



Українська Католицька Парафія
Покрова Пресвятої Богородиці

Protection of the Blessed Virgin Mary Ukrainian
Catholic Parish

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

2 Червня, 2013

Volume 58 No. 22

June 2, 2013

Служби Божі/Divine Liturgies

В Неділю/Sunday

8:30 am partially sung

10:30 am sung

У Свята/Holy Day of Obligation

10:00 am and 7:00 pm

Щодня/Daily Scheduled

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 - 30 хвилин перед Службою Божою
або наперед домовитися під час тижня

Confessions - 30 minutes before the Divine
Liturgy or by appointment during the week

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. Василіяни/Basilian Fathers serving this
Parish**

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

Bishop Emeritus

**Свято Пресвятої Євхаристії
Маття 4:18-23**



**Feast of the Holy Eucharist
Matthew 4:18-23**

**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.**

Парафія Покрова Пресвятої Богородиці вітає всіх гостей, приятелів та рідних які зєдналися сьогодні разом брати участь в цій Службі Божі. Нехай наш Господь через заступництво Покрова Пресвятої Богородиці благословить Вас і Вашу родину.

Місячний намір Святішого Отця Папи Римського – на Червень

Загальний намір: Діялог серед народів. Щоб серед народів перемагала культура діалогу і взаємної пошани.

Місійний намір: Нова Євангелізація. Щоб у середовищах більш секуляризованих, християнські громади могли поширювати ефективніше нову Євангелізацію.

- Тропарі і читання в фіолетовій книжці на стор. 1, 2, 3 і 4

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

В цьому часі тільки один священник буде служити в парафії. Щоби вз'яти участь у Св. Сповіді, заохочуємо Вас приходити до церкви 30 хвилин скоріше перед Св. Літургією. Ви можете також наперед домовитися і прийти до Каплиці в нашій резиденції під час тиждня.

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, 2 Червень, – Празник Свято Пресвятої Євхаристії

- 9:50 ранку – Молебень до Пречистої Діви Марії.

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

П'ятниця, 7 Червень: – Празник Чоловіколюбця Серця Христового

- *Перша П'ятниця - Загальниця*

- 8:25 ранку – Служба Божа а від так Молебень до Серця Христового.

Неділя, 9 Червень: – Празник Чоловіколюбця Серця Христового

- 9:50 ранку – Молебень до Серця Христового.

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

П'ятниця, 14 Червень: Вечера з Пирогами

- 5 до 7 вечора в Парафіяльній Залі – прихід з вечері буде призначений на Єпархіяльний Табір.

Субота, 15 Червень:

- 9:30 ранку – Молебень до Серця Христового, а відтак Сходина Л.У.К.Ж.К. у вітальні під церквою.

Неділя, 16 Червень: – Українських Святих - День Батька

- 9:50 ранку – Молебень до Серця Христового.

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

Понеділок, 17 Червень:

– 7:00 вечора – Сходини Парафіяльної Ради у Борд Румі.

Неділя, 23 Червень: 5-а Неділя по Зісланні Святого Духа

– 9:50 ранку – Молебень до Серця Христового.

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

Субота, 29 Червень: – Обов'язуюче Свято

Всехвальних і Первоверховних Апостолів Святих Апостолів Петра і Павла

– 10:00 год. ранку – Служба Божа – ONLY

Неділя, 30 Червень: 6-а Неділя по Зісланні Святого Духа

– 9:50 ранку – Молебень до Серця Христового.

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

CAMP ST. VOLODYMYR August 18 – 25th, 2013 Camp St. Volodymyr will be celebrating its 30th anniversary. We have been enriching campers in their Ukrainian Catholic Faith and Culture since 1983. Located in Kelowna campers spend a week participating in age tailored activities such as Ukrainian dancing, arts & crafts, singing, catechesis, sports and water activities. Camper fees: \$260 before July 4, \$310 after July 5. 3rd/4th child from same family is \$150 each. Bus transportation is available from New Westminster. Registration forms can be downloaded from the eparchial website at www.nweparchy.ca/. For more information contact Jennifer Sawka @ 604.876.5691 jennsawka@hotmail.com. Register early. Space is limited!

