



Українська Католицька Парафія
Покрова Пресвятої Богородиці

Protection of the Blessed Virgin Mary Ukrainian
Catholic Parish

550 West 14 Avenue
Vancouver, BC V5Z 1P6
E-Mail: office@stmarysbc.com

Phone: 604.879.5830
Fax: 604.874.2727
Website: www.stmarysbc.com

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

23 Червня, 2013

Volume 58 No. 25

June 23, 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 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. Василян / Basilian Fathers serving this
Parish**

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

Bishop Emeritus

П'ята Неділя по Зісланні

Святого Духа

Матєя 8:28-9:1



Fifth Sunday after Pentecost

Matthew 8:28-9:1

**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 діялогу 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. 9 і 10.

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

В цьому часі тільки один священик 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.

Сьогодні, 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.

П'ятниця, 5 Липень: - Перша П'ятниця

- 8:20 ранку – Служба Божа а від так Молебень до Серця Христового.

On behalf of the staff of Camp St. Volodymyr, we thank the Ladies League for organizing our first-ever camp fundraiser. A big thank you for your generous donation of pyrohy and time, from serving to sales, to the many hands in the kitchen. Thank you to those that came out and supported us.

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!

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.

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.

To the women and men that participated in this year's Easter Bake Sale – Thank you – to the UCWLC members and the Parishioners that participated in the preparation for the Easter Bake Sale and the sale itself. You experienced long days of preparation and had a great response in sales – all this was accomplished with your support. 75% of the sales is donated to the Parish and 25% is donated to the UCWLC for coordinating the event. This year's donation was \$5,263.91. The UCWLC President, Marlayne Andrijaszyn and Fr. Josaphat Tyrkalo, OSBM extend this thank you to all that helped in any way. May the Risen Lord through the intercession of the Blessed Mother grant you health and length of many days.

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 9 & 10.

- **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.

TODAY, 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.

Friday, July 5: - First Friday

- **8:20 am – Divine Liturgy followed by Moleben to the Sacred Heart.**

On behalf of the staff of Camp St. Volodymyr, we would like to thank the Ladies League for organizing our first ever camp fundraiser. A big thank you for your generous donation of perogies and time, from serving to sales, to the many hands in the kitchen. Thank you to those that came out and supported us.

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”*.

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.

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

To date – UCWLC donated \$1,000.00.

The Fifth Sunday after Pentecost
By: Father Michael Venditti @ ByzantineCatholicPriest.com.

The Divine Liturgy, Part Five:
“The Hymn of the Incarnation”



Last week we had spoken of the Great Ektenia or Litany of Peace, which is the first audible part of the Liturgy; and immediately following this comes what are referred to in your pew books as the antiphons. Today in our present Liturgy, we have the people singing what has come to be called the First Antiphon: “Sing joyfully to the Lord all the earth...”

When originally introduced into the Liturgy, the psalms were chanted in full. Later, they were shortened to three or four verses. Then, later still, they were chopped down further by making the parts of the priest’s prayer silent. The way these antiphons were originally

done had the people singing the Psalm—in the case of the first Antiphon, Psalm 65—which was followed by a short Litany lead by the deacon, to which the people responded “Lord, have mercy,” followed again by a prayer (today the silent prayer of the priest) sung by the priest (not just the ending). Then the next Antiphon would begin, and so forth. In total there were at least three Antiphons, where as today we have two remaining, the first and the third.

What I really want to look at today is the hymn which seems to be inserted artificially in between the first and third antiphons, and with which we are so familiar, which we like to call “The Hymn of the Incarnation” or “The Hymn of the Only Begotten” because of its first few words.

Its proper title is actually the *Monogenes* Hymn, and the Byzantine Churches have always attributed its authorship to the Byzantine Emperor Justinian I. (The icon shown is a detail from a mosaic recently uncovered during restorations in Hagia Sophia, depicting the Emperor Justinian presenting the newly completed church to the Mother of God.) In fact, in some early Greek liturgikons it is actually labeled “The Hymn of Justinian”, believed to have been written in the year 528. The Syrians, however, dispute this: they claim the *Monogenes* was written in the year 512 by Patriarch Severus of Antioch, who visited the Emperor Justinian in Constantinople in 528; and Justinian simply adopted it for use in the

Byzantine Liturgy. What we do know for sure is that the use of the *Monogenes* spread from Constantinople to most of the Churches of the East, including the Slavic Churches. What remains unclear is how this hymn ended up in the Byzantine Liturgy sandwiched in between the first and third antiphons. If the usage of the Syrian Church, which claims the earliest use of the *Monogenes*, is any indication, it would seem that it was originally intended as some sort of entrance hymn, which is how the Syrians use it today—they begin their Liturgy with this hymn.

