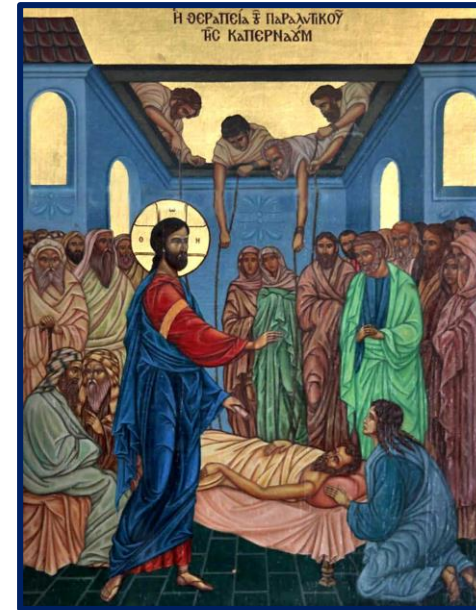


EXALTATION OF THE HOLY CROSS PARISH UKRAINIAN CATHOLIC CHURCH

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

УКРАЇНСЬКА КАТОЛИЦЬКА ЦЕРКВА ПАРАФІЯ ВОЗДВИЖЕННЯ ЧЕСНОГО ХРЕСТА

PARISH BULLETIN № 7. FEBRUARY 21, 2016 A.D.



THE SECOND SUNDAY OF THE GREAT FAST SUNDAY OF ST. GREGORY PALAMAS

On the 2nd Sunday of Great Lent, the Church opens before us the well-known page of the Holy Gospel about the cure of a paralytic man, who was brought to Christ by his four friends. This is a good example for the fast. The example, that only together people can be saved, supporting each other, loving, believing, helping and then God will help each of us. Because as He himself gets us out from the depth of sin, so He wants us to help each other.

Sometimes we can't help by outward works, but we can help by inner ones, to help by a prayer. Every day prayer for each other, relatives, friends and even for enemies must be pronounced with such persistence and love as those people, carrying a paralytic man, tried to get into the house where Christ was.

On the 2nd Sunday of the Great Fast the Church commemorates Saint Gregory Palamas. It was St. Gregory who bore living witness that men can become divine through the grace of Lord in the Holy Spirit; and that even in this life, by prayer and fasting, human beings can become participants of the uncreated light of God's divine glory.

"Absence of passions and the possession of virtue constitute love for God; for hatred of evil, resulting in the absence of passions, introduces in its place the desire for and acquisition of spiritual blessings. How could the lover and possessor of such blessings not love God above all, the Master who is Benediction itself, the only provider and guardian of every good thing? For in a special way such a person is in God, and by means of love he also bears God within himself, in accordance with the words, 'He who dwells in love dwells in God, and God in him' – St. Gregory Palamas

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

Troparion, T. 8: Light of orthodoxy, teacher of the Church; its confirmation!* Ideal of monks and invincible champion of theologians.* Wonder-working Gregory, glory of Thessalonica and preacher of grace:* always intercede before the Lord that our souls may be saved!

Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.

Kontakion, Tone 4: The time for action is now revealed;* the Judge is at the door.* Let us rise and keep the fast,* offering tears of contrition with alms and crying aloud:* our sins are more numerous than the sands of the sea,* but forgive us, O Maker of all, that we may receive incorruptible crowns.

Prokeimenon, T 5: You, O Lord, will guard us* and will keep us* from this generation* and forever. *verse:* Save me, O Lord, for there is no longer left a just man. (Psalm 11:8,2)

A Reading from the Epistle to the Hebrews (1:10-2:3) “In the beginning, Lord, you founded the earth, and the heavens are the work of your hands; they will perish, but you remain; they will all wear out like clothing; like a cloak you will roll them up, and like clothing they will be changed. But you are the same, and your years will never end.” But to which of the angels has he ever said, “Sit at my right hand until I make your enemies a footstool for your feet”? Are not all angels spirits in the divine service, sent to serve for the sake of those who are to inherit salvation? Therefore we must pay greater attention to what we have heard, so that we do not drift away from it. For if the message declared through angels was valid, and every transgression or disobedience received a just penalty, how can we escape if we neglect so great a salvation? It was declared at first through the Lord, and it was attested to us by those who heard him.