VOLUNTEER STAFF Camp St. Volodymyr is again looking for counsellors to help with the planning, teaching, coordinating, and carrying out activities and guiding campers in their personal growth, and daily living skills. These positions are ideally suited for outgoing individuals who enjoy working with children and enjoy being outdoors. Counsellor application forms can be downloaded from the website and are due May 15, 2013. **This year we are looking for a volunteer to help us out with singing. Please contact us asap if you are interested.**

Support our Camp! Donations are always greatly appreciated. We are always happy to accept food donations of vegetables, fruits, cereals, and treats for children, as well as monetary donations. Tax receipts can be issued with donations of \$25 or more.

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

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.

Special Petition for Vocations - We pray for those in the religious and consecrated life and for those in vocation discernment, hear us O Lord and have mercy.

The Protection of the Blessed Virgin Mary Parish welcomes all guests, friends, visiting relatives and Parishioners in celebrating this Divine Liturgy together. May our Lord, through the intercession of our Blessed Lady, the Mother of God, bless you and your family!

Monthly Papal Intentions for JUNE

General Intention: - Mutual Respect - That a culture of dialogue, listening, and mutual respect may prevail among peoples.

Missionary Intention: - New Evangelization - That where secularization is strongest, Christian communities may effectively promote a new evangelization.

- **Tropar, Kondak & readings** in the purple booklet pages 1, 2, 3 & 4

- **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.

UNTIL FURTHER NOTICE - there will be only one priest serving the parish. To participate in the Mystery of Reconciliation, (Confession), we are encouraging you to come 30 minutes before the Divine Liturgies. You may also make an appointment to come during the week to the chapel in the rectory.

A SPECIAL Request: At the conclusion of each Divine Liturgy, please close all Liturgy and/or hymn books and return them to their proper place. Also, please do not leave any church bulletins or other reading material in the pews. Each and every participant is invited to do their part to be true stewards of our parish church by helping to keep the church pew pockets and pews clean and neat. Thank you.

Special Petition for Evangelization – *Let us ask our Heavenly Father for His gifts of wisdom & courage in our efforts of spreading the Good News and building up God’s kingdom on earth, let us pray to the Lord.*

TODAY: Sunday, June 2: *Feast of the Holy Eucharist*

- **9:50 am Moleben to the Mother of God.**

- **Parish Catechism Program for Pre-Schoolers** during 10:30 am Divine Liturgy following the reading of the Gospel.

Wednesday, June 5: “Redevelopment” Meeting – 7 pm in the Board Room.

Friday, June 7: *Feast of Christ the Lover of Mankind - First Friday*

- **8:25 am – Divine Liturgy followed by Moleben to the Sacred Heart.**

Sunday, June 9: – *Feast of Christ the Lover of Mankind*

- **9:50 am – Moleben to the Sacred Heart.**

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

Friday, June 14: “PYROHY SUPPER” – 5 to 7 pm in the Main Hall: With the help of Camp staff, the Ladies League members and Members of our Parish: this is a **FUND RAISER FOR Camp St. Volodymyr.**

Saturday, June 15:

- **9:30 am Moleben** in Church followed by **UCWLC Meeting** in the Fellowship Room.

Sunday, June 16: – *Feast of all Ukrainian Saints - Father's Day*

– 9:50 am – Moleben to the Sacred Heart.

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

Monday, June 17:

– 7:00 pm Parish Council Meeting in Board Room.

Sunday, June 23: *Fifth Sunday after the Pentecost*

– 9:50 am – Moleben to the Sacred Heart.

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

Saturday, June 29: – *Holy Day of Obligation - Feast of Saints Peter and Paul*

– 10:00 am Divine Liturgy **ONLY**

Sunday, June 30: *Sixth Sunday after the Pentecost*

– 9:50 am – Moleben to the Sacred Heart.

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

To Request Prayers for: yourself, your family, or a friend - please submit the name to the Parish Office or place a note and 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 відповідю, 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; fellow parishioners; those confined to their hospital beds or their homes; those seeking God's guidance or rejoicing with God's favour; or for those celebrating a birthday or anniversary; or have been called to their eternal reward or for the family they leave behind; as well as any other need.

