



Українська Католицька Парафія
Покрова Пресвятої Богородиці

*Protection of the Blessed Virgin Mary
Ukrainian Catholic Parish*

*The No. 1 priority for ... the church is evangelization:
preaching the Gospel of Jesus Christ in today's world.*

2 Вересня, 2012

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September 2, 2012

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Служби Божі / Divine Liturgies

В Неділю / Sunday

8:30 am recited – Bilingual

10:30 am sung – Ukrainian

У Свята / Holy Day of Obligation

10:00 am and 7:00 pm

Щодня / Daily Scheduled

7:30 am Matins/Утренняя in chapel

8:25 am in church

**First Friday - 8:25 am Divine Liturgy followed by
Moleben to the Sacred Heart of Jesus or
Mother of God**

**Сповіді починаючи десять хвилин перед
Службою Божою**

**Confessions begin ten minutes before the Divine
Liturgy or by appointment**

**Baptism by appointment - membership in Parish is
required**

**Marriages by appointment made at least six
months in advance. Membership in Parish is
required**

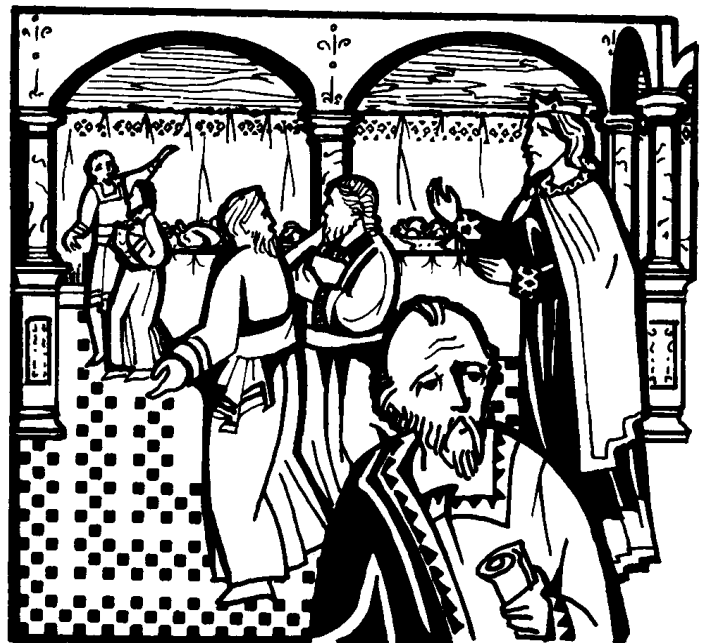
Funerals by arrangement in the Parish Office

**оо. Василяни/Basilian Fathers
serving this Parish**

Father Josaphat Tyrkalo, OSBM, Pastor
Most Rev. Severian Yakymyshyn, OSBM
Bishop Emeritus

14-а Неділя по Зісланні Святого Духа

Маття 21: 33-42



13 Sunday after Pentecost

Matthew 21:33-42

**SPECIAL NOTICE – Do not park in the
RESERVED stalls in front of St. Mary's
Gardens when you come for the Sunday
Divine Liturgy. Your car will be towed.**

Місячний намір Святішого Отця Папи Римського – на Вересень

Загальний намір: "Щоб політики завжди діяли чесно, інтегрально і з любов'ю до правди."

Місійний намір: "Щоб християнські спільноти, мали зростаюче бажання висилати місіонерів, священників, і мирян, разом із дійсними ресурсами до бідніших Церков."

- Тропарі і читання в рожевій книжці на стор. 1 і 2.

- Кава і солодке Сьогодні після Служби Божої о год 8:30 і 10:30 рано, у вітальні під церквою.

Спеціальне прохання: після закінчення Служби Божої просимо замкнути молитвенники і співаники і поставити їх на відповідне місце. Рівнож просимо не залишайте бюлетенів і других матеріалів в лавках. Будьмо господарними в нашій церкві і допоможемо, щоби наші лавки були чисті й акуратні.

Сьогодні, Неділя, 2 Вересень:

- Катехитична програма під час Служби Божої в 10:30 рано і буде продовжуватися кожної неділі.

