. 2:14]

The Blessing of the Lord be upon you!

- +Lawrence Huculak, OSBM Metropolitan Archbishop of Winnipeg
- +David Motiuk, Eparchial Bishop of Edmonton
- +Stephen Chmilar, Eparchial Bishop of Toronto
- +Ken Nowakowski, Eparchial Bishop of New Westminster
- +Bryan Bayda, CSsR Eparchial Bishop of Saskatoon
- +Michael Wiwchar, CSsR Eparch Emeritus of Saskatoon
- +Severian Yakymyshyn, OSBM Eparch Emeritus of New Westminster

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 DECEMBER 22- DECEMBER 27

TUE. DEC 22 09:00 AM DIVINE LITURGY
WED. DEC 23 09:00 AM DIVINE LITURGY

DEC 24TH (THURSDAY) - CHRISTMAS EVE*

- 7:30 pm - Great Compline with Lytiya (*Bilingual*)
- 8:30 pm - Divine Liturgy (*English*) - (Children's pageant). Blessing with Holy Oil.
(*On this day we are obliged to abstain from all meat products)

DEC 25TH (FRIDAY) - CHRISTMAS DAY

- 11:00 am - Divine Liturgy (*Ukrainian*). Blessing with Holy Oil.
(Opportunity for Confession (beginning at 10:30 am)

DEC 26TH (SATURDAY) - SYNAXES OF BLESSED VIRGIN MARY

-10:00 am - Divine Liturgy (*Bilingual*)
(Opportunity for Confession (beginning at 9:30 am)

DEC 27TH (SUNDAY) – FIRST MARTYR STEVEN

-09:00 am - Divine Liturgy (*English*)
-11:00 am - Divine Liturgy (*Ukrainian*)

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