Alleluia, Tone 5

verse: Your mercies, O Lord, I will sing for ever; from generation to generation I will announce Your truth with my mouth.

verse: For You have said: Mercy shall be built up for ever; in the heavens Your truth shall be prepared. (Psalm 88:2,3)

Gospel: Mark 2:1-12: At that time, Jesus entered Capernaum after some days, and it was reported that he was at home. So many gathered around that there was no longer room for them, not even in front of the door; and he was speaking the word to them. Then some people came, bringing to him a paralyzed man, carried by four of them. And when they could not bring him to Jesus because of the crowd, they removed the roof above him; and after having dug through it, they let down the mat on which the paralytic lay. When Jesus saw their faith, he said to the paralytic, “Son, your sins are forgiven.” Now some of the scribes were sitting there, questioning in their hearts, “Why does this fellow speak in this way? It is blasphemy! Who can forgive sins but God alone?” At once Jesus perceived in his spirit that they were discussing these questions among walk? themselves; and he said to them, “Why do you raise such questions in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Stand up and take your mat

Тропар (глас 6): Ангельські сили на гробі Твоїм* і сторожі омертвіли;* Марія ж стояла при гробі,* шукаючи пречистого тіла Твого.* Полонив Ти ад і, не переможений від нього,* зустрів Ти Діву, даруючи життя.* Воскреслий з мертвих, Господи, слава Тобі!

Тропар (глас 8): Православ’я наставнику, святителям окрасо,* богословам непереможного переможця,* Григоріє чудотворче, Солуня велика похвало, проповіднику благодаті,* моли Христа Бога, щоб спаслися душі наші.

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

Кондак (глас 4): Нині час для діяння явився,* при дверях суд,* востаньмо, отже, постячися,* принесім сльози благання з милостинями, взиваючи:* Ми согрішили більше піску морського,* але ослаби, Творче всіх, щоб ми прийняли нетлінні вінці.

Прокімен (глас 5): Ти, Господи, збережеш нас* і захистиш нас від роду цього і повік.

Стих: Спаси мене, Господи, бо не стало праведного. (Пс. 11,2).

До Євреїв послання читання (1,10-2,3): «Ти, Господи, напочатку заснував землю і небеса – діло рук твоїх. Вони загинуть, ти ж перебуваєш; усі, мов одежа, постаріються. Ти їх, неначе одєжину, згорнеш і, немов одежа, вони зміняться. Ти ж – той самий, і літа твої не скінчаться.» До кого з ангелів він коли мовив: «Сідай праворуч мене, доки не покладу твоїх ворогів підніжком під твої ноги?» Хіба ж не всі вони служебні духи, що їх посилають до послуг тим, які мають успадкувати спасіння? Тому ми мусимо вважати дуже пильно на те, що почули, щоб, бува, нас не знесло з дороги. Бо коли слово, оголошене ангелами, було таке зобов’язуюче, що всякий його переступ і непослух приймав справедливую кару, то як утечемо ми, коли занедбаємо таке велике спасіння? Воно, спочатку проповідане Господом, було підтверджене нам тими, що його чули.

Алилуя (глас 5):

Стих: Милості Твої, Господи, оспівуватиму повік, і з роду в рід сповіщу устами моїми Твою вірність (Пс 88,2).

Стих: Бо сказав Ти: Повік милість збудується, на небесах приготується істина Твоя (Пс 88,3).

Євангеліє: (Мр 2,1-12): У той час коли прийшов Ісус до Капернауму, чутка пішла, що він у домі. І там зібралося стільки народу, що не було більш місця, навіть перед дверима; а він промовляв до них словом. І от прийшли до нього, несучи розслабленого; несли його четверо. А що із-за народу не могли донести до нього, розкрили стелю над місцем, де він був, й отвором спустили ліжко, на якому лежав розслаблений. Ісус, уздрівши їхню віру, до розслабленого й каже: “Сину, відпускаються тобі твої гріхи.” А були й деякі книжники, що сиділи там та міркували собі: “І як може цей так говорити? Він богохульствує! Хто може прощати гріхи, крім одного лише Бога?” Ісус же, вмить збагнувши духом, що вони таке собі думають, до них і каже: “Чого таке ось намислюєте у ваших серцях? Що легше – сказати розслабленому: Відпускаються тобі гріхи, а чи сказати: Встань, візьми твоє ліжко й ходи?

and But so that you may know that the Son of Man has authority on earth to forgive sins” —he said to the paralytic— “I say to you, stand up, take your mat and go to your home.” And he stood up, and immediately took the mat and went out before all of them; so that they were all amazed and glorified God, saying, “We have never seen anything like this!”