Now, all of this is purely academic and probably does not mean spit to you. What I would like you to think about are the words themselves. To a student of church history it is very clear that the *Monogenes*, whoever wrote it — whether it was Emperor Justinian or Patriarch Severus or the emperor’s pious wash-woman — it was clearly written in response to a heresy: in point of fact, the heresy of Nestorius. Nestorius was a priest — all troublemakers in church history seem to be priests, do they not? — he had a very novel idea. Most of the time, when we think of heresy, we think of someone, like Arius, denying the divinity of Christ: Jesus was a nice man, but he was not God. Nestorius was just the opposite. He believed Jesus was God all right; he just did not believe Jesus was really a man. He thought Jesus was an apparition, a kind of artificial projection of God into this world. He did not believe that Jesus had two natures — human and divine — like we believe; he believed Jesus had only one nature, a divine nature; that he was not really a human being. Now, the implications of this are crucial, because if Jesus was not really a man, then his suffering was not real, he never really died, thus he never really rose from the dead, thus we are not saved. The *Monogenes* — the Hymn of the Only Begotten — is a celebration of the incarnation; a celebration of the humanity of Christ.

“Only-begotten Son and Word of God, You are immortal, and You willed for our salvation to be made flesh (incarnate) of the holy Mother of God and ever-Virgin Mary, and without change You became man. You were crucified, O Christ our God, and by trampled death by death. You are one of the Holy Trinity, glorified with the Father and the Holy Spirit, save us.”

In other words, “Yes, Jesus, we know You are God; because of Your love for us, You became a real man without losing any of Your divinity. You really suffered on the Cross, and You died a human death; and, by dying as a man, You paid the price for our sins.”

Heretics come and go in the life of the Church. Some claim that Jesus was not a man; while others claim he was not really God, just a nice man whom God had blessed. Sometimes the old heresies come back in different forms, like denying the virgin birth or denying the resurrection of Christ. The heretics of the early Church were not bad men; their mistake was that they were attempting to explain in human words what the human mind can never fully understand; and, in so doing, twisted the truth about Christ. It takes us back to the very beginning of our discussion about the Divine Liturgy, and our old friend, St. Germanus of Constantinople, who reminded us that God, himself, is a mystery whom we will never fully comprehend so long as we remain in this world. I suppose one could say that the personal fault of the heretics was that they were just too proud to accept that.

The *Monogenes* or ‘Hymn of the Incarnation’ is a good example of one of those parts of the Liturgy that we sing so routinely, week after week after week, without thinking about what it really means. And when we sing it, we might be wise to remember how easy it is for us to make the same sort of mistake that Nestorius and Arius and so many others made in the Church’s early centuries: the mistake of not being humble enough to accept the fact that God has answers and reasons for things that He chooses not to share with us. It could be an illness, or the loss of a loved one, or any kind of hardship at all. We wrack our brains trying to figure out why. We get mad at God because we do not understand. And then, like Nestorius, we end up inventing our own answers, which are always wrong.

Jesus is God. Jesus is man. How is that possible? Who cares? All that is important to understand is that God’s love makes it so.

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.

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 Life-Giving Spirit, now and for ever and ever. Amen!

Where Do We Find Peace? By Rev. Eamon Tobin

Having attained, through the grace of God, a good degree of inner freedom, we now begin to pray about the various options available to us. We will take one option and spend some days reflecting and praying about it, noting our inner reactions to and feelings about the option. As we pray, we might want to imagine ourselves living out a particular alternative in its details. We might also want to note in a journal the spontaneous likes, dislikes, prejudices, and fears we have about a particular option. We should note which alternative gives us the most peace and sense of God’s presence, joy, and strength. The option that consistently fills us with the presence of God’s peace and joy over a period of time is most likely God’s will for us.

In all of this, the decision made is not primarily based on the pros and cons of a particular option but on the inner feelings we have experienced as we pray about such options. Deciding on a particular option based on reasons for or against without the

prayer dimension would result in a “prudent decision,” but not a discerning one, in the Christian understanding of that term.

As we pray about the various options available, we need to distinguish between what we think and feel when we are in prayer and most open to God’s will and what we think and feel outside of prayer when we might be anxious and attached to a particular option. The former is more likely to be God’s will for us.

As a part of this step, Saint Ignatius suggests three imaginative exercises. First, consider what advice you would give to another person faced with the same situation. It is interesting to see how clear our situation becomes when we picture someone else facing the decision. Second, imagine yourself on your deathbed and ask what you would then wish to have made. These exercises help us to distance ourselves from the decision facing us and to look at it with some objectivity.