Просимо всіх Парафіян приносити продукти для потребуючих, які не псуються (non-perishable) в першу і третю неділю кожного місяця. Просимо допомагати!

П'ятниця, 7 Вересень: Перша П'ятниця

- 8:30 ранку – Служба Божа а від так Молебень до Серця Христового.

Неділя, 9 Вересень:

- Катехитична програма під час Служби Божої в 10:30 рано і буде продовжуватися кожної неділі.

- Річний Парафіяльний Пікнік почнеться о год. 12-ій полудня. Наші сусіди і співхристияни – наші Корейці також будуть брати участь. На обід буде подаватися: Корейські страви, "Гамбургер" і "Гот дог", ярина і напитки, і морожене на десерт. Для розваги будуть різні гри для молоді і дітей. Пожертви вільні.

Субота, 15 Вересень:

- 9:30 ранку Сходина Л.У.К.Ж.К. пічнуться молебнем до Пречистої Діви Марії а відтак засідання у вітальні під церквою.

Неділя, 16 Вересень: – Катехитична програма під час Служби Божої в 10:30 рано і буде продовжуватися кожної неділі.

Понеділок, 17 Вересень: – 7:00 вечора Сходина Парафіяльної Ради у Борд Румі.

Неділя, 23 Вересень:

- Катехитична програма під час Служби Божої в 10:30 рано і буде продовжуватися кожної неділі.

Неділя, 30 Вересень:

- Катехитична програма під час Служби Божої в 10:30 рано і буде продовжуватися кожної неділі.

- ПАРАФІЯЛЬНИЙ ПРАЗНИК: Архиєрейська Свята Літургія відправиться о год. 10:30 рано. Після Святої Літургії запрошуємо всіх на Празничний Обід в нашій аудиторії.

September 2, 2012

Fourteenth Sunday after Pentecost

Papal General Prayer Intention for September: "Pray that politicians may always act with honesty, integrity, and love for the truth."

Mission Intention for September: "Pray that Christian communities may have a growing willingness to send missionaries, priests, and lay people, along with concrete resources, to the poorest Churches."

- Tropar, Kondak & readings for today in the pink booklet pages: 1 & 2.

- Coffee and sweets are available today following the 8:30 am and 10:30 am Divine Liturgy in the Fellowship Room. All guests and parishioners are invited.

A SPECIAL Request: At the conclusion of each Divine Liturgy, please close all Liturgy and/or hymnbooks and return them to their proper place. Also, please do not leave any church bulletins or any other material in the pews. Let each of us do our part to be true stewards of our parish church by helping to keep the church pews clean and neat. Thank you.

TODAY, Sunday, September 2:

- **Catechism Program** for Pre-Schooler's during the 10:30 am Divine Liturgy.

Friday, September 7: First Friday

- 8:30 am Divine Liturgy followed by Moleben to the Sacred Heart.

Sunday, September 9:

- **Catechism Program** for Pre-Schooler's during the 10:30 am Divine Liturgy.

- **Annual Parish Picnic begins at 12 noon. Our neighbours and fellow Christians – the Korean Community within our Parish are also invited.** The meal will consist of Korean foods, Hamburgers and Hot dogs with all the trimmings, Lettuce salad, Potato salad, vegetables, coffee, tea and juices and ice cream for dessert. For entertainment, we have invited "Scruffles" the balloon maker, pony rides for the young and games for children of all ages. A donation for the meal will be accepted.

Saturday, September 15:

- **UCWLC Meeting begins at 9:30 am with Moleben** to the Mother of God followed by the monthly meeting in the Fellowship Room.

Sunday, September 16:

- **Catechism Program** for Pre-Schooler's during the 10:30 am Divine Liturgy.

Monday, September 17: – 7:00 pm – Parish Council Meeting in the Board Room.

Sunday, September 23:

- **Catechism Program** for Pre-Schooler's during the 10:30 am Divine Liturgy.

Sunday, September 30:

- **Catechism Program** for Pre-Schooler's during the 10:30 am Divine Liturgy.