Instead of *It is truly*: In you, O Full of Grace, all creation rejoices: the angelic ranks and all the human race. Sanctified temple and spiritual paradise, virgins’ pride and boast, from whom God is made flesh and became a little Child; and He who is our God before all ages, He made your womb a throne, and He made it wider than all the heavens. In you, O Full of Grace, all creation rejoices. Glory be to you.

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

PARISH ANNOUNCEMENTS

✱ **GREAT FAST 2016 – Великий Піст – began on Monday, FEBRUARY 08.** Originally, this “Black Fast” was kept for the entire 40 day of Lent. Our Holy Mother Church has since lessened our load by applying this strict fast to just the First and Last day of Lent (Good Friday). Outside of the regular meatless Friday we should also try to keep Wednesday meatless, increase our almsgiving and works of charity, as well increase the amount of time we spend in prayer.

✱ **DURING THE GREAT FAST/LENT** we take time to remember our sisters and brothers in Ukraine who are in need and through our donations we show that we stand in solidarity with them. Bishop Ken designated the Sundays of **February 21st and 28th for our Eparchial Collection in favour of the needs of our Church in Ukraine.** Please use the special envelopes which are provided at the front entrance and make cheques payable to Holy Cross Parish.

✱ **BIG THANK YOU** to our parishioners who have sacrificed their time and talents to help us with PASKA AND BABKA BAKING AND PEROGIES MAKING. May God bless you and your families.

✱ **SOROKOUSTY** for the deceased of individual family members will be celebrated every Friday during Great Lent at 09:30 am. Arrange to have the deceased members of your family remembered during these Services.

✱ **KNIGHTS OF COLUMBUS MONTHLY MEETING** – will take place this coming **TUESDAY, MARCH 8TH**, at the parish hall at 7:30 p.m.

✱ **EASTER BAKE SALE** The UCWLC of the Holy Cross parish invites all to ANNUAL EASTER BAKE SALE on SATURDAY, MARCH 19th, 2016 starting at 9:00am.

✱ **SUNDAYS DONATION:** February 7th, 2016 - \$ 814

✱ **TAX RECEIPT:** To ensure that you receive a tax receipt for your church donations please make sure your name or envelope number is put with your donation

✱ **CELEBRATE 125 YEARS OF UKRAINIANS IN CANADA.** 2016 is the 125th anniversary of the first wave of Ukrainian immigrants to Canada. Join local Ukrainian groups Sunday, February 21 from 1-4PM to celebrate the opening of the exhibit prepared by the University of Alberta. The free all ages drop in event will feature dancing, live music, crafts and a demonstration of Ukrainian egg painting.

✱ **UCWLC MEMBERSHIP FEES** are now due. Please pay \$20 to Helen Uchaz.

Та щоб ви знали, що Син Чоловічий має владу на землі гріхи відпускати, – мовить до розслабленого: Кажу тобі: Встань, візьми твоє ліжко і йди до свого дому.”

Устав той – і зараз же, взявши ліжко, вийшов на очу всіх; тож чудувалися всі, хвалили Бога й мовляли: “Ніколи ми такого не бачили!”

Замість *Достойно*: Тобою радується, Благодатная, всяка твар, ангельський собор і чоловічеський рід, освящений храм і раю словесний, дівственна похвало, що із неї Бог воплотився і младенцем став – перед віками суцільний Бог наш. Лоно бо твоє престолом сотворив і утробу твою просторішою небес учинив. Тобою радується, Благодатная, всяка твар, слава тобі.

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

PARISH ANNOUNCEMENTS

✱ **LENTEN PROJECT: FOOD BANK COLLECTION.** - Along with fasting and prayer, almsgiving is another way that we can practice our Lenten good works. This year we will be collecting non-parishable goods to be donated to Surrey food bank. Please bring your non-parishable goods and drop them off at the back of the church.

✱ **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.

✱ **REMINDER FOR FAMILIES OF INDIVIDUALS WHO ARE ADMITTED TO HOSPITAL.** If you or 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.