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.

How is the Divine Liturgy a “Sacrifice”?

Dear Padre, Why is the Divine Liturgy sometimes called a “sacrifice”?

A Bewildered Believer

Dear Bewildered,

Religious sacrifice dates back to the dawn of human consciousness. All cultures and religions, even the most primitive ones, have practiced sacrificial rites. Belief in gods or God made people instinctively want to do something for the beings they worshipped. Therefore, people developed rituals for pleasing or placating the gods, including various sacrificial rites. There have even been instances in history of human sacrifice. But whatever was sacrificed, it represented the people who usually changed the sacrificed object in some significant way. Such change could happen by burning, breaking, or eating to symbolize the people’s dependence on and fidelity to the deity.

Through sacrifice, we affirm our role as creatures with limited powers and abilities – creatures who must rely on God. Even Lenten fasting and “giving up” things fosters spiritual renewal via sacrifice (here meaning mortification). Sacrifice is an integral part of life, and nothing of importance or meaning is accomplished without it.

The Eucharistic prayers of the liturgy leave no doubt that the Divine Liturgy is a sacrifice. These prayers commemorate Jesus’ long-ago offering of Himself in obedience to God. The prayer of consecration says, “This is my body which is broken for you...” The Eucharistic prayer says, “You so loved Your world as to give You Only-Begotten Son ...,” and further on it prays, “We offer to You, Yours

of Your own, in behalf of all and for all.” And a little further we pray “We offer to You this rational and un-bloody worship (here meaning sacrifice); and we ask, we pray and we entreat You ...”

The Divine Liturgy is the perfect sacrifice because the gift offered is perfect – Jesus Christ offering himself to God. The sacrificial aspect of the Divine Liturgy (Mass) applies to us too. As Christ was broken on the cross for our salvation, so are we to break from our self-centredness; and be broken in service to one another. Christ died for us, but we are to live – to sacrifice – for one another.

The Padre, Father Joe Morin, C.S.S.R.

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.

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.

LETTING OURSELVES BE MADE SAINTS IS EVERY CHRISTIAN'S TASK

VATICAN CITY, NOV 1, 2007 (VIS). Just before noon, Benedict XVI appeared at the window of his study overlooking St. Peter's Square to pray the Angelus with thousands of pilgrims.

Dear Brothers and Sisters,

On today's Solemnity of All Saints, our hearts are dilated to the dimensions of Heaven, exceeding the limits of time and space. At the beginning of Christianity, the members of the Church were also called "saints". In his First Letter to the Corinthians, St Paul addresses "those sanctified in Christ Jesus, called to be saints together with all those who in every place call on the name of our Lord Jesus Christ" (I Cor 1: 2). Indeed, Christians are *already* saints because Baptism unites them to Jesus and to his Paschal Mystery, but at the same time they must *become so* by conforming themselves more closely to him. Sometimes, people think that holiness is a privileged condition reserved for the few elect. Actually, becoming holy is every Christian's task, indeed, we could say, every person's! The Apostle writes that God has always blessed us and has chosen us in Christ "that we should be holy and blameless before him... in love" (Eph 1: 3-5). All human beings are therefore called to holiness, which ultimately consists in living as children of God, in that "likeness" with him in accordance with which they were created. All human beings *are* children of God and all must *become* what they are by means of the demanding process of freedom. God invites everyone to belong to his holy people. The "Way" is Christ, the Son, the Holy One of God: "no one comes to the Father but by me [Jesus]" (cf. Jn 14: 6).

The Church has wisely placed in close succession the Feast of All Saints and All Souls' Day. Our prayer of praise to God and veneration of the blessed spirits which today's liturgy presents to us as "a great multitude which no man could number, from every nation, from all tribes and peoples and tongues" (Rv 7: 9), is united with prayers of suffrage for all who have preceded us in passing from this world to eternal life. Tomorrow, we shall be dedicating our prayers to them in a special way and we will celebrate the Eucharistic Sacrifice for them. To tell the truth, the Church invites us to pray for them every day, also offering our daily sufferings and efforts so that, completely purified, they may be admitted to the eternal joy of light and peace in the Lord.

The Virgin Mary is resplendent at the center of the Assembly of Saints, "created beings all in lowliness surpassing, as in height, above them all" (Dante, *Paradise*, Canto XXXIII, 2).

By putting our hand in hers, we feel encouraged to walk more enthusiastically on the path of holiness. Let us entrust to her our daily work and pray to her today for our dear departed, in the intimate hope of meeting one another all together one day in the glorious Communion of Saints.