



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*

9 Червня, 2013

Volume 58 No. 23

June 9, 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

oo. Василіяни/Basilian Fathers serving this
Parish

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

Трета Неділя по Зісланні Святого Духа
- Празник Г. Н. І. Христа Чоловіколюбця
Серця Христового
Йоан 3:13 - 17



Third Sunday after Pentecost
- Feast of Christ Lover of Mankind
(Sacred Heart of Jesus)

John 3:13-17

**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. 4, 5, 6 і 7

- 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.

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 – Сходина 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.

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.*

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.

YEAR OF FAITH Heavenly Father, we ask for Your blessings as we celebrate this Year of Faith that we may deepen our personal encounter with Christ, that we may be more able to share our faith with those around us; to share our love for the Church and its people as Christ showed His love for us. By this, we renew our baptismal call by living out our daily moments with faith, hope and love. We ask through the prayers of the Most Holy Mother of God and all the saints. Amen.

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 4, 5, 6 & 7

- **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.

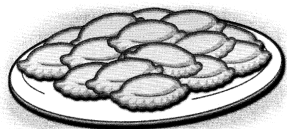
UNTIL FURTHER NOTICE - there will be only one priest serving the parish. To participate in the Mystery of Reconciliation, (Confession), we are encouraging you to come 30 minutes before the Divine Liturgies. You may also make an appointment to come during the week to the chapel in the rectory.

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.

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 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; 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.

During the month of June we will be having a **Moleben to Christ the Lover of Mankind** each **Sunday at 9:50 am**. In the Latin tradition, the Feast of Christ the Lover of Mankind is known as the Sacred Heart of Jesus. The difference? Really, there is none, other than the Byzantine Catholics hold to an older tradition and remembrance. At the beginning of the last century, Metropolitan Andrey Sheptytsky strove to establish the true spiritual welfare of the Ukrainian nation. Enlightened by the Holy Spirit, he gave our Church and our nation an actual cure for the spiritual disease of modernism, and that was the worship of the Most Sacred Heart of Jesus that was to be promoted by the Parish organization of the Apostleship of Prayer. This produced a sound piety that brought hundreds of martyrs for the sake of our Eastern Catholic Church (in the years 1946-1990). These prophetic words of Metropolitan Andrey, uttered 100 years ago are extremely topical even today: *“Drawing close to the Saviour, finding refuge in His Heart, perhaps is a way similar to the one we use to draw close to a man. When we want to draw close to a man (or woman's) heart, we strike the most accessible and warmest part of his soul. A hundred times it happens to us in our relations with people that we must use the phrase ‘I rely on your good heart’. I know people who hearing these words get soft, anger melts, indifference yields”*.

Молитва Митрополита Андрея Шептицького за українську родину

Боже великий, Боже отців наших! Дай нашому народові якнайбільше добрих, святих християнських родин. Дай нам таких батьків, які голосно й відверто признавалися б до божественної Твоєї Євангелії і до Твоєї служби. Дай нам батьків, які для своїх дітей були б прикладом християнського життя, правдивими опікунами та добрими провідниками в житті. Дай нам таких матерів, що вміли б добре, по-християнськи виховувати своїх дітей, а для своїх чоловіків були б поміччю, потіхою та доброю радою. Дай нам таких дітей, які були б потіхою та славою батьків і красою свого народу. Благослови, всемогутній Боже, український нарід. Даруй йому ласку вірно Тобі служити і доступити колись вічної нагороди в небі, бо Тобі, Боже, у Святій Тройці єдиний, Отче, Сину і Духу Святий, належить вся слава, честь і поклін навіки вічні. АМІНЬ.

Prayer by Metropolitan Andrey Sheptytsky for Ukrainian Families

God Almighty, O God of our Fathers! Grant to our nation many good and holy Christian families. Give us fathers who will loudly and openly confess your holy Gospel and be in Your service. Give us fathers who will be a good example of Christian life for their children, true protectors and good leaders in life. Grant us mothers who are capable of bringing up their children in a Christian way, and are a joy and help as well as good advisors for their husbands. Grant us children who will be the pride and joy of their parents and the splendour of their nation. Almighty God, bless our Ukrainian nation. Grant her the grace to faithfully serve You and one day to be granted the eternal reward in heaven. For You are a good and loving God, and we give glory to You, Father, Son and Holy Spirit, now and forever and ever. Amen.

