



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*

16 Червня, 2013

Volume 58 No. 24

June 16, 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

8:20 am in church

First Friday - 8:20 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 тиждня

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

Четверта Неділя по Зісланні
Святого Духа
УКРАЇНСЬКИХ СВЯТИХ
Матей 8:5-13



Fourth Sunday after Pentecost
FEAST OF ALL UKRAINIAN SAINTS
Matthew 8:5-13

**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. 7, 8, і 9

- 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. Літургію. 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 допоможим, щоби наші лавки були чисті й акуратні.

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.

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.

Thank you all that helped our team last Saturday. We raised over \$12,000 for RELAY for LIFE. We had a great day with over 35 friends, family, and parishioners participating in the event. We won the top community fundraising award, which was recognized with a small plaque made out to ST. MARY'S UKRAINIAN CATHOLIC CHURCH TEAM.

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 7, 8, & 9
- **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 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 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 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 celebrate **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 need 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. Total cost – \$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 will help fulfill this need!**

May the Mother of God intercede for you before the throne of God!

The Fourth Sunday after Pentecost
By: Father Michael Venditti at ByzantineCatholicPriest.com.

The Divine Liturgy, Part Four:
“The Litany of Peace and the proper disposition for prayer”



We continue our discussion of the Divine Liturgy. Two weeks ago we looked at the prayers before the Iconostas (icon screen) which the priest and deacon recite together, and we emphasized the point that this is actually when the Divine Liturgy begins. Last time we moved on to the rite of preparation, called the “Proskomedie.”

Today we move from the preparation of the gifts portion to the proper of the Divine Liturgy; and the first proper portion of the Liturgy — that is, the first part that requires the participation of the people: the Great Ektenia or the Litany of Peace. It is a portion of the Liturgy that exists in some form or another in every Liturgical Service as well as the Eucharistic Liturgy of Christianity. Even in the Latin Rite, the Mass begins with three petitions to which the

people respond: “Lord, have mercy.” In the Roman Missal it is called the “Penitential Rite”; and it is often presumed, incorrectly, that its character is always penitential. In the Eastern Churches, this Litany is, of course, much longer, and is found not only at the beginning of the Divine Liturgy, but also at the beginning of almost all other Liturgical services, such as Vespers, Matins, and so forth. We call it the Litany of Peace only because the word, “peace,” figures in the first petition: “In peace, let us pray to the Lord”; but it goes on to include prayers for just about everything you can think of: for the salvation of our souls, for the peace of the world, for the Church, for the Pope, for the Major Archbishop, the Metropolitan, for the bishop and his clergy, for the government, for the city, for good weather and abundant crops, for those traveling, for the sick and in prison; and just to make sure no one was left out, the last one prays for “deliverance from all affliction, wrath and need.”

Why go to such lengths to make sure everyone is covered? There are two points we can observe about this. One is simply that the Litany reminds us of the tremendous scope of the efficaciousness of the Liturgy itself. The celebration of

the Eucharist, whether it is called the Divine Liturgy or the Mass or whatever a particular Church chooses to call it, whether it is done according to the words of St. John Chrysostom or St. Basil the Great or the service described by St. Justin the Martyr as the Roman Mass is, it is still the most powerful prayer there is. There is no prayer more important to Christians or more powerful in its ability to help us than that prayer which changes bread and wine into the flesh and blood of Christ. And we pray for all these different people and all these different needs at the beginning of it not only to offer our prayers for them, that is important in itself, but also to remind us of the scope of this prayer we call the Divine Liturgy. There is no aspect of life and no person on earth that cannot be affected by this great miracle of the Holy Eucharist.

But it also reminds us of the fact that, in celebrating the Eucharist, we do not do so as an isolated community or parish. We are the body of Christ. The whole Church is united in Christ Himself, as Pope Pius XII pointed out in his great encyclical, 'Mediator Dei'. And when we celebrate the Eucharist — and especially when we receive it — we are united not only with Christ as our own personal Saviour, but also with the whole Body of Christ, which is the Church. Our celebration of the Divine Liturgy in our little parish church is not simply a service that we pray together as a parish; it is a corporate act that unites us, both as individuals and as a parish, with the whole Church of Jesus Christ.

And so, the Liturgy thrusts the whole Church of Jesus Christ into our faces at the very beginning in the form of the various petitions of this Litany. Note that it draws into our circle of prayer not only those who are celebrating the Eucharist in their own parishes, but also those who are not able to do so, wherever they may be: those who are sick, those who are in prison, those who are traveling.