- **PARISH PRAZNYK: Pontifical Divine Liturgy will be celebrated at 10:30 am. Dinner will follow in the Parish Auditorium.** Cost per ticket is \$15.00/adult; children 6 to 14 \$8.00. Children under 6 years free.

Food Bank Donations: We encourage all parishioners to contribute to the Food Bank on the first and third Sundays of every month. PLEASE ADD YOUR SUPPORT.

Це пригадка для всіх вірних. Просимо приходити вчасно на Службу Божу. Будьмо готові разом заспівати початковий гімн. Зрозумійте, якщо Ви прийдете до Церкви після Великого Входу, Ви пропустили більшу частину Служби Божої, і дійсно не вислухали приписаної Служби Божої на неділю.

Церковна Етика: Будьмо свідомі, що беручи участь у Св. Літургії ми мусимо одержати кінцеве Благословення перед тим як ми залишимо Службу Божу. Ми рівнож просимо не виходити з Церкви перед закінченням Служби Божої. Ми просимо Вас не спілкуватися в Церкві перед, під час і після Служби Божої. Прошу це робити в притворі Церкви або у Вітальні під церквою. Залишім наву (Nave) церкви для вірних які моляться.

A SPECIAL NOTE to ALL PARISHIONERS: Please come on time for the Divine Liturgy. Realize that when you come into the Church proper after the Great Entrance, you have missed most of the Divine Liturgy and have not really attended the prescribed service for a Sunday.

Church Etiquette: Be aware that to have attended the entire Divine Liturgy one must receive the Final Blessing before leaving the Church Service. We also ask that you do not visit in the main part of the Church before, during or after the service. Please use the Vestibule or the Fellowship room to conduct your conversations – leave the Church proper (the Nave) for those that want to pray.

PRAYER FOR VOCATIONS

Almighty and Merciful God, Inspire those You have chosen To hear and answer Your call to the Priesthood and Religious Life. Give them the courage to be the prophets for our times. Give them the wisdom and openness to live their personal call. Give them the strength to be ready witnesses of Your love and care for the world. May they find support and encouragement in our words and in our prayers. Through the intercession of Mary, the Mother of God and all the Saints. Amen.



Prayer for the Beatification of the Servant of God Metropolitan

Andrey: Our Lord Jesus Christ, You always reward Your faithful servants, not only with special gifts of Your love, but also with the eternal reward of the saints in heaven, and in many cases You grant them the recognition of sanctity by Your Church here on earth. We humbly pray: grant that Your faithful servant Metropolitan Andrey be numbered among the saints. Throughout his just life, “full of suffering and trials,” he was a good shepherd for his flock and a great labourer for Christian unity. And through his beatification and intercession, grant our entire people the great gift of unity and love. Amen.

www.sheptytskyinstitute.ca

Be ready to begin the Divine Liturgy when Father begins and not try to play catch-up.

Request for Prayers: to pray for you, your family member, or friend – please submit the name to the Parish Office by phone 604.879.5830 or by written note on the collection plate.

Пам'ятайте помолитися: за Вашу родину, за членів Парафії, а особливо за тих які знаходяться в лікарнях, або тих що очікують Божої відповіді на їхні молитви, або радіють Божою відповіддю, або за тих які відзначають уродини, або роковини, або за тих що покликані до їхньої вічної винагороди, або за родину яку вони залишили.

REMEMBER TO PRAY FOR: your family; your fellow parishioners; especially the shut-ins or those in the hospital; those seeking God's answer to their prayers or those rejoicing with God's answer; those celebrating a birthday or anniversary; those called to their eternal reward and for the family they leave behind; as well as any other need.

Please remember in your prayers especially: Bishop Severian Yakymyshyn, OSBM, Fr. Vincent Prychidko, OSBM; Fr. Steven Basarab, Joseph Bayduza, Frances Bethune, Mary Earl, Catherine Hladij, Bohdan Karpinski, Victoria Kuzik, Emily Kuzyk, Bodzie Lawryshyn, Oscar Lyseyko, Olga Malenchuk, Ben Marchinkow, Jason Obuck, Orest Obuck, John Pura, Mary Scott, Wasyl Saik, Kaiya Williams, Leon Woznow, and the Canadian Armed Forces on peacekeeping missions.