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 Deacon, Lector, and Acolyte vestments.

We are planning to purchase three 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. We also need to purchase one set of White Acolyte (Altar Server) vestments (for taller servers) at a cost of not more than \$1,000/set. For a total cost of \$3,400.

Each time the Deacon, Lector or Altar 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 Third Sunday after Pentecost
Feast of the Sacred Heart of Christ
By: Father Michael Venditti at ByzantineCatholicPriest.com.**

**The Divine Liturgy, Part Three:
“the Proskomedie and the Communion of the Saints.”**



As I indicated to you last week, today we are going to continue our discussion of the Divine Liturgy with that part of the service known as the Proskomedie. Some of the history behind this part of the Divine Liturgy I have put in this week's bulletin; so, I am not going to repeat that for you here. Rather, I would like to focus here on the actual Proskomedie itself, which I have delayed doing today, so that I can do it for you here on the tetrapod while I explain it. There are, however, a couple of illustrations in the bulletin which you may find helpful to keep in front of you as we go through the ritual.*

You will recall, of course, that our guide through much of these instructions has been the very holy and informative St. Germanus, Patriarch of Constantinople in the 8th Century. I mentioned to you a couple of weeks ago how the Liturgy he describes to us is pretty much the same as that which we do today; but there are a few

differences. One of the most striking, I suppose, is that in his description of the Liturgy there is no such thing as an icon screen, so there are no doors to open and close. The icon screen or *inconostas* as it is called, did not develop until the 11th Century as a reaction to the iconoclastic heresy, which we discussed many years ago in a homily about icons. But another difference between the Liturgy he describes and the one we celebrate today, (and which is discussed briefly in your bulletin) is the location of the Proskomedie in relation to the overall service. St. Germanus describes the Proskomedie as taking place in a completely different building. It was there that the people attending the Liturgy would bring their own gifts of bread and wine, along with other items of food and gifts that they wished distributed to the poor. The priest would receive from them the gifts of bread and wine, prepare them in the same manner as we do now, then process with

them to the church. His entrance into the church with the gifts of bread and wine is what corresponds in our current Liturgy to the Great Entrance.

Now, in a large church like Hagia Sophia in Constantinople, you would typically have the Liturgy celebrated by the patriarch assisted by a number of priests and deacons. One of those priests would begin the service in church the same way we do today, while, at the same time, the bishop would be performing the Proskomedia and preparing the bread and wine in this other building. And then, when the time came for the Great Entrance, the bishop would process into the church from the back, bringing the gifts of bread and wine with him. This was also the reason why the homily or sermon was not preached until the end of the service: because, at the time the Gospel is sung, the bishop, who would ordinarily preach, would not yet be in the church.

Now, you can see right away how this would be impractical in a parish setting where there is only one priest to do the whole service; so, at some point after the 8th Century, the Proskomedia was moved into the church itself; and the Great Entrance into the church of the bishop with the gifts became what we know as the Great Entrance today, with the priest processing with the gifts out of the Northern door, around the front of the sanctuary, and into the sanctuary again through the Royal Doors. The prayer that the priest sings while doing this, praying for the Holy Father, the hierarchy, the government and the armed forces and the people, is most likely an abbreviation of a hymn that was sung during the entrance of the bishop.

Now, during the Proskomedia, the prayers recited by the priest refer to certain events in the life of our Lord, and mention certain saints; and I wish to explain them to you as we go along.

