

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 № 8, FEBRUARY 28, 2016 A.D.



THE THIRD SUNDAY OF THE GREAT FAST VENERATION OF THE HOLY CROSS

On the 3rd Sunday of Lent we celebrate the veneration of the honorable and Life -Giving Cross.

As we have “crucified the flesh with its passions and desires” (Gal. 5:24), and will have mortified ourselves during these forty days of the Fast, the precious and life-giving Cross is now placed before us to refresh our souls and encourage us who may be filled with a sense of bitterness, resentment, and depression.

The Cross reminds us of the Passion of our Lord, and by presenting to us His example, it encourages us to follow Him in struggle and sacrifice, being refreshed, assured, and comforted. In other words, we must experience what the Lord experienced during His Passion - being humiliated in a shameful manner.

The Cross teaches us that through pain and suffering we shall see the fulfillment of our hopes: the heavenly

inheritance and eternal glory. As they who walk on a long and hard way and are bowed down by fatigue find great relief and strengthening under the cool shade of a leafy tree, so do we find comfort, refreshment, and rejuvenation under the Life-giving Cross, which our Fathers “planted” on this Sunday.

Thus, we are fortified and enabled to continue our Lenten journey with a light step, rested and encouraged. Moreover, as the Holy Cross is called the Tree of Life, it is placed in the middle of the Fast, as the ancient tree of life was placed in the middle of the garden of Eden. By this, our Holy Fathers wished to remind us of Adam’s gluttony as well as the fact that through this Tree has condemnation been abolished. Therefore, if we bind ourselves to the Holy Cross, we shall never encounter death but shall inherit life eternal.

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

The Divine Liturgy of St. Basil the Great is served.

Troparion, Tone 7: By Your cross You destroyed death;* You opened Paradise to the thief;* You changed the lamentation of the myrrh-bearers to joy,* and charged the apostles to proclaim* that You are risen, O Christ our God,* offering great mercy to the world.

Troparion, Tone 1: Save Your people, O Lord, and bless Your inheritance.* Grant victory to Your faithful people against enemies,* and protect Your community by Your cross.

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

Kontakion, Tone 7: No longer does the flaming sword guard the gate of Eden;* the tree of the Cross has quenched its flames gloriously.* The sting of death and the victory of Hades are banished,* and You O my Saviour came and called to those in Hades: “Return again to Paradise!”

Instead of Holy God we sing: To Your Cross, O Master,* we bow in veneration,* and we glorify Your holy Resurrection! *(3 times)*. Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen. And we glorify Your holy Resurrection! To Your Cross, O Master,* we bow in veneration,* and we glorify Your holy Resurrection!

Prokeimenon, Tone 6: Save Your people, O Lord, and bless Your inheritance.

verse: Unto You I will cry, O Lord my God, lest You turn from me in silence. (Psalm 27:9,1)

A reading from the Epistle to the Hebrews (4:14-5:6): Brothers and Sisters, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; and because of this he must offer sacrifice for his own sins as well as for those of the people. And one does not presume to take this honour, but takes it only when called by God, just as Aaron was. So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him, “You are my Son, today I have begotten you”; as he says also in another place, “You are a priest forever, according to the order of Melchizedek.”

Alleluia, Tone 8.

verse: Remember Your congregation which You acquired from the beginning.

verse: But God is our king before the ages; He has wrought salvation in the midst of the earth.

Gospel: Mark 8:34-9:1 The Lord said, “If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.” And he said to them, “Truly I tell you, there are some standing here who

Згідно Типікону в цей день служиться літургія св. Василя Великого.

Тропар (глас 7): Знищив Ти хрестом Твоїм смерть,* відчинив розбійникові рай,* мироносцям плач на радість перемінив* і апостолам звелів проповідувати,* що воскрес Ти, Христе Боже,* даючи світові велику милість!

Тропар (глас 1): Спаси, Господи, людей Твоїх* і благослови спадкоємство Твоє!* Дай перемогу благовірному народові над супротивниками* і хрестом Твоїм охорони люд Твій.