PLEASE VISIT our Parishioners or phone those that are confined to their hospital beds or their homes. They need your visits, your phone calls, as well as your prayers.

If there are Parishioners that you visit and we are not listing them for others to pray for them, please call the Parish office with that information, or to request father to visit them.

Please remember to pray daily for vocations to the priesthood and religious life.

The Feast of the Nativity of the Most Holy Mother of God

The Church does not have the custom of celebrating the earthly birthday of the Saints of God, but rather celebrates their heavenly birthday, that is, the day of their death which, for them, is the beginning of eternal life. She does make exception, however, for the two greatest Saints in the Church — the most Pure Virgin Mary and St. John the Baptist. We celebrate not only their heavenly birth, but also their birth on earth.

One of the great feasts we celebrate at the beginning of the Liturgical Year is the feast of the Nativity of the most Holy Mother of God (Theotokos). As is evident from the words of the tropar of this festival, it is a joyful and significant feast. It is joyful because it is the birthday of the Mother of God, the Queen of Heaven and earth. It is significant because it places before our eyes the great truth of our holy faith concerning the Divine Motherhood of the most Pure Virgin Mary, from whom “shone forth the Sun of Justice, Christ our God.” The morning star has risen, therefore, the rising of the sun is not far off. The sublime name of the feast given in our liturgical books also indicates the great significance of this feast: “The Nativity of our most Holy Queen, the Mother of God and ever Virgin Mary”.

What is the basis for the institution of this feast? What is its history and its significance?

BAZAAR NEWS - PARISH BAZAAR - NOVEMBER 24, 2012

Наш Парафіяльний Базар зближається чим-раз ближче. Базаровий Комітет ласкаво просить Вас, якщо Ви приготівляєте консерви цього літа, то просимо зробити декілька "екстра" на наш Базар. Ваша поміч буде оцінена.

1. **The Bazaar "Preserves and Baking" Committee** is requesting any extra **preserves** that you will be making over the summer. Please bring as many as you can spare to the Auditorium kitchen on Tuesdays. They will be sold **at our Parish Bazaar**. Your help is greatly appreciated.
2. **They are also** asking for **Home baking** such as brownies, breads and buns, pies, cakes, cinnamon buns, cookies and any other baking that does not include fillings such as cream or cheese or other dairy products.
3. **The Bazaar "Silent Auction" Committee** is asking for **donations** of all things (ie: Hockey tickets, dinners for two, wine box, etc.) to be bid on **at the Silent Auction**. Please bring them as soon as possible to the Parish Office or place them in the "Silent Auction" box in the Church Fellowship Room.
4. **The Bazaar "Paper Lottery" Committee** is asking for **donations of new items for the children and adult "Paper Lottery"**. Your help is greatly appreciated.
5. **The Bazaar "Crafts" Committee** is asking for **items for the Crafts Corner**; such as small wooden ornaments or boards, knitting, home decorated aprons and other such useful items, and things for scrapbooking. Drop them off at the Fellowship Room.
6. **The Bazaar "Rummage Sale" Committee** need items for the **Rummage Sale** such as clean slightly used clothing, clean kitchen utensils (pots and the like), household items (picture frames, ornaments and the like). Drop them off at the Fellowship Room. We will not accept used TVs, electronic devices, big living room furniture, or any other item that can carry unwanted creatures.

For any other information call the Parish Office or Dr. Michael Myckatyn, Bazaar Chairperson, so that we can direct your call to the right person.

Bulletin Announcements must be in the office by Wednesday noon. It is your responsibility to notify the office, do not think that 'well they know', Father or the Secretary may know but do not always remember to put it in the bulletin!

Monthly Calendar Announcements for the next two months must be in the office by the 20th day of this month.

Note to All Parish Members: Please be on time for the Divine Liturgy. The Fathers are punctual and start on time at 8:30 am or start incensing at 10:25 am.