✱ **A CATHOLIC BIBLE SEMINAR – APRIL 22, 23 & 24, 2016 “THE ACTS OF THE APOSTLES”.** Fr. Jim Nisbet, a noted Biblical scholar and highly sought after speaker from San Luis Obispo, Calif., will be presenting **The Acts of the Apostles** April 22, 23 & 24, 2016 at All Saints Parish Centre, 821 Fairfax Street in Coquitlam. Married couples \$100, Adult \$55. Day rates available Friday (\$15), Saturday (\$35), Sunday (\$35), with a \$10 discount for Students on the full days. Advance registration required.

For more information and to register please visit www.biblestudies4.wix.com/biblecentre or email biblestudies@shaw.ca or call Adrian at 604-380-2575 (after 7 PM).

✱ **PLEASE REMEMBER** the sick and infirmed of our Parish in your prayers: JANETTE OUCHARECK, JOE AND SYLVIA OSTROWERCHA, LANCE DE SILVA, HENRY MARTIN, MARY SHEMLEY, MIKE HAWKEN, VICTORIA HITCHIN, MARY LITWIN, PATRICIA and ERNEST PYLYPOW, STELLA SYRNYK, STELLA ANDRUSIAK, ADELINE AND KATRUSIA SWERYDA 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 February!

✱ **CONGRATULATION.** May the Almighty God bless in good health and salvation in Many Happy

and Blessed Years of Life to **VICTOR POCHTAR** who celebrated his Birthday. Mnohaya i Blahaya Lita!

✿ **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."

✿ **OLGC PRESCHOOL BEFORE & AFTER SCHOOL CARE** For kids 2 ½ to 12 years old at 10504 139th Street, Surrey. For more info, call Lenny at 604.581.3225

NEWS



“TWO PARALLEL WORLDS” – AN INTERVIEW WITH HIS BEATITUDE SVIATOSLAV

Saturday, February 13, 2016

On February 12, Pope Francis and Patriarch Kirill, the leaders of two Churches, met at the Jose Marti International Airport in Havana. The meeting took place in a closed setting. It lasted more than two hours.

The meeting of Pope Francis and Patriarch Kirill concluded with the signing of a Joint Declaration, which elicited mixed reactions on the part of the citizenry and Church representatives of Ukraine.

His Beatitude Sviatoslav, the Head of the UGCC, shared with us his impressions of the meeting in general and of the document in particular.

Your Beatitude, kindly share with us your impressions of the meeting between Pope Francis and Patriarch Kirill. What can you say about the Joint Declaration that they signed?

From our experience, gained over many years, we can say that when the Vatican and Moscow organize meetings or sign joint texts, it is difficult to expect something good. Firstly, I would like to say something about the meeting of the Holy Father with Patriarch Kirill, and then I will comment on the text of the declaration.

One notices immediately, especially from their comments after the meeting, that the two sides existed on two completely different planes and were pursuing different goals. His Holiness Pope Francis experienced this encounter primarily as a spiritual event. He opened his remarks by noting that we, Catholics and Orthodox, share one and the same Baptism. In the meeting, he sought out the presence of the Holy Spirit and received His support. He emphasized that the unity of the Churches can be achieved when we travel together on the same path. From the Moscow Patriarch one immediately sensed that this wasn't about any Spirit, or theology, or actual

religious matters. No common prayer, an emphasis on official phrases about “the fate of the world,” and the airport as a neutral, that is, non-ecclesial environment. The impression was that they existed in two parallel worlds. Did these two parallel realities intersect during this meeting? I don't know, but according to the rules of mathematics, two parallel lines do not intersect.

I found myself experiencing authentic admiration, respect, and a certain reverential awe for the humility of Pope Francis, a true “suffering servant of God,” who seeks one thing: to bear witness to the Gospel of Christ before humankind today, to be in the world, but remain of Christ, to have courage to be “not of this world.” Thus, I would invite all not to rush in judging him, not to remain on the reality level of those who expect only politics from this meeting and want to exploit a humble pope for their human plans at all costs. If we don't enter into the spiritual reality of the Holy Father and do not discern together with him the action of the Holy Spirit, we shall remain imprisoned by the prince of this world and his followers. Then, for us, this will become a meeting that occurred but didn't happen. Speaking of the signed text of the Joint Declaration, in general it is positive. In it are raised questions, which are of concern to both Catholics and Orthodox, and it opens new perspectives for cooperation. I encourage all to look for these positive elements. However, the points which concern Ukraine in general and specifically the UGCC raised more questions than answers.