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

Кондак (глас 7): Вже полум'яне оружжя не охороняє врат єдемських,* на нього бо прийшло преславне погашення – Древо хресне,* смерті жало і адову перемогу прогнано,* і став ти, Спасе мій, перед тими, що в аді,* кличучи: Увійдіть знову в рай.

Замість Трисвятого: Хресту Твоєму поклоняємось, Владико, і святее воскресіння Твоє славимо. *(тричі)*. Слава Отцю, і Сину, і Святому Духові. І нині, і повсякчас, і на віки вічні. Амінь. І святее воскресіння Твоє славимо. Хресту Твоєму поклоняємось, Владико, і святее воскресіння Твоє славимо.

Прокімен (глас 6): Спаси, Господи, людей Твоїх* і благослови спадкоємство Твоє (Пс 27,9).

Стих: До Тебе, Господи, взиватиму; Боже мій, не відвертайсь мовчки від мене (Пс 27,1).

До Євреїв послання читання: (4,14-5,6): Браття і Сестри, мавши великого архиєрея, що вже пройшов небо, Ісуса, Божого Сина, тримаймося твердо віровизнання. Бо ми не маємо такого архиєрея, який не міг би співчувати нашим недугам: він же ж зазнав усього, подібно як ми, крім гріха.

Приступім, отже, з довір'ям до престолу благодаті, щоб отримати милість і знайти благодать на своєчасну поміч. Кожен бо архиєрей, узятий з-поміж людей, настановляється для людей у справах Божих, щоб приносив дари та жертви за гріхи; що може співчувати нетямущим та введеним в оману, бо й сам він неміччю охоплений, і тому повинен так за людей, як і за себе самого приносити жертви за гріхи. Чести ж цієї ніхто не бере сам собі, лише той, хто покликаний Богом, як Арон. Так і Христос не сам собі присвоїв славу стати архиєреєм, вона бо від того, який до нього мовив: «Син мій єси, я сьогодні породив тебе.» Як і на іншому місці каже: «Ти – священик навіки за чином Мелхиседека.»

Алилуя (глас 8):

Стих: Пом'яни соньм твій, що його придбав ти іздавна (Пс 73,2).

Стих: Бог же – цар наш перше віку. вчинив спасення посеред землі (Пс 73,12).

Євангеліє: (Мр 8,34-9,1): Сказав Господь: “Коли хтось хоче йти за мною, хай зречеться себе самого, візьме на себе хрест свій і йде слідом за мною. Бо хто хоче спасти свою душу, той її погубить; а хто погубить свою душу мене ради та Євангелії, той її спасе. Бо яка користь людині здобути світ увесь, а занепастити свою душу? Що бо людина може дати взамін за власну душу? Хто, отже, буде соромитися мене й моїх слів перед цим родом перелюбним та грішним, того посоромиться і Син Чоловічий, коли прийде у славі Отця свого з святими ангелами.” І сказав їм: “Істинно кажу вам: Є деякі з отут присутніх, що не

will not taste death until they see that the kingdom of God has come with power.”

Hymn to the Mother of God 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: Let the light of Your countenance, O Lord shine upon us. (Psalm 4:7) Alleluia.

PARISH ANNOUNCEMENTS



✱ Fr. Andrii and the parish community would like to express their congratulations for the new members of the Parish council: **Lawrence Kotylak** (*Chairperson*), **Michelle Deo-Ouchareck** (*1st Vice Chairperson*), **Pavlo Dudek** (*2nd Vice President*), **Kathryn Hitchen** (*Treasurer*), **Darka Morin** (*Secretary*), **Paul McAuley**, **Valeriy Pochtar**, **Volodymyr Tymchuck**, **Jeff Turko** and **Mark Qu**

(*Members at Large*). We wish them all the best for their new tasks in contributing to instill the Christian faith and values, to serve, support and nurture the Holy Cross Parish community and to help administrating the Parish affairs.

✱ **PARISH COUNCIL MEETING** will take place on **SUNDAY, MARCH 06th, 2016**, at 1:30pm in the parish hall.

✱ **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 21th 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. 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 8 TH**, 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

зазнають смерті, аж поки не вздріють Царства Божого, що прийде у могутності.”