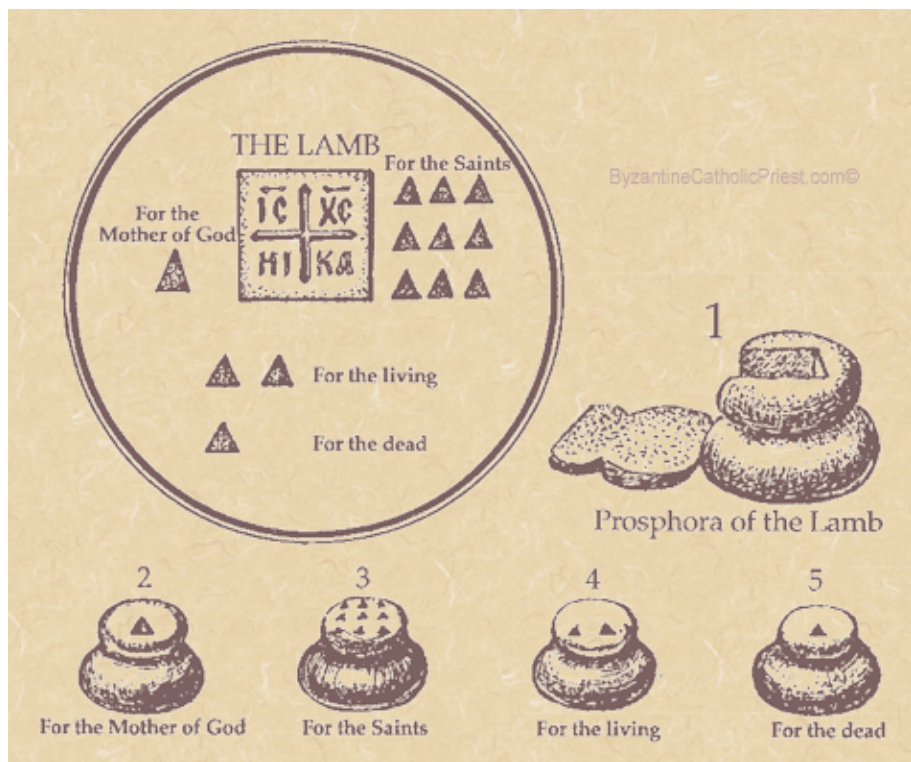
As the priest cuts the prosphora into the desired shape, he prays in words that recall the passion of our Lord, using the words of Isaiah the Prophet: "He was led as a sheep to the slaughter. And as a spotless lamb is silent before his shearers, so he did not open his mouth. In his humiliation his judgment was taken away. Who shall indeed describe his generation?" These words were used by Isaiah in the Old Testament to describe how the messiah would sacrifice his life for his sheep without complaint. With these words, the priest cuts the round prosphora into a square shape called the 'Ahnetz', which is Greek for Lamb. The Lamb of God! The Lamb is then scored or carved by the priest with the sign of the cross, then placed on the diskos.

Then, he takes his lance or knife and stabs the Lamb in the right side, recalling that event in which our Lord, hanging on the cross, was pierced on the right side by one of the soldiers presiding over his crucifixion. Because of the reference to the Gospel of John, describing blood and water flowing from our Lord's side when he was pierced, it is at this point that the priest pours wine and a little bit of water into the chalice.

The next part of the Proskomedia deals with the commemorations. Here the priest takes smaller particles of the prosphora and places them on the diskos, with each one representing the presence of a particular saint, beginning with the

Mother of God. (Look to the inserted diagram to see the general outline of how these particles are placed)

the Mother of God, of course, always being at our Lord's right hand. The nine particles placed to Christ's left, which is your right in the illustration, represent various saints, some of whom you may know, and others not.



The first is in honour of the angels; the second, John the Baptist; the third, the Holy Apostles Peter and Paul and all the apostles.

The fourth particle represents a number of saints important to both the Eastern Churches in general and to the Slavonic Churches in particular: Basil the Great, whose Liturgy we celebrate during Lent; Gregory the Theologian, whose presanctified Liturgy we celebrate during Lent as well; John Chrysostom, whose Liturgy we are celebrating

now; Nicholas of Myra, the patron saint of all Greek Catholics; Cyril and Methodius, the two brothers who brought the Gospel and the Eastern Tradition to Eastern Europe; the Holy Priest and Martyr Josaphat, (a Ukrainian saint) who converted many Ukrainian Orthodox Christians to Catholicism in the 15th century.