But not only does this litany draw us, by prayer, into a sense of our membership in the Mystical Body of Christ; the individual petitions themselves have meaning for us; and we should look at them; because they illustrate, in a certain way, the kind of attitude we need as we enter into the prayer of the Divine Liturgy, beginning with the very first one that, while being the shortest and simplest of the petitions, is packed with enormous meaning for us. "In peace, let us pray to the Lord."

In that one simple sentence is summed up what spiritual doctors of the Church have spent volumes talking about, beginning with our Lord himself, who told Martha that her sister, Mary, had chosen the better part, which he called "the one thing necessary." "In peace, let us pray to the Lord." One cannot pray, one cannot be in union with Christ; one cannot talk to God at all if one's soul is in turmoil. The quieting of the passions, the putting away of all earthly troubles and worries, calming ourselves down so that we can talk to God with a clear, clean and calm conscience, it is the ideal disposition for prayer. It is easier said than done; and that is one of the reasons why the litany begins this way. These are, in fact, the first audible words spoken during the Divine Liturgy, and for a reason.

You can understand this from your own experience, if not currently, then perhaps in the past: You wake up on a Sunday morning, you make your coffee,

you wake up the kids; you kick your husband and tell him he needs to go to church. And you come to church with all kinds of things on your mind: everything you went through the past week; everything you are going to go through in the coming week. Maybe it is something at work, or maybe you had a fight with your husband/wife. Or maybe your youngest is flunking math. Or maybe you are going to your in-laws after church and you do not want to. Or maybe it is that person in church you do not like that you dread seeing. Maybe you had tests at the doctor and you do not have the results yet. It could be anything, but it is usually something. And there is someone in the choir loft signing; and the priest is throwing incense around. Then the doors open up and the first thing out of the priest's or deacon's mouth is, "In peace, let us pray to the Lord." And right away the Liturgy is asking us to do something very difficult, and that is to put everything that bothers us out of our minds.

In the year 988, St. Volodymyr, prince of what would become the Rus-Ukrainian Empire, whose capitol was in Kiev in present day Ukraine, converted to Christianity through the preaching of the followers of Ss. Cyril and Methodius. Anxious to learn all he could about his new found faith, he dispatched envoys to Constantinople to report back to him on how Christians lived and worshipped in what he understood to be the center of Christian life at the time. These envoys attended the Divine Liturgy in the church of 'Hagia Sophia' and described their experience in a famous letter to St. Volodymyr. And in this letter they say, "We did not know if we were on earth or in heaven; for there is no such splendour to be found anywhere upon earth — describe it we cannot: we know only that it is there that God dwells among men." When we walk into church, we are leaving the world and its worries behind. The icons, the music, the incense, the prayers, the actions of the priest and deacon, everything is designed to take us out of this world and transplant us mystically into the next. The icons do not show Jesus and his Mother and the saints as they appeared on earth; they show them as we imagine they appear in heaven. Our music uses no earthly musical instruments, because the choirs of angels in heaven would not need instruments when they sing to God and neither do we. We use the incense so that we do not even have to smell the world we have just left behind. We are being transported, if not in reality then at least mystically in prayer, to another plane of reality where the cares of this world do not exist.

Now, this is in contrast with the very opposite approach that was eventually adopted by the Western Church in the early middle ages. While our Liturgical life and spirituality chose to emphasize the Resurrection and Ascension of Christ, theirs chose to focus on the incarnation and God becoming man in Christ, the idea being to inspire prayer not by raising us up to contemplate heavenly things, but by showing Christ as one of us, intimately involved in our daily lives, suffering what we suffer, overcoming what he asks us to overcome. So the art of the Western Church is not ethereal and other worldly like ours, but is more realistic: not an icon of Christ in his heavenly glory, but a statue of Christ walking this earth as a man: three-dimensional and lifelike. The music is more

modern and changes with the times, using whatever instruments are available. In a Roman church, one is not supposed to wonder if one is in heaven or on earth; one is quite obviously meant to feel that he/she is still here on earth; but one is inspired to believe that Christ is here, too. In the Eucharist itself, it is not so much intended that one should have the sense that one is being raised up to heaven to meet God there, but that God, in his love and mercy, is coming down to meet us where we live, amidst all our troubles and tribulations. The very Mass of the Roman Rite is formed around this medieval concept of God wallowing in the same mud and muck as the rest of us. Its brevity of length and economy of words is based on the notion that prayer is good, but we do not have all day. It gets right to the point.