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 сущий Бог наш. Лоно бо твоє престолом сотворив і утробу твою просторішою небес учинив. Тобою радується, Благодатная, всяка твар, слава тобі.

Причасний: Знаменувалося на нас світло* лица Твого, Господи (Пс 4,7). Алилуя (х3).

PARISH ANNOUNCEMENTS

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

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

✱ **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.

✱ **CONGRATULATION.** May the Almighty God bless in good health and salvation in Many Happy and Blessed Years of Life to everyone who celebrated his/her Birthday. Mnohaya i Blahaya Lita!

✱ **SPECIAL PETITION:** 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!

✱ **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 its pastoral activities."

NEWS



**Chancery Office
Eparchy of New Westminster**

To the Clergy & Lay-Faithful of the Eparchy of New Westminster

26 February 2016

Glory to Jesus Christ!

Dear Sisters and Brothers in Christ,

This week we have heard the news regarding the Special Joint Committee of the Government of Canada, entitled *Medical Assistance in Dying: A Patient-Centred Approach*

I want to reassure you that the teaching of the Catholic Church is very clear, namely that suicide is not part of health care. I want to urge each of you to contact your local Member of Parliament and let them know that you do not support what is being called as Doctor Assisted Dying. Please sign the petition at the entrance of the Church. It will be sent to Federal MP, the Hon. Mark Warawa who will present our petitions to the Members of Parliament and to urge Federal Justice Minister Jody Wilson-Raybould to reject this report.

This is not the time for us to be on the sideline and assume someone else will speak out against this issue. Medical staff (doctors and nurses) may be placed in positions where they will have no choice but to provide doctor assisted killing. If implemented, these recommendations of the Special Joint Committee, would fail to protect some of the most vulnerable people among us, children, the mentally ill, the disadvantaged and force physicians to be involved in a practice in which most of them have said they do not wish to participate.

While we certainly welcome the report's recommendations for enhanced palliative care services across the country, we have to be very clear that palliative care must exclude assisted suicide and euthanasia. To hasten death as a treatment option or as a form of health care is morally unacceptable.

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

**Sincerely yours in the Lord,
+Ken**



**CONFÉRENCE DES ÉVÊQUES CATHOLIQUES DU CANADA
CANADIAN CONFERENCE OF CATHOLIC BISHOPS**

**Pastoral Statement for the Catholics of Canada
on the report issued by the Special Joint Committee of the Government of Canada,
entitled *Medical Assistance in Dying: A Patient-Centred Approach***

Dear brothers and sisters,

The Special Joint Committee of the Government of Canada on "Physician-Assisted Dying" this past February 25 released its report, *Medical Assistance in Dying: A Patient-Centred Approach*. The report, in part, recommends:

- That assisted suicide be available to those with psychiatric conditions (Recommendation 3)
- That psychological suffering be among the criteria making an individual eligible for assisted suicide (Recommendation 4)
- That within approximately three years assisted suicide be available for adolescents and possibly also children who can be considered "mature minors" (Recommendation 6)
- That all health-care practitioners be obliged at the minimum to provide an "effective referral" for clients seeking assisted suicide (Recommendation 10)
- That all publicly funded health-care institutions in Canada provide assisted suicide (Recommendation 11)

In addition, the report fails to show how palliative care and home care can provide true options for those tempted by suicide, nor does it call for a national plan to prevent suicides. Suicide rates are five to seven times higher for First Nations youth in Canada than for nonAboriginal youth, while suicide rates among Inuit youth are among the highest in the world, at 11 times the national Canadian average.

The teaching of the Catholic Church and the stance of the Catholic Bishops of Canada are clear. Suicide is not part of health care. Killing the mentally and physically ill, whether young or aged, is contrary to caring for and loving one's brother and sister. The dignity of the human person and the flourishing of the human community demand: 1) protection and respect for each human life from conception to natural death, and 2) freedom of conscience and religion for each person as well as each institution. Social wellbeing, personal security and the common good – together with religious faith – involve safeguarding, not endangering, the lives of those suffer.