It was officially reported that this document was the joint effort of Metropolitan Hilarion (Alfeyev) from the Orthodox side and Cardinal Koch with the Pontifical Council for Promoting Christian Unity from the Catholic side. For a document that was intended to be not theological, but essentially socio-political, it is hard to imagine a weaker team than the one that drafted this text. The mentioned Pontifical Council is competent in theological matters in relations with various Christian Churches and communities, but is no expert in matters of international politics, especially in delicate matters such as Russia's aggression in Ukraine. Thus, the intended character of the document was beyond their capabilities. This was exploited by the Department of External Affairs of the Russian Orthodox Church, which is, first of all, the instrument of diplomacy and external politics of the Moscow Patriarchate. I would note that, as the Head of our Church, I am an official member of the Pontifical Council for Promoting Christian Unity, nominated already by Pope Benedict. However, no one invited me to express my thoughts and so, essentially, as had already happened previously, they spoke about us without us, without giving us a voice.

Possibly the Apostolic Nuncio can help me understand the “obscure places” in this text and can explain the position of the Vatican in places where it is, in our view, not clearly formulated.

However, paragraph 25 of the Declaration speaks respectfully of Greek-Catholics and the UGCC is essentially recognized as a subject of inter-church relations between the Catholic Church and the Orthodox Churches.

Yes, you are right. They no longer seem to object to our right to exist. In reality, in order to exist and to act, we are not obliged to ask permission from anybody. The new emphasis here, of course, is that the Balamand Agreement of 1993, which Metropolitan Alfeyev has used until now to deny our right to exist, is now being used for its affirmation. Referring to the rejection of “uniatism” as a method of uniting Churches, Moscow always demanded from the Vatican a virtual ban on our

existence and the limitation of our activities. Moreover, this requirement was placed as a condition, in the form of an ultimatum, for the possibility of a meeting of the Pope and the Patriarch. In the past, we were accused of “expansion on the canonical territory of the Moscow Patriarchate,” and now our right to care for our faithful, wherever they are in need, is recognized. I assume that this also applies to the Russian Federation, where today we do not have the possibility of free and legal existence, or on the territory of annexed Crimea, where we are “re-registered” in accordance with Russian legislation and are effectively liquidated.

This change of emphasis is definitely positive, although essentially nothing new has been said. The recognition that “Orthodox and Greek Catholics are in need of reconciliation and of mutually acceptable forms of co-existence” is encouraging. We have been talking about this for a long time, and both Myroslav Ivan Cardinal Lubachivsky and His Beatitude Lubomyr frequently appealed to our Orthodox brothers with these words, but there was no answer. I hope that we will be able to foster bilateral relations with the Ukrainian Orthodox Church (UOC), moving in this direction without interference from Moscow.

How would you comment on this statement: “We invite all the parts involved in the conflict to prudence, to social solidarity and to action aimed at constructing peace. We invite our Churches in Ukraine to work towards social harmony, to refrain from taking part in the confrontation, and to not support any further development of the conflict?”

In general, I would like to say that paragraph 26 of the Declaration is the most controversial. One gets the impression that the Moscow Patriarchate is either stubbornly refusing to admit that it is a party to the conflict, namely, that it openly supports the aggression of Russia against Ukraine, and, by the way, also blesses the military actions of Russia in Syria as a “holy war,” or it is appealing first of all to its own conscience, calling itself to the same prudence, social solidarity, and the active building of peace. I do not know! The very word “conflict” is obscure here and seems to suggest to the reader that we have a “civil conflict” rather than external aggression by a neighboring state. Today, it is widely recognized that if soldiers were not sent from Russia onto Ukrainian soil and did not supply heavy weapons, if the Russian Orthodox Church, instead of blessing the idea of “Russkiy mir” (“the Russian world”) supported Ukraine gaining control over its own borders, there would be neither any annexation of Crimea nor would there be any war at all. It is precisely this kind of social solidarity with the Ukrainian people and the active construction of peace that we expect from the signatories of this document.

I would like to express a few thoughts on the phrase that encourages Churches in Ukraine “to work towards social harmony, to refrain from taking part in the confrontation, and to not support any further development of the conflict.” Churches and religious organizations in Ukraine never supported the war and constantly labored towards social peace and harmony. One need only to show some interest in the topics raised through the appeals of the All-Ukrainian Council of Churches and Religious Organizations over the last two years.