When you look at the Divine Liturgy of St. John Chrysostom and the Mass of the Roman Rite side by side, you see this. The Roman Liturgy says in one sentence what the Divine Liturgy takes a whole page to say. Even the very part of the Liturgy that we are talking about today, the Litany of peace, corresponds to a similar part at the beginning of the Mass that has only three petitions; in fact, in one of the optional forms in the current Roman Missal, there are no petitions: the people and the priest simply say or sing, "Lord, have mercy; Christ, have mercy; Lord, have mercy," and then there is an opening prayer said by the priest and the epistle begins and we are off and running.

We do not do that in the Eastern Churches, much to the chagrin of some people, and we cannot do that; not because we are gluttons for punishment or having nothing better to do, but because that is not our spirituality. While the Mass of the Roman Rite has its roots in the fourth century, its current form, and the spirituality surrounding it, developed mostly during the Western Church's most formative years, which were the early middle ages, just after the two churches of the east and west, Constantinople and Rome, had split apart and went their separate ways. Remember that these were the "Dark Ages" in Western Europe. The Great Plague was in full swing. There were very few great kingdoms in the world and civilization had broken down. Most people were poor and illiterate and hungry. And what kingdoms and governments there were lorded it over their subjects who were mostly serfs and tenant farmers. Everyone, it seemed was suffering; and so the spirituality of the Church in the West, newly separated from its roots in the East, found comfort in a God who came to earth and suffered, too. And the whole growth of the Church in the West, from that point on, was based on this principle, and determined how their spirituality and Liturgy developed.

The Eastern Empire missed the Great Plague and the Dark Ages. After the separation, the Churches in the East felt no need to develop away from the Apostolic traditions that the whole Church had been following up to that point. The emphasis remained, not on the incarnation, but on the Resurrection of Christ and his Ascendency into heaven. And its Liturgy held to the tradition of the Apostles, too; a tradition that was intended to inspire us not to look down at the earth and look for God there, but to look up into heaven. And this is the

reason that, when compared side by side, the Liturgy and spirituality of the Christian East is as different from that of the West as night differs from day. Not that one is better than another, for each one meets the needs of the people who practice it; but different peoples simply have different ways of expressing their common faith based on who they are as a people. So, the Liturgy of the East is other-worldly and ethereal rather than down to earth and practical; it is mystical and transcendent, focusing us on the world to come, rather than seeking to make itself relevant to this world and its troubles.

This is exactly what the emissaries of the Prince of Kiev found in Constantinople and we are trying to describe when they said that they did not know if they were in heaven or on earth. And it is also the reason why our Liturgy begins the way it does: "In peace, let us pray to the Lord." In peace, means apart from the concerns of this world. Is it bad to bring our troubles and concerns to the Lord? Certainly not! He expects this of us. But there is a time for every different kind of prayer. At the beginning of the Divine Liturgy we are entering into a mystery that is beyond anything in human experience. We will hear the word of God, we will pray for the Church and the world, and we will have the Lord himself made present before us in the humble forms of bread and wine. But before that happens, we have to be disposed. We have to raise ourselves up and away from the cares and concerns of this world so we can meet God on his own terms. There will be time later for talking to God about what troubles us. But as we enter into the Divine Liturgy all that must be left behind, and we must enwrap ourselves in the peace that only Christ can give. He himself said in the Gospel of John: "Peace I leave with you; my peace I give to you: not as the world gives do I give to you. Let not your hearts be troubled." And it is in this peace that we must place ourselves as we begin the Divine Liturgy, forgetting all our troubles whatever they may be, entering into that very kind of peace which is described in the very next petition of the Liturgy: "... peace in the whole world, the well being of the Holy Churches of God, and the unity of all" When we have achieved this peace, then the whole rest of the Liturgy can be prayed with the kind of devotion that it requires of us.

A Gift for Dad

Four brothers left home for college, and became successful doctors and lawyers and businessmen. Some years later, they discussed the gifts they were able to give their elderly father in appreciation for all he had sacrificed for them.

The first said, "I had a big house built for Dad." The second said, "I had a home theater built in the house." The third said "I had my Mercedes dealer deliver a new car to him."

However, the fourth brother, Melvin, said, "You know how Dad loved reading the Bible and you know he cannot read anymore because he cannot see very well. Well, I met a preacher who told me about a parrot that can recite the entire Bible. It took twenty preachers 12 years to teach him. I had to pledge to contribute \$100,000 a year for twenty years to the seminary, but it was worth it. Dad just

has to name the chapter and verse and the parrot will recite it.” The other brothers were highly impressed.

After receiving the gifts, the elderly father sent out Thank You notes to his sons. He wrote to the first son: “Milton, the house you built is so huge. But, I live in only one room, and now I have to clean the whole house. What a foolish gift!”