The above recommendations and the thrust of the report completely fail to be "patientcentred" or to assist and support the dying and the vulnerable. To borrow from the words of Pope Francis, the report's recommendations are the approach of a "throw-away" society. They do not reveal the face of God's mercy.

Together with my brother Bishops, both Catholic and Orthodox, as well as with leaders from the Evangelical Protestant, Jewish and Muslim faith communities, and many of other faiths or of no

faith, I urge you to inform your elected officials why euthanasia, assisted suicide and the above recommendations are completely unacceptable.

(Most Rev.) Douglas Crosby, OMI
Bishop of Hamilton

President of the Canadian Conference of Catholic Bishops

February 26, 2016

YEAR OF MERCY COLUMN



In proclaiming the Year of Mercy, Pope Francis invites us to make a pilgrimage to the Holy Door of St. Peter’s Basilica or to one of the Holy Doors in cathedrals and designated churches throughout the world.

There is another kind of pilgrimage we can make, one that doesn’t involve travel. We can make a pilgrimage of the heart this year.

We’ve already started out on the Lenten journey, a kind of pilgrimage whose destination is the glorious resurrection of Christ.

During such a pilgrimage, we endeavor to come closer to Christ. It happened to St. Paul during his now-famous journey to Damascus, where he had been planning to continue his persecution of Christians. But Christ caught him up short, and Saul was transformed to Paul—a new man.

Saint John Chrysostom says about Paul’s conversion: “The most important thing was that he knew himself to be loved by Christ. Enjoying this love, he

considered himself happier than anyone else.”

Our entire life, in fact, is a pilgrimage during which we seek to learn the ways of God. This why the Psalmist says: “When will I come to the end of my pilgrimage and enter the presence of God?”

Our prayer today: *Merciful Jesus, we pray to become more and more aware, like St. Paul, of how much we are loved by you*

Author: Peter Yaremko

OUR FAITH

THE VENERATION OF THE CROSS

At the vigil service of the third Sunday of Great Lent the Cross of Christ is brought in solemn procession to the center of the church building. It remains enthroned there for the entire middle week of Lent for the veneration and contemplation of the faithful.

The cross was the instrument of capital punishment in the Roman Empire in the time of Jesus. Criminals were executed by being tied or nailed to the cross. According to the Law of the Old Testament, anyone who was crucified was considered as a sinner cursed by God: Cursed be every one who hangs on a tree. (Deuteronomy 21 :23)

"FATHER FORGIVE THEM ..."

The unimaginable tragedy of this world is that when Christ the divine Son of God and Lord of Glory, "through whom the world was made," came unto "his own," He was rejected and crucified. Christ was killed because men "love darkness more than light," because they prefer their own ways to the wisdom of God, because they cannot bear the truth and love of God revealed in His only-begotten Son Jesus.

Christ was crucified because He was and is divinely perfect, perfect as God and perfect as man. He never ceased to confront men with the Truth, being Himself the Truth. He did it because of His love and His mercy, never ceasing to forgive those who sinned against Him and His Father, as well as His human brothers. Thus even in the midst of the greatest evil ever committed on the face of the earth, the Divine Victim cries out: *Father, forgive them for they know not what they do* (Lk 23:34)

CENTER OF OUR EXISTENCE

The very center of the Christian Faith, and indeed of the whole of human life and history, is the Cross of Christ. The Cross contains and reveals to us the very meaning of existence. It shows us the Truth and the Love and the Life of God Himself. When the world lay in evil, sold under sin to death, the Son of God became a man. And not only a man, but a slave of men. And not only a slave, but dead. And not only dead, but dead on a cross. (Philippians 2:5-8)

He could not have gone further for us; for there was no further to go. He became sin for us though He knew no sin. He became a curse for us, though He was the Blessed of God. He became dead for us so that He could be also our Resurrection and our Life.

TAKE UP THE CROSS

If men wish to be disciples of Christ, they must "take up their cross and follow him." This means first of all that they must suffer with Him in truth and in love. This means that they must experience the rejection of this world for the sake of the righteousness of God. This means that they must put into practice the very life that Christ Himself lived, the Life that Christ Himself is, the life which is given to men in Christ’s Spirit in the Church.