*Protection of the Blessed Virgin Mary
(St. Mary's)*

Ukrainian Catholic Parish

Basilian Fathers

550 West 14 Avenue, Vancouver, B.C. V5Z 1P6

Telephone: 604-879-5830

e-mail: office@stmarysbc.com

We will be offering a **Parish Young Persons Catechism Program** on Sunday mornings beginning at 9:30 a.m. and concluding 10:30 a.m. for children from ages 7 to 14 beginning October 7, 2012 and concluding in May 2013.

Classes for children 3 to 6 will continue to be offered during the 10:30 am Divine Liturgy following the reading of the Gospel.

The Ukrainian Catholic Women's League - St. Mary's Branch, are the sponsors of this program.

Please hand in this form to the Parish office or the UCWLC Executive

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I would like to register my child (Children) for the Parish Young Persons Catechism Program

Name of Child _____ age _____

Name of Child _____ age _____

Name of Child _____ age _____

Name of Child _____ age _____

Name of Parents (guardian) _____

Address _____

City _____

Phone _____

Postal Code _____

The History of the Feast

The feast of the Nativity of the Mother of God in the Eastern Church is one of the most ancient Marian feasts; so ancient, that the time of its appearance cannot be accurately determined. St. John Chrysostom, St. Proclus, St. Epiphany, St. Augustine and St. Roman the Melodist mention it. A tradition in Palestine recounts that St. Helena (+330), mother of the Emperor Constantine, built a church in Jerusalem honouring the feast of the Nativity of the Most Holy Mother of God. The Sacramentary of Pope Gelasius (492–496) of the fifth century also mentions this feast.

The Patriarch Anatole (449–458), Stephan of Jerusalem (6c), St. Andrew of Crete, the Patriarch Sergius (7c), St. John Damascene, the Patriarch Germanus (8c), and St. Joseph the Studite (9c) all composed sticheras and hymns in honour of this feast. The official introduction of this feast in the Byzantine empire is ascribed to the Emperor Maurice (582–602).

From the East, the festival of the Nativity of the Mother of God found its way to the West, spreading first to Rome in the seventh century and then, in later centuries, throughout the entire Latin Church. The 8th day of September was selected as the day of this feast because on that day nine months were completed from December 9, the day on which the church celebrates the conception of the Most Pure Virgin Mary in the womb of Anna. This day was also selected because it marked the day on which a church in Jerusalem was consecrated in her honour. This feast ranks as one of the twelve major feasts in our Liturgical Year. It has a one day pre-feast and a post-feast lasting only four days because the feast of the Exaltation of the Holy Cross is celebrated on September 14.

The Nativity of the Most Holy Mother of God A Day of Universal Joy

The birth of Mary, who was to become the Mother of God, was a singular source of joy for her parents — Joachim and Anna, for heaven, for earth, and for all creation. The spiritual joy occasioned by this feast of the Nativity of the Mother of God has been stressed by various Fathers of the Church. St. Andrew of Crete, in his longer sermon on this feast, extols the Most Holy Mother of God as the one in whom all the prophecies and prefigurements of the Old Testament were fulfilled. Fittingly, extolling her with the most sublime titles of praise, he summons all to share in this joy — heaven, earth, the sea and every creature; finally, he concludes with the words: “For today a child is born, from whom we have received salvation, Christ God and Word, who, having come, abides with us forever.” St. John Damascene in a sermon for this day says: “The day of the Nativity of the Mother of God is a day of universal joy for, through the Mother of God, the entire human race was renewed and the sorrow of the first mother, Eve, was transformed into joy.”

The divine services of this day are filled with joyful melodies, almost as though we were celebrating the Nativity of our Lord or his glorious Resurrection. The principal motives underlying this joy are the end of the childlessness of the holy Joachim and Anna, the beginning of our salvation, the most wonderful dignity of Divine Motherhood bestowed on Mary, the unique role and significance of the Mother of God in the work of the redemption of the human race.

The first to rejoice at Mary’s Nativity are her parents. In the sticheras of the Aposticha in the Small Vespers service, the Church cries out to them: “Rejoice, O Joachim and Anna, rejoice, for from a barren woman is born the Cause of our joy and salvation.”