To the second son: “Marvin, I am too old to travel. I stay home, I have my groceries delivered. The car just sits in the garage. What a waste of money!”

To the third son: “Michael, you gave me an expensive home theater, but I have lost my hearing and I am nearly blind. I will never use it.”

And, finally, to his fourth son, the father wrote: “Dearest Melvin, you were my only son to have the good sense to give get me a practical gift. Thank you, the chicken was delicious!”

Happy Father's Day!

[Eastern Catholic Life, Eastern Catholic Press Association, June 12, 2005 by Father Jamers Hayer, Editor, page 10]

Father's Day Reflection

In recent months, the world was shocked to see a tsunami, a natural disaster of epic proportions, with no warning inundating the shores of southeast Asia and India devastating the lives of hundreds of thousands of victims, the tragic consequences of which are still with us. Although many saw it as a great evil, many thousands survived.

Thousands of years ago, there was another flood sent by God upon the face of the whole earth, but only a few survived. They were the few who were faithful to God and who were guided and led by a man named Noah. The account of that flood can be found in the Book of Genesis, Chapters six through ten. The only family saved from the Flood was that of Noah and his wife, their three sons – Shem, Ham and Japheth and their wives, together with male and female pairs of every animal species.

The Bible account tells us that in the time of Noah, wickedness was rampant among people, which so grieved God that He planned to obliterate His living creation, except for Noah who found favour in God's sight. God instructed Noah to build a big ship called an ark so that when the flood came, Noah and his family would be spared inside the ark. Altogether they numbered eight people.

Aptly for Father's Day (June 16), we see in the powerful figure of Noah a splendid example of a father who was a man of principle and especially of faith. Noah involved his three sons with him in the special assignment God gave him to build an ark. The dimensions cited in the biblical account would have required at least a year or longer to construct it. While doing so, Noah and his sons had to endure the derision of bystanders ridiculing the very idea of any divine wrath to come.

Imagine, however, the tremendous influence Noah must have had on his children during that time as they, side by side, did the work the Lord stipulated. Noah's sons had the unique chance to see their father's faith in action; they

witnessed his spiritual commitment, even when it was openly and consistently ridiculed. They felt the sincerity of his faith in God. The way Noah lived –his values, his actions and his use of time – was completely counter-culture. Yet, Noah's children followed his example and apparently adopted his values as their own.

Why was Noah able to preserve his children in those evil days? The Bible shows that Noah involved his sons in his responsibilities before the Lord. Noah just did not talk about spiritual things or mention that such things existed or hint at them. He saw to it that his sons took part with him in the Lord's work.

In our culture today, the same is no less true if we are to preserve our own children from the flood of evil swirling all around us. Like Noah of ancient times, fathers in today's times must provide the example of their own lives as a living witness to what is true, decent and honourable especially as followers of Jesus Christ.

How tragic it would have been if Noah had built the ark alone, only to lose his sons in the flood. Noah involved his children in the work the Lord required of him. In the Gospels we are told, "As it was in the days of Noah, so it will be at the coming of the Son of Man."(Matthew 24:37) This is another way of saying that although evil may seem to be prevalent, those who persevere in leading good lives will not be overcome by evil. Leading an upright life today challenges the best of us. As we honour fathers everywhere, let us embrace that challenge with the help of God's grace and the sterling example of good fathers.

A very Happy Father's Day to all our fathers, grandfathers, God-fathers, stepfathers, and expecting fathers with God's choicest blessings for many spiritually fruitful and grace-filled years.

[Eastern Catholic Life, Eastern Catholic Press Association, June 12, 2005 by Msgr. John T. Sekellick, JCL, Holy Ghost Byzantine Catholic Church, Jessup, PA, page 10]

When God Made a Father

Condensed from Ossining Citizen Register by Erma Bombeck

When the good Lord was creating Fathers he started with a tall frame.

And a female angel nearby said, "What kind of Father is that? If you are going to make children so close to the ground, why have you put the Father up so high? He will not be able to shoot marbles without kneeling, tuck a child in bed without bending, or even kiss a child without a lot of stooping."

God smiled and said, "Yes, but if I make him child-sized, whom would children have to look up to?"

And when God made a Father's hands, they were large and sinewy.

The angel shook her head and said, "Large hands can not manage diaper pins, small buttons, rubber band on ponytails, or remove splinters caused by baseball bats."

And God smiled and said, "I know, but they are large enough to hold everything a small boy empties from his pockets, yet small enough to cup a child's face in."

Then God moulded long, slim legs and broad shoulders.

“Do you realize you just made a Father without a lap?” the angel clucked.