It is for this reason that the Cross of Christ is placed in the center of the church building in the middle of Great Lent. It tells us of God’s coming to us and of our return to Him, both accomplished by the Way of the Cross which is foolishness to the wise of this earth and very scandalous to the powerful. Yet, for those who believe, it is the Wisdom and Power of God Himself.

This is the teaching of the Apostle Paul:

For Christ sent me to preach the Gospel not with eloquent wisdom lest the Cross of Christ be emptied of its power. For the Word of God is foolishness to those who are perishing. But to us who are being saved it is the power of God. For it is written: "I will destroy the wisdom of the wise, and the cleverness I will thwart."

For since, in the wisdom of God, it pleased God through the foolishness of what we preach to save those who believe.

For the Jews demand signs and the Greeks seek wisdom, but we preach Christ crucified, to the Jews a scandal, to the pagans foolishness, but to those who are called, both Jews and Greeks, Christ the Power of God and the Wisdom of God.

For the foolishness of God is wiser than men, and the weakness of God is more powerful than men. (I Corinthians 1)

This is what we venerate and contemplate in the midst of Great Lent: the Wisdom and the Power of God, Christ Crucified.

We bow down to the Cross and rejoice in its message for it tells us the truth about life. It tells us of the truth and love of God for the world. And it tells us what we must do to be alive for eternal life in God’s Kingdom.

Before Thy Cross, we bow down in worship, O Master, and Thy Holy Resurrection we glorify. This is the veneration song of the Life-creating Cross of Christ: the Cross which saves us. And the Cross which we must take upon ourselves if we will be saved, entering into the victorious resurrection of Christ

QUOTE OF THE DAY

"The Cross is the door to mysteries. Through this door the intellect makes entrance in to the knowledge of heavenly mysteries. The knowledge of the cross is concealed in the sufferings of the cross. And the more our participation in its sufferings, the greater the perception we gain through the cross. For, as the Apostle says, 'As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.'" *The Ascetical Homilies of St. Isaac of Syria*

NEWS

HEAD OF UKRAINIAN CATHOLIC CHURCH CONSOLED BY POPE'S WORDS

The head of the Ukrainian Catholic Church said he was consoled by Pope Francis' words of understanding and tenderness after he expressed the disappointment of Ukrainians with a joint declaration signed by the pope and the Russian Orthodox patriarch.

The pope's remarks were "truly the opening of the doors of mercy," said Archbishop Sviatoslav Shevchuk of Kiev-Halych, head of the Ukrainian Catholic Church.

Pope Francis and Russian Orthodox Patriarch Kirill of Moscow signed a joint declaration in Cuba Feb. 12 and, in an interview the next day, the archbishop said it contains unclear statements on the war in Eastern Ukraine and on the identity of the Ukrainian Catholic Church. He also said his people were deeply disappointed in the declaration's wording.

Responding Feb. 17 to a reporter's questions about the archbishop's critique, Pope Francis said everyone has a right to his or her own opinions about the declaration and the archbishop's criticisms must be read in light of the experience of Ukrainian Catholics.

But Pope Francis also spoke about how his friendship with Archbishop Shevchuk began when they were both ministering in Buenos Aires, Argentina, and how the archbishop had given him an icon of Our Lady of Tenderness, which is one of the few things he asked to have brought to the Vatican after his election in 2013.

Mentioning their friendship and the icon, the archbishop said, "he is inviting us to lower our voices. You cannot have a dialogue shouting."

In an interview with Catholic News Service in Rome Feb. 23, Archbishop Shevchuk said he was pleased that even for the pope, the declaration "is not the word of God, it is not a page of the Holy Gospel," but rather offers indications for discussion.

The archbishop said that when the pope-patriarch meeting was first announced, "my spontaneous reaction was, 'Finally,' and I was pleased that Pope Francis repeated almost the same when he embraced Patriarch Kirill" in Havana.

"I think that the very gesture is sacred -- we are supposed to meet, we are supposed to talk, but that meeting is only a tool to start true, sincere dialogue," the archbishop said.