Please remember in your prayers: Bishop Severian Yakymyshyn, OSBM, Fr. Josaphat Tyrkalo, OSBM, Fr. Steven Basarab, Mary Balsevicius, Joseph Bayduza, Frances Bethune, Elizabeth Duda, Mary Earl, Quenten Fabiano, Catherine Hladij, Alice Humenick, Bohdan Karpinski, Emily Kuzyk, Bodzie and Shirley Lawryshyn, Ben Marchinkow, Joseph Nadelko, Roma Nowakowski, (Bishop Ken's mother), Orest Obuck, John Pura, Mary Scott, Dave Shelast, Tiny Zarski.

Please Visit: our Parishioners in their homes or in the hospital. They need your visit, your phone call, as well as your prayers.

Please pray for vocations to the priesthood and religious life.

If there are people you visit requesting prayers, please inform the Parish office.

SUPPORT CANCER RELAY for LIFE WALK. Come and walk a lap with the team on **Saturday, June 8 from 10am-10pm at Mahon Park, in North Vancouver.** If you are interested in purchasing a \$5 luminary in honour of a loved one who has died of cancer, we are selling them after the 10:30 am Divine Liturgy. At dusk, the luminaries will light up the entire track and will stay lit until the event ends, as a quiet tribute to loved ones.

The Second Sunday after Pentecost, known as The Sunday of All Saints By: Father Michael Venditti at ByzantineCatholicPriest.com.

The Divine Liturgy, Part Two: “ready or not, here we go—the Rites of Preparation”



We continue with our discussion of the Divine Liturgy. Last week, as you will recall, we began with a very general explanation of the notion of Tradition in the Eastern Church and how it applies to the

Divine Liturgy. And we had talked about a very important person in the history of the Liturgy named St. Germanus. He was patriarch of Constantinople before the schism, when the Byzantine Empire was still part of the Catholic Church, and the Patriarch and the Pope of Rome were still in communion with one another. Even so, the Liturgies of East and West were already very different; so St. Germanus wrote an explanation of the Divine Liturgy as he celebrated it in the great church of Hagia Sofia in Constantinople, so that those in the West would be able to understand the Liturgical traditions of the East better. And we learned that, as he goes through the Liturgy of St. John Chrysostom line by line, he comes upon certain things the meanings and origins of which even he does not know — practices so old they probably date back to the times of the Apostles themselves. But he tells us that it is important that we retain these traditional practices anyway, even though we may never know what they originally meant; and, in so doing, gives us the principle of sacred tradition which is so important in understanding the nature of the Divine Liturgy: *The fact that something has been done a certain way for as long as anyone can remember is, all by itself, sufficient reason to continue to do it.* Today we move away from these general considerations, and begin to talk about the Liturgy in detail.

Now, I am sure that, over the years, you have had various priests come through this parish who have attempted to explain to you the Divine Liturgy; but, my experience is that, in explaining the Divine Liturgy to lay people, priests will often confine themselves to the public portion of the Liturgy without reference to those parts of the service that occur out of the sight of the people and before most people have even come into church. There are, in fact, three parts of the Divine Liturgy, all occurring at the beginning, which take place out of the sight of the people. Nonetheless, they are a

part of the service, and the service is considered incomplete without them. They are the Prayers before the iconostas, the vesting and the ‘proskomedia’.

Now, all of the Liturgies of the various churches have some form of preparation rite connected to them. Sometimes they take a definite form, and sometimes they do not, leaving the prayers to be recited up to the priest. What is peculiar about the rites of preparation in the Eastern Churches is that they form part of the Liturgy itself. In the Latin Rite, by contrast, the prescribed prayers are entirely private, that is, the priest may say them by himself and anywhere he pleases; they are not even included in some editions of the Roman Missal. In the Byzantine Rite the prayers are included in the ‘Liturgikon’ (the official Divine Liturgy Service book) and must be said by the priest in church before the iconostas. In other words, by the time you get to the church, the Liturgy has already been going on; you do not see it because that part of the service is done by the priest and the deacon (if there is one) before you have even arrived in church.