Instead, the appeal not to participate in the protests and not to support its development for some reason strongly reminds me of the accusations by Metropolitan Hilarion, who attacked the position of “Ukrainian schismatics and Uniates,” practically accusing us of being the cause of the

war in Eastern Ukraine, at the same time, viewing our civic position, which we based upon the social teaching of the Catholic Church, as support for only one of the “sides of the participants in the conflict.”

In this regard, I wish to state the following. The UGCC has never supported nor promoted the war. However, we have always supported and will support the people of Ukraine! We have never been on the side of the aggressor; instead, we remained with our people when they were on the Maidan, when they were being killed by the bearers of “Russkiy mir.” Our priests have never taken up arms, as opposed to what has happened on the other side. Our chaplains, as builders of peace, suffer the freezing cold together with our soldiers on the front and with their very own hands carry the wounded from the battlefield, wipe away the tears of mothers who mourn their dead children. We care for the wounded and for those who have suffered as a result of the fighting, regardless of their national origin, their religious or political beliefs. Today, more than ever, the circumstances are such that our nation has no other protection and refuge, except from its Church. It is precisely a pastoral conscience that calls us to be the voice of the people, to awaken the conscience of the global Christian community, even when this voice is not understood or is disregarded by the religious leaders of Churches today.

Your Beatitude, will the fact that the Holy Father signed such an unclear and ambiguous document not undermine the respect that the faithful of the UGCC have for him, given that unity with the successor of Peter is an integral part of her identity?

Undoubtedly, this text has caused deep disappointment among many faithful of our Church and among conscientious citizens of Ukraine. Today, many contacted me about this and said that they feel betrayed by the Vatican, disappointed by the half-truth nature of this document, and even see it as indirect support by the Apostolic See for Russian aggression against Ukraine. I can certainly understand those feelings.

Nonetheless, I encourage our faithful not to dramatize this Declaration and not to exaggerate its importance for Church life. We have experienced more than one such statement, and will survive this one as well. We need to remember that our unity and full communion with the Holy Father, the Successor of the Apostle Peter, is not the result of political agreement or diplomatic compromise, or the clarity of a Joint Declaration text. This unity and communion with the Peter of today is a matter of our faith. It is to him, Pope Francis, and to each of us today, that Christ says in the Gospel of Luke: “Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers.”

It is for this unity with the Apostolic See that our Church’s twentieth century Martyrs and Confessors of Faith gave up their lives, sealing it with their blood. As we commemorate the 70th anniversary of the Lviv Pseudo-Synod, let us draw from them the strength of this witness, of their sacrifice which, in our day, at times appears to be a stumbling block – a stone which the builders of international relations frequently reject; yet, it is precisely this stone of Christ of Peter’s faith, that the Lord will make the cornerstone of the future of all Christians. And it will be “marvelous in our eyes.”

Interview in Ukrainian: Fr. Ihor Yatsiv



POPE FRANCIS: I UNDERSTAND THE FEELINGS OF THE UKRAINIANS

Pope Francis gave a lengthy press conference on the flight back from Mexico to Rome on Thursday, among others sharing thoughts on the Church in Ukraine and Patriarch Sviatoslav reaction on the joint declaration signed in Cuba.

Pope said he understood these fears, expressed by

Greek Catholic Archbishop Sviatoslav Schevchuk, adding that he is entitled to his own ideas regarding the conflict in Ukraine. It's important to take the comments in context, the Pope insists, since Archbishop Schevchuk also describes the encounter as "a good thing" which he hopes will lead to further dialogue.

Please find the full translation of the Holy Father's answer about the meeting and the Ukrainian Catholics reaction:

Pope Francis: [Conversation with Kirill] of two hours in which we conversed as brothers, sincerely, and no one knows what was said, only that which we said at the end, publicly, regarding that which we sought to accomplish during the discussion. Thirdly: that article, those declarations in Ukraine. When I read this, I was a little worried, because Sviatoslav Shevchuk said that the Ukrainian people, or some Ukrainians, or many Ukrainians feel profoundly saddened and betrayed.

First of all, I know Sviatoslav well: in Buenos Aires we worked together. When he was elected (at the age of 42, a fine man!) Major Archbishop, he returned to Buenos Aires to collect his things. He came to see me and gave me an icon – a small one – of the Virgin Tenderness, and said to me: "This accompanied me throughout my life: I want to leave it with you, because you accompanied me in these four years". It is one of the few things that I brought with me from Buenos Aires and I keep in on my desk. He is a man that I respect and am close with; we call each other "tu" (the familiar form) So it seemed a little strange to me.