The angels and all the faithful also rejoice at Mary’s Nativity: “To Your honourable

Nativity, O Most Holy and Pure Virgin,” we sing in the Small Vespers service in the sticheras at Psalm 137, “The multitude of angels in heaven and the human race on earth are singing praises, for you became the Mother of the Creator of all, Jesus our God. While imploring Him, do not cease praying for us, who after God place our hope in you, O Mother of God, ever praised and Immaculate.”

All the Saints of both the Old and the New Testaments share in this joy: “Renew yourself, O Adam,” says the Exapostilarion of the Matins service, “be happy, O Eve, rejoice you prophets together with the Apostles and the righteous, for today the universal joy of the angels and men has shone forth from the righteous Joachim and Anna: The Mother of God, Mary.”

Finally, the Church calls upon the faithful to pay due veneration to the Mother of God: “Come, all you faithful, let us hasten to the Virgin, for she is born, who even before her conception was destined to be the Mother of our God. She is the vessel of virginity, flowering rod of Aaron from the stem of Jesse, proclaimed by the prophets, and the child of Joachim and Anna. She is born; and through her the world is renewed, and the church is clothed in splendour. She is the holy temple, where God abides, a virgin vessel, a royal chamber, in which the wondrous mystery of the marvelous union of the two natures of Christ is accomplished. By paying worship to him let us praise the All Pure Virgin.”

The Cult of the Saints Joachim and Anna

The day following the feast of the Nativity of the Most Holy Mother of God, the Church honours the memory of the “Holy and Righteous Ancestors of Christ, Joachim and Anna”. The Church pays them special veneration as the parents of Mary and the ancestors of Jesus Christ. Hence, in our service they are called “Ancestors of God” (Greek: Theopater). In the dismissal prayer of the church services, we daily ask their prayerful intercession.

During the services in their honour, the Church rejoices at their feast, praising their role in relation to our salvation, and extolling them as the most blessed of parents. “Come today, O lovers of the feast,” we sing in the sticheras of the Vespers services of September 9, “let us rejoice, singing, and let us zealously honour the memory of Joachim and Anna, honourable couple, because for us they gave birth to the Mother of God, the Virgin most pure ... O Blessed couple, you surpassed all parents, for you gave birth to the most beautiful of all creatures! Truly, you are blessed, O Joachim, being the father of such a Virgin! And blessed is your womb, O Anna, for you brought forth the Mother of our life. Blessed is she who nursed Her, that she in turn might nourish Him, the Nourisher of all creatures. Therefore, we implore you, O Blessed ones, pray to Him for the salvation of our souls.”

The veneration of the righteous Joachim and Anna began to take root quite rapidly after the institution of the feast of the Nativity of the Mother of God. In the sixth century churches began to be erected in honour of St. Anna. Emperor Justinian I (527–565) in the year 550, dedicated a church in Constantinople in her honour. In that same century, a church was erected in her honor in Jerusalem, the place of her birth. These two churches had a great influence on the spread of the cult of both the parents of the Blessed Virgin Mary, but especially of St. Anna. The Eastern Church began to celebrate their memory on the 9th of September toward the close of the sixth century. Ancient Greek hymns also exist in their honour, and in the writings of the Fathers, especially those of St. Epiphany and St. John Damascene, we find words of praise in honour of St.

Anna.

Under the influence of the East, the cult of St. Anna developed in the eighth century also in the West, particularly in Rome, and it was not until the fourteenth century that this devotion spread throughout Europe. The Latin Church celebrates the memory of St. Anna on July 26, and the memory of St. Joachim on August 16.

In our Church Calendar, in addition to the commemoration of the Saints Joachim and Anna on September 9, we have two more feastsdays in honour of St. Anna: December 9, the day she conceived the Most Pure Virgin Mary, and July 25 — the day of her death."

Christian iconography has also expressed great devotion to the parents of the Blessed Mother of God. Quite frequently an icon will depict St. Anna with the child Mary upon her knees, or both parents will be portrayed bringing the little Mary to the temple to consecrate her to the service of God.

[*A Byzantine Rite, Liturgical Year*, Basilian Fathers Publication, 1992, translated by Fr. Demetrius E. Wysochansky, OSBM, pages 212–218.]