A portion of this part of the Liturgy is actually reproduced in your pew book. If you open to the beginning where it says “Prayers Before the Divine Liturgy,” you will see it reproduced for you. These prayers are actually taken from that part of the Liturgy that you do not see. One of the first things you notice about these prayers is that they begin in the same way that every service in the Byzantine Tradition begins: with what we call the “Introductory Prayers:” *Blessed is our God...* “*Glory to you...*” “*O heavenly King...*” “*Holy God...*” “*Glory to the Father...*” “*Most Holy Trinity...*” “*Our Father...*”

So, when someone asks you, “How come the Divine Liturgy is the only service we have that does not begin with these familiar prayers, you can tell them that it does, but that this part of the Liturgy is not heard by the people. It happens in church, but the priests and deacons recite it among themselves and usually before most people have come to the church.

Following these prayers comes the Tropar of Penitence; and this is appropriate because of the august nature of the service itself. The Liturgy is, after all, the action of Christ at the last supper; and the priest, who stands in the place of Christ at the Holy Table, needs to be mindful of his sins and his need for forgiveness. All of us should approach the Divine Liturgy with a certain amount of fear, but also of hope, knowing that no one is really completely worthy to be in the presence of God. Like all tropars and kondaks translated from the Greek, they show an extraordinary economy of words. The tropar and kontak are essentially hymns that are developed in the style of the Psalms in the early centuries of the Church. They are very much like abstract paintings, seeking to say in a few words what would ordinarily take many words to convey; in this sense they are really the epitome of poetry. The tropar of Penitence pleads with God for forgiveness in the simplest of terms: they plead, they beg, they

yearn for acceptance by God in the sense that a wayward child does of his father: “Have mercy ... because we have trusted in You Be not angry with us.” A child, when he has offended his father, does not seek justification like an adult does, nor does he plead in terms of justice; he simply desires forgiveness because “you are my father.” Nothing else needs to be said. And only a father is capable of such forgiveness.

Following the tropar of Penitence come the prayers before the icons of Christ and His Mother, which are not reproduced in your pew book. Now, we have discussed icons before, and we know that there is a fundamental difference between the Byzantines and the Westerners in the interpretation of sacred images. The Western Church regards them as merely representations of one whose presence is elsewhere, in heaven. For the Byzantine Christian, the icon is a veritable theophany, a dynamic manifestation of divine energy at work on earth. The person represented is, in some spiritual way, actually present in the icon; and when the priest prays before these icons, he considers himself in the presence of Christ and his Mother in a mystical way, and does not enter the sanctuary before these prayers are completed. It is almost like what we all do when we visit someone else’s home: we do not just walk in: we ring the bell and wait to be greeted by our host at the door. The priest celebrating the Divine Liturgy, in the same way, “pays his respects” to Christ and his Mother before entering the sanctuary. So, the priest, having finished the Tropar of Penitence, approaches each of the icons of Christ and his Mother in turn, reciting the prayers for each, and bowing to each.

This being done, the priest enters the sanctuary through the Northern door and approaches the Holy Table. There he kisses the Gospel Book and the hand cross which are always there. And from there he goes to the altar or table of vesting. All of the liturgies, both Eastern and Western, have rites and prayers that accompany the vesting of the priest. Only in the East is it considered part of the Liturgy itself.

For the first three centuries of the Church, there were no such things as vestments. Priests wore the same clothing as everyone else when they celebrated the Eucharist. The only written comment we have about clothing worn by the priest from this period says that the priest’s clothes should be nicer than anyone else’s. The first mention of special vestments for Liturgical use is found in the writings of St. Theodoret in about the year 330, where he mentions a special gold robe given by Constantine to the Cathedral in Jerusalem to be worn by the bishop there. But, as you know, clothing styles change all the time; and, as the style of clothing worn by people on the street changed with every passing fashion, the clothes worn by the priest in church did not. So, the vestments of the priest with which we are familiar are actually based on clothing that was worn by most people in the third century. Over the centuries, the churches of both the east and the west developed their own distinctive costumes

regarding liturgical vestments, assigning special colors for certain occasions or seasons of the year, and attributing to each vestment certain symbolic connotations, which are reflected in the prayers that are said by the priest when he puts each one on.