The desire for mutual respect and closer cooperation among Catholics and Orthodox in Ukraine is not in question, he said, but the declaration's depiction of the situation in Eastern Ukraine and the terminology used to describe the Ukrainian Catholic Church are.

In encouraging an end to tensions between Orthodox and Eastern-rite Catholics, the declaration referred to the churches that are in full union with Rome as "ecclesial communities," a phrase usually used to designate communities the Catholic Church believes are lacking valid sacraments and apostolic succession. Yet, clearly, as part of the Catholic Church that does not apply to Ukrainian Catholics, he said.

The declaration's affirmation that the Ukrainian Catholic and other Eastern Catholic churches have the right "to undertake all that is necessary to meet the spiritual needs of their faithful, while seeking to live in peace with their neighbors," the archbishop said, is "a step forward."

However, the declaration's recognition that the Eastern churches have a "right to exist" makes no sense, he said, because "it's not that we need anyone's permission to exist."

"The Lord resurrected us to full life 25 years ago after the fall of the Soviet Union," he added.

Under Soviet rule, the Ukrainian Catholic Church was illegal and functioned in the underground; in ecumenical dialogues at the time the Russian Orthodox claimed the church did not exist. Once the Soviet Union dissolved and the Ukrainian Catholic Church began functioning publicly, some Orthodox claimed its very existence was an attempt to encroach on the "canonical territory" of the Orthodox.

Along with other Eastern Catholic churches, Archbishop Shevchuk said, "we are churches, 'sui iuris' churches (having their own law). We conserve the Eastern Catholic-Orthodox spiritual-liturgical tradition, but we are in full communion with the successor of Peter."

Being part of the universal Catholic Church, he said, should preserve Ukrainian and other Eastern Catholics from excessive "provincialism, very narrow nationalism, and opens us to real, open ecumenical dialogue. Being Catholic today means being ecumenical."

The other problem with the declaration, the archbishop said, is how it seems to hint that the war in Eastern Ukraine is a civil war and not one involving both Russian troops and Russian support. The declaration invited "all sides involved in the conflict to prudence, to social solidarity and to action aimed at constructing peace." The pope and patriarch also said, "We invite our churches in Ukraine to work toward social harmony, to refrain from taking part in the confrontation and to not support any further development of the conflict."

In announcing the Cuba meeting, Russian Orthodox Metropolitan Hilarion of Volokolamsk, director of foreign relations for the Moscow Patriarchate, said the Russian Orthodox still see the Eastern Catholics as an obstacle to normalized relations. However, he said the need for joint efforts to defend the rights of persecuted Christians in the Middle East was more pressing.

In addition to calling for protection and respect for religious minorities, the declaration also urged Catholics and Russian Orthodox to work together to fight secularization, to protect the environment and to defend definitions of marriage and family life.

"It is good to be united because of so many common challenges in today's world," Archbishop Shevchuk said, "but I think that real ecumenism is the search for unity in the name of one God, not one enemy."

The permanent synod of the Ukrainian Catholic Church was to meet in Rome beginning Feb. 27 and its members hoped to have a meeting with Pope Francis, the archbishop said.

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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 29 – MARCH 06

DATE	TIME	LITURGY INTENTION
MON. FEB. 29	09:00 AM	DIVINE LITURGY (Rita Wheeler)
TUE. MAR. 01	09:00 AM	DIVINE LITURGY (Loc-Xuan Family)
WED. MAR. 02	06:00 PM	LITURGY OF THE PRE-SANCTIFIED GIFTS
THR. MAR. 03	09:30 AM	DIVINE LITURGY (+Felix)
	05:00 PM	AKATHIST OF THE SUFFERING OF CHRIST
FRI. MAR. 04	09:30 AM	SOROKOUSTY
	06:30 PM	LITURGY OF THE PRE-SANCTIFIED GIFTS
SUN. MARCH 06	08:30 AM	ROSARY (ENG)
	09:00 AM	DIVINE LITURGY (ENG)
	10:30 AM	ROSARY (ENG)
	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!

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