The fifth particle commemorates the Holy martyrs of the Church, and mentions some by name: the first martyr, the archdeacon Stephen, whose death is described in the Acts of the Apostles; St. Demetrius, who was martyred in the year 306 in Thessalonica; the Great Martyr George, the Cappadocian soldier martyred by the Emperor Diocletian when he converted to Christianity; Theodore of Tyre, a Roman soldier, who also died because he became a Christian; and all the other martyrs over the centuries are commemorated and made present at the Liturgy through this particle.

The sixth particle commemorates those who gave themselves completely to God in the desert and in monastic life, and some are mentioned by name: St. Anthony, the most famous of the Desert Fathers, born in Upper Egypt; he left his home and became a hermit in the desert to live a perfect Christian life, living on bread and water for most of his life, and becoming famous for the miracles he performed. St. Euthymius, the founder of monasticism in Armenia, and who was known for his extreme penance. St. Sabbas, a Palestinian Christian and the founder of monasticism in the Middle East. St. Onuphrius, a Greek, who is

recognized as the Father of Greek Monasticism. And added to these are all the holy men and women over the centuries who forsook the world to follow Christ in perfect poverty and renunciation of the world.

The seventh particle placed on the diskos makes present to us a group of saints called selfless physicians or “unmercenaries.” The word literally means “without silver,” and refers to saints who spent their lives in the service of others without seeking any reward; and it just so happens that all of them we commemorate here happen to have been physicians. The first to be mentioned are two Arab brothers from Syria, Cosmas and Damien. They were doctors, who gave away their services for free as their observance of Christian charity. Although very noble, it is not a good way to make yourself popular in Arabia, where the practice of medicine was very advanced in the ancient world, and was a source of income for educated Arabs; so they ended up tortured and beheaded for their generosity. The next two are very similar: Cyrus and John were Christian medics in Alexandria. Cyrus was actually the doctor; John was a soldier from Mesopotamia who helped him. When they wore out their welcome in Alexandria giving away free medical care, they fled to Arabia—God only knows why — where they, too, were tortured and had their heads cut off. The remaining two unmercenaries were thrown together by fate: Panteleimon was the personal physician of the Emperor Galerius Maximianus, even though he was a Christian. He deserted the faith for a while, tempted by the high lifestyle of the Imperial court; but a holy priest, St. Hermolaus, brought him back to the faith and away from the court. They were both tortured and beheaded during the reign of Diocletian.

The eighth particle commemorates the parents of the Mother of God, Joachim and Ann; and the ninth, the patron saint of the church in which the Liturgy is being celebrated.

If you look at the diagram again, the nine particles to the right of the Lamb are the ones we have been talking about. Under these, along the bottom, you will see the particles for the living and dead. Among the living, of course, are included particles for our Holy Father, Pope Francis, our Metropolitan, our Bishop. And if the Liturgy has been requested for someone living, that person is commemorated by name with his or her own particle. The row of particles underneath that is for the dead. If the Liturgy has been requested for someone deceased, a particle for that person is placed, as well as any other deceased persons the priest wishes to remember. A final particle is placed for the priest himself, and for the forgiveness of his sins.

Once the particles are placed on the diskos, the priest blesses the incense, then he places the various veils over the gifts, incenses them, then incenses the Holy Table as the public portion of the Liturgy begins.

Commemorating all these different saints in this way reminds us that, when we celebrate the Divine Liturgy, we are actually joining in the heavenly liturgy of the Communion of the Saints, who are present with us whenever we are gathered in this way.