Once they are vested, the priest and deacon go to the altar of preparation for the proskomedia. The proskomedia is one of the most important parts of the Liturgy. It is certainly one of the most symbolic; but it is also one of the most neglected. So, next week's homily will be a little different: I am going to delay doing the proskomedia and actually do it in church for you to see in place of the homily, and hopefully explaining it to you as we go along.

You will be remembered in a very special way during every Divine Liturgy. In order for this to happen you are invited to make a donation towards the purchase of new Deacon and Lector vestments.

We are planning to purchase two sets of Deacon/Lector vestments in the following colours: Gold, Blue and Red: each set will cost \$800 and one set of white vestments at a cost of \$1,000 for a total cost of \$3,400. We will also be purchasing one White set of Acolyte (Altar Server) vestments (for taller servers) for a cost of not more than \$1,000.

Each time the Deacon, Lector or Server vests, they include in their prayers the persons that have provided them with the vestment.

Your donation is greatly appreciated. May the Mother of God continue to intercede for you before the throne of God!

The Cult of the Most Holy Eucharist from the Time of the Union to the Synod of Lviv

Our bishops stood by the above-mentioned tradition when they entered into union with the Latin Church at the Synod of Brest in 1596. They so cherished the tradition of the Eastern Church and its customs that they were afraid they might be forced to accept the procession connected with the feast of Corpus Christi. Hence, in the articles pertaining to the Union, dated June 1, 1595, they inserted a special clause in this regard: "That we not be forced into accepting the procession connected with the feast of Corpus Christi...because we have a different manner of venerating this Sacrament." (§7) They also reserved for themselves the following right: "That it not be forbidden to go to the sick with the Blessed Sacrament publicly, with candles, and in vestments according to our prescriptions." (§23)

Although our bishops, when entering the Union, strongly desired that the traditions and customs of the Eastern Church be faithfully observed, nevertheless, immediately following the Union, attempts were already made in our Church to incorporate the practices of the Latin rite into our divine services, as far as possible. Slowly, the idea developed that the more closely we identify

with the Latin rite, the better Catholics we will be. Metropolitan Andrew Sheptytsky speaks of this pro-Latin attitude of our uniate Church: “It appeared to our fathers, before and after the Synod of Zamost, that, in order to merit the reputation of being true Catholics among their closest Latin neighbors, as well as among the Latins of the Western European countries and in Rome, they must assimilate as many of the customs and practices of the Latin rite as possible. This view led a great number of our priests to accept, literally, unlawful customs from the Latin rite, not approved by the Apostolic See, nor even by our own Church authorities.

“The Russian Czarist Government, which was hostile to the faith and bent on destroying the Holy Union, also lent vigorous support to such tendencies toward latinization.” (Pastoral Letter on Rites, 1941)

A full hundred years had not passed following the signing of the Union when our Metropolitan Cyprian Zhochowski (1674–1693) spoke at the “Lublin Colloquium” (1680) about such practices in our Church as the Forty Hours devotion, frequent exposition of the Blessed Sacrament, processions with the Blessed Sacrament and monstrances.

The Synod of Zamost (1720) decreed that the feast of Corpus Christi be celebrated also in our Church. Thus, we find the custom developing in our Church of exposing, more and more frequently, the Holy Sacrament during the various church services, even during the Divine Liturgy; of giving benediction with the Blessed Sacrament outside the Divine Liturgy; of holding processions with the Blessed Sacrament; and of using the Latin monstrances. Our service in honour of the Holy Eucharist appears in print for the first time in 1738.

The Feast of the Most Holy Eucharist and the Synod of Lviv

The Synod of Lviv (1891) referring to the bull of Pope Urban IV, the decree of the Tridentine Council, and the practice of almost all the Eastern Catholic Churches, not only approved the feast of Corpus Christi, but also elevated it to the rank of a first-class feast of our Lord with an eight day post-feast, and commanded that it be celebrated annually on the Thursday after the Sunday of All Saints. However, since this placed it on a weekday, the Synod prescribed that its celebration be transferred to the following Sunday. On this Sunday, following the Prayer behind the Ambo, a procession is to be made with the Blessed Sacrament, from the church to four altars set up at different places. If this is not feasible, then a procession must be made around the church three times with the Blessed Sacrament before returning to the altar where the blessing or benediction of the Blessed Sacrament is given. The Typicon of Father I. Dolnytsky gives detailed prescriptions about how this procession with the Blessed Sacrament to the four altars is to be conducted, and which Gospels are to be read at these altars.