The Feast of the Exaltation of the Holy Cross

"We extol You, O Life-giver Christ, and honour Your venerable Cross, by which You saved us from the slavery of the enemy." (Hymn of Praise in the Matins Service of the Feast)

"The veneration of the Holy Cross of the Lord," – says the Servant of God Andrew Sheptytsky in his pastoral letter on the Holy Cross – "is one of the most significant aspects of the worship of the God-Man ... Signing ourselves with the sign of the Cross is one of the oldest customs of Christians."

The Holy Cross is an ever-living symbol of God's everlasting love toward us sinners, a symbol of Christ's total self-sacrifice, a symbol of our redemption and salvation, a symbol of Christ's victory over death and Satan. By venerating the Holy Cross we honour Christ's sacrifice, passion and death. Whenever we sign ourselves with the sign of the Holy Cross, we profess our faith in our Saviour.

The Eastern Church holds the veneration of the Holy Cross in such high regard it has dedicated several feasts during the year to its honour. The greatest of these is the feast of the "Universal Elevation of the Venerable and Life-giving Cross". Let us consider the history of its institution and the various rites connected with it.

History of the Institution of the Feast

The feast of the Elevation of the Venerable Cross is a very ancient feast. However, like the history of the finding of the Holy Cross of the Lord, the history of the institution of the feast has been obscured by various legends and it is not easy to separate historical fact from pious legend.

One must remember that in celebrating this feast, we are not concerned with the ordinary veneration of the Holy Cross, which takes place on the third Sunday of the Great Fast, but with that aspect of the feast which is expressed in the name of the feast itself – EXALTATION or ELEVATION – of the Cross, that is, a special solemn rite connected with the veneration and glorification of the holy Cross.

Historians of the Eastern Church generally agree that two particular events gave rise to the institution of this feast: the finding of the Holy Cross of the Lord in the fourth century and its recovery or return from Persian captivity in the seventh century.

The institution of the Feast of the Exaltation was first preceded by the discovery or the finding of the sacred wood of the Cross upon which Christ died. Christian tradition

has transmitted to us several different legends about the finding of the Holy Cross, three of which are attributed to St. Helena (+330), the mother of Emperor Constantine the Great. The finding of the Holy Cross is believed to have taken place in 326.

Historians who mention the finding of the Holy Cross say nothing about its first exaltation immediately after its discovery, nor does pious tradition give any account of it. The Greek Church celebrates the finding of the Holy Cross on March 6. In the Prologue, this church feast has the title: "The Finding of the Venerable Cross which was discovered by Blessed Helena". The Latin Church celebrated this event on May 3, but after the reform of the feast days during the reign of Pope John XXIII in 1960, this festival was excluded from the Church Calendar.

The feast of the Exaltation owes its origin to the consecration of the Church of the Resurrection of the Lord, which was erected on Golgotha, in Jerusalem, by Emperor Constantine the Great. This consecration was celebrated very solemnly during the time of Macarius, Bishop of Jerusalem, on the 13th of September in the year 335. On the day following the consecration, the solemn exaltation or elevation of the sacred wood of the Cross took place. During its elevation the people exclaimed "Lord, have mercy" many times. Since that time, the Eastern Church each year has celebrated the consecration of the Church of the Resurrection of our Lord on September 13, and the feast of the Exaltation of the Venerable Cross on September 14.

The second important event, which rendered the feast universal in the East as well as in the West, was the return or recovery of the sacred wood of the Cross from Persian captivity. The Persian King Chosroes in 614 had captured Jerusalem and had carried off the Lord's Cross to his capital in Ctesiphon. Fourteen years later, the Emperor Heraclius (610–641), after his victory over the Persians, recovered the sacred Cross and had it brought back to Jerusalem where, on September 14, a second solemn celebration of the exaltation of the holy Cross took place. From that time on, the feast bore the name "The Universal Exaltation (Elevation) of the Venerable and Life-giving Cross". Since the feast of the Exaltation called to mind the crucifixion and death of Christ and was given equal rank with Good or Great Friday, it had become a custom of the Church, from the earliest times, to observe a strict fast on this day.