And I remembered something he had said to you [the press]: to understand a news item, a declaration, you need to find the hermeneutic of "all." [You need to look at when he [Sviatodlav] said this. It was said in a declaration on 14 of February last, Sunday, last Sunday. And interview that he did with Father... I don't remember, a Ukrainian priest; in Ukraine, and published. That news - the interview is two-and-a-half pages, more or less - that news is a small thing in the third paragraph from the end.

I read the interview, and I will say this: Shevchuk - this is the dogmatic part - declares himself a son of the Church, in communion with the Bishop of Rome, with the Church; he speaks of the Pope and closeness with the Pope, and of him, of his faith, and also of the orthodox faith. No problem with the dogmatic part, it's orthodox in the best sense of the word, that is, Catholic belief. Then, as in every interview, as in this one for example, everyone has the right to add their thoughts. And he did not question the meeting [with Kirill], because about the meeting he said: "It is a good thing and we must move forward", but in the second part, where the personal ideas are expressed. As

an example, I said about bishops who move around pedophile priests, that the best that they can do is to resign. This is one thing... it's not dogmatic, but it's what I think.

And thus [Sviatoslav] also has his personal ideas that are his opinion, and he has the right to have them. All of his comments are about the Declaration. About the meeting itself, he said: "This the Lord's work, the Spirit that moves forward, the embrace...": this is all good.

And the Declaration? The Declaration is debatable.

And there is something else to add: that Ukraine is in a time of war, of suffering, with many interpretations. I mentioned the Ukrainian people, asking for prayers and expressing my closeness many times, whether at the Angelus or in the Wednesday Audiences.

But the historical fact of a war... experienced, everyone has their own thoughts about it. what is this war? who started it? how is it carried out? how is it not carried out?... It is obvious that this is an historical problem, but also an existential problem of that Country, and speaks of suffering.

And this is where I insert that paragraph [about Ukrainian's hurt feelings], I will add this: what the [Ukrainian] faithful are saying can be understood... because Sviatoslav said: "Many faithful contacted me or wrote, saying that they are profoundly hurt and betrayed by Rome". It is understandable that a people in that situation feel this way. The Declaration is an opinion, its an opinion on this question of Ukraine, but it also says that the war should stop and an agreement should be reached. Personally, I also said that the Minsk Accords should be put into practice, so that the elbow doesn't not erase that which has been written by the hand. The Church of Rome, the Pope has always said: "Seek peace".

I received both presidents [Russia and Ukraine] equally. And thus, when he expresses that which he hears from his people, I understand him, I do. But that is not the key item. The key is the whole interview. If you read the whole interview, you see that there are serious dogmatic things: there is a desire for unity, do move forward, an ecumenical sentiment – he is an ecumenical person... And there are also certain opinions... He wrote to me when he found out about the trip, the meeting, but as a brother, giving his opinions as a brother...

I am not displeased by the interview as it is.

I am not sorry in the sense that we must respect the freedom of each side to have their opinion in this difficult situation. And from Rome... At this moment, the Nuncio is at the frontier zone [Donbas] where the fighting is, helping the soldiers, the wounded. The Church of Rome has sent much help there, much help. And it always seeks peace, respecting the accords; that the Minsk Accords be respected....

This is the whole picture. But we must not be alarmed by one phrase [of Sviatoslav]: this is a lesson, that one item of news must be interpreted according to the hermeneutic of the whole, not of a part.

(The article is from http://risu.org.ua/en/index/all_news/catholics/vatikan/62568/)



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 FEBRUARY 23 – FEBRUARY 28

TUE.	FEB 23	09:00 AM	DIVINE LITURGY
WED.	FEB 24	06:00 PM	LITURGY OF THE PRE-SANCTIFIED GIFTS
THR.	FEB 25	09:30 AM	DIVINE LITURGY
		06:00 PM	AKATHIST TO THE PESSION OF CHRIST
FRI.	FEB 26	09:30 AM	SOROKOUSTY
		06:30 PM	LITURGY OF THE PRE-SANCTIFIED GIFTS
SUN.	FEB 28	08:30 AM	ROSERY (ENG)
		09:00 AM	DIVINE LITURGY
		10:30 AM	ROSERY (ENG)
		11:00 AM	DIVINE LITURGY

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!

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