The Feast of the Most Sacred Heart of Jesus

"I have loved you with an everlasting love." (Jer. 31:3)

"Christian piety," says the Servant of God Metropolitan Andrew Sheptytsky, O.S.B.M., "has struggled for centuries to give the fullest possible worship to Christ the Saviour, as God and as Man. The Church has instituted feast after feast to respond to this Christian piety and to inspire the faithful with the greatest possible love for Christ. It was natural then that the love of the Christ-Man for mankind also had to become a more concrete object of the Christian cult. Meditating on the love of Christ, the Church — under the guidance of the Holy Spirit who dwells in her and leads the faithful to the knowledge and love of God — had become more and more conscious of the fact that love is the basic cause of all that Christ has done for mankind. Love is the motive of all his actions. Because abstract concepts and ideas become more easily accessible, more concrete, and more easily understood when depicted by an image perceived by the senses, the veneration of the human love of Christ — and with it the entire internal, spiritual life of Christ — came to be represented in the universal Church by the Heart of Christ, and venerated as the symbol of his love." (From the Decrees of the Lviv Archeparchial Synod, 1940)

The cult of Christ's love, under the form of the veneration of the Heart of Christ, originated and developed in the bosom of the Western Church in the last several centuries. This cult gave rise to various devotions and practices; among them was the institution of a feast in honour of the Heart of Jesus. This cult also found fertile ground in our Ukrainian Catholic Church. Therefore, as a conclusion to the series of outlines on the moveable feasts, we shall say a few words also about the feast of the Sacred Heart of Jesus.

Cult of the Sacred Heart of Jesus in the West

Since the thirteenth century, under the influence of such great mystics as St. Bernard, St. Bonaventure, St. Gertrude and others, there began to develop in the Latin Rite a special devotion to the Wounds of Christ. The cult of the Wound in Christ's side opened the way to the cult of His Heart.

The great apostle of this cult was a nun of the Sisters of the Visitation at the monastery at Paray-Le-Monial in France — Margaret Mary Alacoque (1647–1690) — who was canonized a Saint on the 12th day of May 1920. In the years 1673–1675, this pious nun was visited by our Lord who showed her his wounded Heart and commanded her to spread devotion to his Sacred Heart. Thus the cult of the Sacred Heart of Christ (Jesus) slowly began to develop in the Church. Pope Clement XIII, in the year 1763, permitted certain churches and fraternities to celebrate the feast of the Heart of Jesus, and Pius IX, in 1856, extended this feast to the whole Catholic Church. This feast was celebrated on the Friday following the second Sunday after the Pentecost. On May 25, 1899, Pope Leo XIII consecrated the whole world to the Sacred Heart of Jesus and later, St. Pius X decreed that this consecration be renewed each year.

Pope Leo XIII declared that the veneration of the Heart of Jesus is the best expression of religion. Pius XI, in an encyclical of May 8, 1928 regarding this

veneration says: "In that expression of piety is embodied the whole content of religion, hence, this veneration also embodies the rule of a perfect life."

Pope Pius XII in an encyclical dated May 15, 1956, the centennial of the institution of the feast of the Heart of Jesus, gives the dogmatic basis of this cult as derived from Holy Scripture, and from the teaching of the Church Fathers and other liturgical sources. He recommends the veneration of the Sacred Heart of Jesus as the best remedy for the maladies of the heart and soul in today's world. "Where are we to seek a remedy," asks the Holy Father, "in the face of so much evil, which today, more than in the past, so greatly afflicts individuals, families, nations and the whole world? Can there be found a better devotion than that to the Most Sacred Heart of Jesus...? What can more effectively inspire the faithful Christians to a genuine fulfillment of the commandments of the Gospel, if not the love of Christ, which the veneration of the Most Sacred Heart of Jesus increases and intensifies daily?"

In one of his apparitions to St. Margaret Alacoque, Jesus Christ, pointing to his wounded Heart, said: "Behold this heart, which has loved mankind so much, and which receives only ingratitude and coldness in return for its love. My desire is that you should make reparation to my Heart for this ingratitude, and induce others also to make reparation." Thus, according to the desire of Christ Himself, the purpose of the cult of his Most Sacred Heart was to repay his love with love and to repair the injuries done to him in the Most Holy Sacrament of Love. The following belong to special forms of the cult of the Sacred Heart of Jesus: the celebration of the feast of the Sacred Heart of Jesus; the celebration of the first Fridays of every month with Communion of reparation, and Holy Hours; the annual renewal of the act of consecration; the consecration of the family to the Sacred Heart of Jesus; the enthronement of the picture of the Sacred Heart of Jesus in family homes; and in reparation for sin, the perpetual adoration of the Blessed Sacrament of the Altar.