God said, “A Mother needs a lap. A Father needs strong shoulders to pull a sled, to balance a boy on a bicycle, or to hold a sleepy head on the way home from the circus.”

God was in the middle of creating two of the largest feet anyone had ever seen when the angel could not contain herself any longer. “That is not fair. Do you honestly think those large boats are going to dig out of bed early in the morning when the baby cries? Or walk through a small birthday party without crushing at least three of the guests?”

God smiled and said, “They will work. You will see. They will support a small child who wants to ride a horse to Abbotsford and back or scare off mice at the summer cabin, or display shoes that will be a challenge to fill.”

God worked throughout the night, giving the Father few words, but a firm, authoritative voice; eyes that saw everything, but remained calm and tolerant. Finally, almost as an afterthought, he added – tears. Then he turned to the angel and said, “Now, are you satisfied that he can love as much as a Mother?”

And the angel said no more.

Spinning Modern Yarns – The Seed

A successful Christian businessman was growing old and knew it was time to choose a successor to take over the business.

Instead of choosing one of his directors or his children, he decided to do something different. He called all the young executives in his company together.

He said, “It is time for me to step down and choose the next CEO. I have decided to choose one of you.” The young executives were shocked, but the boss continued. “I am going to give each one of you a SEED today – one very special SEED. I want you to plant the seed, water it, and come back here one year from today with what you have grown from the seed I have given you. I will then judge the plants that you bring, and the one I choose will be the next CEO.”

One man, named Jim, was there that day and he, like the others received a seed. He went home and excitedly told his wife the story.

She helped him get a pot, soil and compost and he planted the seed. Everyday he would water it and watch to see if it had grown.

After about three weeks, some of the other executives began to talk about their seeds and the plants that were beginning to grow. Jim kept checking his seed, but nothing ever grew. Three weeks, four weeks, five weeks went by, still nothing. By now, the others were talking about their plants, but Jim didn’t have a plant and he felt like a failure.

Six months went by – still nothing in Jim’s pot. He just knew he had killed his seed.

Everyone else had trees and tall plants, but he had nothing. Jim didn’t say anything to his colleagues, however. He just kept watering and fertilizing the soil. He so wanted the seed to grow.

A year finally went by and all the young executives of the company brought their plants to the CEO for inspection. Jim told his wife that he was not going to

take an empty pot. But she asked him to be honest about what happened. Jim felt sick to his stomach; it was going to be the most embarrassing moment of his life, but he knew his wife was right. He took his empty pot to the boardroom.

When Jim arrived, he was amazed at the variety of plants grown by the other executives. They were beautiful – in all shapes and sizes. Jim put his empty pot on the floor and many of his colleagues laughed; a few felt sorry for him!

When the CEO arrived, he surveyed the room and greeted his young executives. Jim just tried to hide in the back.

“My, what great plants, trees, and flowers you have grown,” said the CEO. “Today one of you will be appointed the next CEO!”

All of a sudden, the CEO spotted Jim at the back of the room with his empty pot. He ordered the financial director to bring him to the front. Jim was terrified. He thought, “The CEO knows I’m a failure! Maybe he will have me fired!”

When Jim got to the front, the CEO asked him what had happened to his seed. Jim told him the story.

The CEO asked everyone to sit down except Jim. He looked at Jim, and then announced to the young executives, “Behold your next Chief Executive! His name is Jim!”

Jim could not believe it. Jim could not even grow his seed. “How could he be the CEO?” the others asked.

Then the CEO said, “One year ago today, I gave everyone in this room a seed. I told you to take the seed, plant it, water it, and bring it back to me today.

But I gave you all boiled seeds; they were dead – it was not possible for them to grow. All of you, except Jim, have brought me trees and plants and flowers.

When you found that the seed would not grow, you substituted another seed for the one I gave you. Jim was the only one with the courage and honesty to bring me a pot with my seed in it. Therefore, he is the one who will be the new Chief Executive!”

–Anonymous – from “The Sower”

We live in a culture that expects us to always be at our best. “Failure is not an option,” is the very slogan that says a lot about our culture, does it not? Weakness is simply not tolerated. One who is seen as weak is often made fun of, picked on, excluded from certain groups. And who wants to feel left out?

How many times have we said or done the things just because it made us part of a group? How many times have we hidden a truth about ourselves or failed to speak up because we feared the repercussions?

The fact is that every person is a gift with much to contribute to the world. We simply have to have the courage and integrity to be honest with ourselves and with others, whether we believe that we have succeeded or failed. Jim was honest and the result was so much more than he could have imagined. What about each of us? Think about it...

God bless you, Sister Natalya, SSMI

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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