The feast of the Exaltation is one of the twelve great feasts of our Church and has a one day pre-feast and a seven day post-feast. The Saturday and Sunday before and after the Exaltation, carry the name of "the Saturday and the Sunday before – or after the feast of the Exaltation", because on those days the Epistle and Gospel speak of the holy Cross.

Besides the feast of the Exaltation, our Church also pays honour to the Sacred Cross on the Sunday of the Veneration of the Holy Cross (third Sunday of Great Lent). On this day, as on the feast of the Exaltation, the Holy Cross is carried out during the matins service and veneration is paid to it, but without the rite of exaltation, that is, elevation (being raised up), a rite which is only carried out on the feast of the Exaltation.

On May 7, the Eastern Church commemorates the "Apparition of the Sign of the Venerable Cross in the sky in Jerusalem". At the time of St. Cyril of Jerusalem, during the Pentecost season in the year 351, the Holy Cross appeared in the heavens, extending from Golgotha to the Mount of Olives.

In our Church Calendar, we have still another feast celebrated on August 1, the feast of the "Procession or March with the Sacred Wood of the Cross." That means, there was a procession with a piece of the wood of the Cross which on that day was carried from the royal palace in Constantinople to the Church of St. Sophia. Here special veneration was

given to the Holy Cross, similar to the reverence paid it on the Sunday of the Veneration of the Holy Cross. Beginning on August 1, every day for two weeks the sacred wood of the Cross was carried throughout the city, while God was asked to bless it and to avert all sicknesses. This feast was instituted in Constantinople in the ninth century on account of the various sicknesses and epidemics which usually occurred in the month of August.

The Rite of Exaltation or Elevation of the Holy Cross

A peculiar trait of the feast of the Exaltation is the solemn public veneration of the Holy Cross by a separate rite of elevation during the Matins service. In the course of the ages, the Eastern Church developed various rites for the elevation of the Holy Cross. Here we mention a few of these and their more significant aspects.

[*A Byzantine Rite, Liturgical Year*, Basilian Fathers Publication, 1992, translated by Fr. Demetrius E. Wysochansky, OSBM, pages 219–225.]

Day by Day with Mary

1. Ein Karem near Jerusalem is a pretty village, terraced with grapevines and olive trees. Here Zachary and Elizabeth lived for many years in a childless marriage. When Elizabeth conceived John the Baptist, in her old age, she praised God for taking away the shame of her barrenness among men.

Zachary's reaction? He doubted the angel who came to bring him the good news. He was struck dumb until the moment he named his son John. But when Mary came to Ein Karem to tell her good news to her cousin Elizabeth, John leapt in the womb.

How do we receive the message of Christ? Do we doubt the good news and remain mute? Or do we praise God for showing us the way to a fruitful life on earth?

2. Modern Bible studies have made us aware of the presence of Mary, the Mother of God, in the scriptures more than ever before. No longer is the no-no attitude prevalent in the Catholic Church about reading the Bible. Other Christians also have been discovering Mary through Scripture.

The Mother of our Lord, Jesus Christ can be the needed intercession between Catholics and other Christians. Words often can be without meaning when hearts and minds seem to wander away from their spiritual purpose. The Mother of Jesus is the element that can mend, heal, and bind common purpose in a loving Christian ideal.

The role of Mary, the Mother of God, in the Catholic Church and other Christian churches can establish blessings, graces, and Christian love uniting thoughts and actions centered on her beloved Son's Christian message.

3. Our perfect pattern! When our Blessed Lord ascended into heaven, and a cloud received Him out of sight, we can imagine what love was poured forth upon His Mother by those who had watched Him go from them into heaven, and who knew what she had been to Him on earth.

Consider what a perfect pattern she must have been to them of one whose heart was "always fixed on heavenly things."

We look up today to see our Lord ascended, Conqueror of death for evermore; and we beseech Mary to teach us how to live our lives like hers above earthly things, with our conversation in the heavens, feeding, like her, upon the very Body and Blood of Christ, until we too shall be received into heaven, our fatherland, to be forever with the Lord.