The Cult of the Sacred Heart of Jesus in Our Church

The church services of the Eastern Church are noted for their profound devotion to the Divine Love and Mercy of God. The Wednesday and Friday services are filled with sincere devotion and reverence toward the Cross, toward Christ's sufferings, his wounds, and his pierced side.

Veneration is also paid to the instruments of Christ's passion: the sufferings and afflictions of the heart of the Most holy Mother of God at the sight of her crucified Son are also frequently recalled. In the stichera of Tuesday's Vespers service of the 4th tone, we read: "We extol your sufferings, O Christ Master, — the instruments of your passion: the cross, the lance and reed, the sponge and nails, the scourges, the purple robe and crown of thorns, the spittings and mockings that you voluntarily endured." "You allowed Yourself to be nailed to the cross," we sing in the stichera of Tuesday Vespers service of the 8th tone, "and pierced in the hands and feet and holy side, you poured forth for me the drops of divine salvation, O most Good One..."

The Servant of God Metropolitan Andrew Sheptytsky, a great authority and lover of the Eastern Rite, frequently speaks of God's love in his pastoral letters. He was so overwhelmed by this love that he did not regard the veneration of God's Love under the form of the Most Sacred Heart of Jesus out of harmony with the spirit and practice of our Rite, hence he zealously commended it. At the Archeparchial Synod in Lviv in 1940, he proposed a special decree on the cult of the Love of Jesus. Here, using Scripture as the basis, he described the infinite love of Jesus Christ for us. "The figure of Christ," he says, "as depicted by the Apostles and Evangelists, is so glorious, so sublime, that throughout long centuries, even the efforts of the whole race would be unable to exhaust all knowledge of Him in Whom 'dwells the fullness of the Godhead bodily' (Col. 2,9)... The cross, the sacrifice, the most holy wounds in the hands, feet and side, the wounds from the crown of thorns, and the most holy Blood which is so profusely poured out upon the whole world — all these are objects of divine worship."

Metropolitan Andrew takes the cult of the Sacred Heart in a broad sense, understanding it to refer to the whole person of Christ, God-Man. "The real object of the cult of the Sacred Heart of Jesus," he says in this same decree, "is all that in the human nature of Christ can be embodied in that symbol — even those things which do not flow from the interior feeling of love, such as, for example, his entire doctrine, his wisdom, all of his virtues, prayers, activities, institutions, directives and so on. By employing the term 'the Heart of Jesus' as a symbol of all the rich interior life of Christ, we ascribe it all to his love. All this we worship. In that symbol we have an excellent synthesis and a concrete sign of the infinite treasures of Christ's soul and the inexhaustible source of God's priceless gifts to us."

In the cult of the Sacred Heart of Jesus the Servant of God, Metropolitan Andrew, saw great advantages for the spiritual life of our people, and consequently commanded it to be cultivated. He said, "In the parish where the faithful venerate Christ the Saviour under that form, or in that manner, the whole spiritual life begins to flourish, people flock to church, the number of those who receive the Holy Eucharist is increased, vices begin slowly to disappear from among the people, concord and love reign in families, parents come to learn what a treasure children are to them, children learn to respect and love their parents. With the cult of the Sacred Heart of Jesus, all things begin to change in the parish — just as when spring arrives, all nature awakens to new life. Hence, it is the unquestionable obligation of every pastor to foster this cult in his family, in other Christian families, and in the whole parish."

Speaking of the celebration of the feast of the Sacred Heart of Jesus in our Church, Metropolitan Andrew notes: "Neither the eparchial authorities nor the Archeparchial Synod is competent to introduce such customs... If, by the grace of God, a Synod of our ecclesiastical province should convene, perhaps it will also approve the practice of celebrating the feast of the Most Sacred Heart of Jesus on the second Sunday following the Descent of the Holy Spirit. Our Archeparchial

Synod can only tacitly approve the practice which has existed until now in the monasteries of the Order of St. Basil the Great and in many parochial churches, and not oppose this practice.”