The Synod of Lviv approved the custom long accepted in our Church, namely, the exposition of the Blessed Sacrament during the Divine Liturgy on the feast of the Most Holy Eucharist and on the feast of the church’s patron Saint. On these

days, there is to be a benediction of the Blessed Sacrament; but on the feast of the Most Holy Eucharist, there is to be a double blessing — one at the beginning of the Liturgy, and the other at the end of the Liturgy, after the procession. Before the benediction of the Blessed Sacrament, the prayer of Supplication is to be sung.

The Synod also permitted a procession with the Blessed Sacrament on other solemn occasions such as the feast of the Resurrection (Easter), or the occasion of a mission or pilgrimage. When there is no procession, however, then on the feastdays and special days, the Blessed Sacrament is to be exposed and the Prayer of Supplication sung. When exposing the Blessed Sacrament, and during the procession on the feast of the Most Holy Eucharist, and on the feast of the patron Saint — the Synod prescribed the use of the monstrance, while on other occasions, a monstrance or ciborium (a sacred vessel, a chalice, in which is kept the Sacred Species of Eucharistic Consecrated bread, which is reserved for the communion of the sick or in other emergencies) may be used.

The Synod prescribed that the custom long accepted by our Church that of exposing the Blessed Sacrament on Great Friday and Saturday above the Lord's grave or on the altar, and also that of carrying it during the procession with the holy Shroud on Great Friday and before the Matins of the Resurrection of our Lord, be observed. (Title IV, ch. IV)

The Apostolic See, during the revision of our liturgical church service books in the 1940's, mindful of the decrees of the Synods of Zamost and of Lviv, and the tradition of our uniate Church, did not remove the feast of the Most Blessed Eucharist from our Church Calendar, but retained it under the name "The Solemn Veneration of the Most Pure Sacrament of the Body and Blood of our Lord Jesus Christ."

Good and praiseworthy are the various veneration of the Holy Eucharist, but the most praiseworthy is that which best corresponds to the will of Christ our Lord, and which is compatible with the tradition of the Eastern Church and with the spirit of our rite; such a veneration is the love and appreciation for the Divine Liturgy and frequent Holy Communion. This is what Christ wants, this is what the Church encourages, this is what the needs of our soul demand.

Therefore, the cult of the Most Holy Eucharist as connected with the act of the Unbloody Sacrifice of the Divine Liturgy and Holy Communion, should, and must always, occupy first place in our Church. "There is no more holier, more majestic and more important act, —" says the Servant of God Andrew Sheptytsky, "than the awesome Sacrifice of the Divine Liturgy. When the priest approaches the altar, his function exceeds, in significance and holiness, all the deeds of man recorded in human history." (On the Service of the Divine Liturgy, 1942). As regards the significance of Holy Communion for our spiritual life, St. Pope Pius X says: "Holy Communion — is the shortest and surest way to heaven."

[*A Byzantine Rite, Liturgical Year*, Basilian Fathers Publication, 1992, translated by Fr. Demetrius E. Wysochansky, OSBM, pages 193–200.]

On Thursday, 20 June 2013, at 2:00pm
Parks Canada will be officially opening the

Cave & Basin First World War Internment Exhibit

The Endowment Council of the Canadian First World War Internment Recognition Fund (CFWWIRF) will be in attendance at this public historical event.

This internment exhibit about Canada's first national internment operations of 1914 to 1920 is funded by the National Historical Recognition Program.

For more information about Canada's first national internment operations of 1914–1920 or details relating to the official opening of the Exhibit, please contact the CFWWIRF at **1-866-288-7931** or visit our website, www.internmentcanada.ca

PLACE:

Cave & Basin National Historic Site
Banff National Park, Banff, Alberta



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