The service in honour of the feast of the Sacred Heart of Jesus was composed by our greatest Liturgist, Father Isidore Dolnytsky. “The service composed by the Prelate, Father Dolnytsky,” says Metropolitan Andrew, “not only complies with all the liturgical prescriptions, but also as regards its content is a very good rendition of the cult of the infinite love of Christ under the symbol of his heart.” Father Dolnytsky also composed the Akathistos to the Sacred Heart of Jesus, which is considered the most beautiful hymn of praise in honour of Christ's love.

The Archeparchial Synod of Lviv, in its directives concerning the cult of Christ's Love of December 20, 1940, ordered the priest to read the act of consecration to the Heart of Jesus after the Divine Liturgy every year on the third Sunday following the Descent of the Holy Spirit, and gives a formula of the consecration. The Synod approved the practice of the Apostleship of Prayer venerating the Sacred Heart of Jesus. It strongly recommended that priests encourage the faithful to practice the Communion of reparation and to introduce everywhere the Apostleship of Prayer. The Synod consecrated the entire Archeparchy of Lviv to the Sacred Heart of Jesus and prescribed that the priests consecrate themselves, their families, their parish and all Ukraine to the Sacred Heart of Jesus. (63–69)

The feast of the Sacred Heart of Jesus was adopted by the Syrian, Maronite, Chaldean, Armenian, Melchite, and Italo–Greek Catholics of the Eastern Church. The revision of our liturgical books conducted by the Holy See in the 1940's retained the feast of the Sacred Heart of Jesus in our breviary under the name “The Feast of the Most Sweet Lord and God our Saviour Jesus Christ, Lover of Mankind.”

In his promises given to St. Margaret Alacoque, Jesus Christ promised the venerators of his Sacred Heart the necessary graces for their state of life; peace in their families; consolation in their pains and trials; assured refuge in life, and especially the grace of a happy death. Millions of souls throughout the world have found peace and happiness, growth in love, and the practice of Christian virtues in the devotion to the Sacred Heart of Jesus.

A characteristic mark of love is to sacrifice oneself for the beloved and strive to repay love for love. Such was the love of our Saviour: “We love God, for he has first loved us,” says St. John in his first letter. (4:19)

In the encyclical of June 28, 1889 — where he encourages all to embrace the cult of the Sacred Heart of Jesus, Pope Leo XIII writes: “The most fervent desire of our Saviour is to see the fire of love with which his heart burns being born and growing in the souls of the faithful. Therefore, let us go to him for he asks of us nothing more than that we repay him love for love.”

[*A Byzantine Rite, Liturgical Year*, Basilian Fathers Publication, 1992, translated by Fr. Demetrius E. Wysochansky, OSBM, pages 201–209.]

DEVOTION TO JESUS CHRIST THE LOVER OF MANKIND

THE SACRED HEART

Both the Eastern and the Western Churches have a rich tradition of various devotions. Among the devotions in the Eastern Catholic Churches are the Akafists (Praises to Our Lord or to the Blessed Mother Mary), Molebens (Prayer Services designed after the Divine Liturgy), Vespers and Matins, for Sundays, holy days and week days.

Devotion to Christ the Lover of Mankind (the Sacred Heart of Jesus) is one of the many pious devotions recommended by the Catholic Church. The primary purpose of this devotion is to worship the Divine Person of Jesus Christ who revealed His infinite love to mankind through various mysteries such as the Mystery of the Incarnation, the Mystery of Crucifixion and Redemption, the Mystery of the Holy Eucharist and the Mystery of the Church.

All the Mysteries of Christ are Mysteries of Love. The Mystery of Incarnation is essentially a mystery of love. St. John says, "that God so loved the world, that He gave His only-begotten Son that those who believe in Him may not perish, but may have everlasting life." (John 3:16) Already before the world began, the only-begotten Son of God had loved us with His everlasting love. St. Paul tells us, "that God loved us with so much love and He was generous with His mercy." (Ephesians 2:4)

The Mystery of the Crucifixion and Redemption is also a work of Christ's infinite love. To understand how One Who is sinless could have agreed to expiate the sins of mankind; that He, the Judge of the living and the dead, should have consented to appear as a criminal before a human court, and to be nailed to a cross between two thieves, is certainly a mystery to all of us. Again St. Paul relates: "He has loved us beyond measure unto death, even to the death on the cross." (Philippians 2:8)

The Mystery of the Holy Eucharist is another effect of Christ's infinite love. Because He loved us, Jesus willed to live in our midst by His Real Presence, to offer himself, that is, His Sacred Body and His Precious Blood, to us as food and drink. The human mind cannot understand how God-Man, the Lord of all Creation, could remain hidden under the appearance of a tiny Host. St. John explains: "Having loved his own who were in the world, He loved them unto the end." (John 13:1)

The Mystery of the Church unveils Christ's infinite love to mankind. Through His Church, Christ willed to embrace all nations with His love. Before His Ascension to heaven, He said to the Apostles: "And know that I am with you always; yes, to the end of time." (Matthew 28:20) Devotion to Christ the Lover of Mankind (the Sacred Heart of Jesus) is the worship of this infinite love.

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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You may purchase a DVD of Major Archbishop Sviatoslav's September 1 visit. The cost of this commemorative DVD is \$10. This DVD contains the complete Divine Liturgy celebrating Bishop Budka's hundredth anniversary of arrival to Canada. Please indicate how many copies you would like.

A quiet, Catholic female student from Mexico, fluent in Spanish, English, speaks intermediate French, and a little bit of German is looking for room and board in a Ukrainian Catholic family as soon as possible. If you can help, please call the parish office.

A quiet, studious parishioner in 4th year University student is looking for room and board close to or along a bus route to UBC for September. Please inform the parish office.

DO YOU LIVE IN GREATER VANCOUVER?

HAVE YOU MOVED INTO GREATER VANCOUVER RECENTLY?

We encourage you to register your name and address and e-mail with the parish. People come to arrange for baptisms, marriages, funerals, or special blessings.

Only then do the fathers discover that they have been participating in the Liturgical Services for years but have not registered as Parishioners. We may recognize you, we may see you in church but we do not know your name or address. **Please print your name, address, telephone number, e-mail and postal code** on your donation envelope, or contact the Parish Office.

REMEMBER: To be considered a member of this Parish one must be registered in the Parish, attend the Divine Liturgy regularly and make regular contributions to maintain the Parish.

PRAYER FOR EVANGELIZATION 'YEAR OF FAITH' - O God, who wills that all should be saved and come to the knowledge of truth, pour out Your Spirit upon us and grant that we may respond zealously to Your urgent call to lead back to the Church those who have strayed. Prepare their hearts and minds to be receptive to the saving Gospel of Your Son. Send us workers to gather in Your abundant harvest, so that all Your people, obedient to the Word and sustained by the power of the Sacraments, may advance in the way of Salvation and love. Through Christ, Our Lord. Amen.

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: Just a reminder that to have attended the entire Divine Liturgy one must be in Church and have heard the reading of the Gospel as well as the homily, participated in the responses for the consecration and received the final Blessing before leaving the church. We also ask that you do not visit in the main part of the Church (the Nave) before during or after the Service. Please use the Vestibule or the Fellowship room to conduct your conversations - leave the Church proper for those that want to pray.

PRAYER FOR A VIBRANT PARISH - O God, Creator of Heaven and Earth! Because of your indescribable love for us, you sent your Only-Begotten Son, Our Lord and Saviour, Jesus Christ - The Way, The Truth, and The Life - and our Salvation. In His name, we turn to You. Strengthen our hearts and minds in Christian love and in unity of purpose as we strive to build a Vibrant Parish. Give us the grace to model our lives according to the Word of God. Instill in us the desire to pray and to celebrate the Holy Mysteries as one Christian Family in our Parish Community. Inspire us to follow Your great command to be a servant to the less fortunate among us! Grant this, O Lord, through the mercies and love for mankind of Your Only-Begotten Son with whom You are blessed, together with Your All-Holy, Good and Live-Giving Spirit, now and for ever and ever. Amen!