



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

07 Липня, 2013

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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
Email: pastor@stmarysbc.com
Most Rev. Severian Yakymyshyn, OSBM
Bishop Emeritus

7-а Неділя по Зісланні Святого Духа
Матейя 9:27-35



Seventh Sunday after Pentecost

Matthew 9:27-35

**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 Липень

Загальний намір: Світовий День Молоді. Щоб Світовий День Молоді в Бразилії заохотив усіх молодих стати учнями і місіонерами Євангелії.

Місійний намір: Щоб в Азії відкрилися двері місіонерам Євангелії.

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

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

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 тижня.

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, 7 Липня: 7-а Неділя по Зісланні Святого Духа

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

Неділя, 14 Липня:

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

Неділя, 21 Липня:

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

Неділя, 28 Липня:

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

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

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

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

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

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.

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.

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 does the Pastor 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.

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 July

General Intention: - **World Youth Day** – That World Youth Day in Brazil may encourage all young Christians to become disciples and missionaries of the Gospel.

Missionary Intention: - **Asia** – That throughout Asia doors may be open to messengers of the Gospel.

- **Tropar, Kondak & readings** in the yellow booklet pages 1 & 2.

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

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, July 7: Seventh Sunday after Pentecost

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

Sunday, July 14:

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

Sunday, July 21:

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

Sunday, July 28:

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

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.*

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.

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.

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.

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.

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!

DONATIONS To date:	UCWLC	1,000.
	Anonymous	<u>1,700.</u>
To date total donations:		2,700.

PRAYER FOR VOCATIONS

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

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

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

ПРОСИМО щоб оголошення до наступного дво-місячного календаря треба подати до канцелярії не дальше як 20-го дня цього місяця.

The Seventh Sunday after Pentecost

By: Father Michael Venditti at ByzantineCatholicPriest.com

The Divine Liturgy, Part Seven:

“A Psalm by Any Other Name; or, The Eastern Churches' Notre Dame. The Troparion & the Kontakion.”



The preparation rites, the Litany of Peace, the antiphons, the Little Entrance ... We seem to be moving right along; which is deceptive; because, if we keep moving at this pace we will still never finish by the end of the summer. But push on we must. Which pushes us right into another one of those parts of the Divine Liturgy which is so familiar to us even though what we know of its origins or meaning is incomplete: in this case, the Troparia and Kontakia. In pigeon Slavonic we often call them simply Tropars and Kondaks. They are, of course, hymns; and — like most early Christian hymns — their origin goes back to the ancient

Hebrews and the Psalms.

From the days of the Apostles themselves, the Psalms of David were used as hymns by the early Christians, as they are still today — in case you have not noticed, the liturgical services of our Church (and all Eastern Churches) are laced through and through with Psalms. The antiphons, which we looked at two weeks ago, are a good example. But, remember that the Psalms are from the Old Testament. Now, according to the early Christians, the entire Old Testament points to the advent of Christ; and many of the early Fathers of the Church — Basil the Great, Augustine, Cyril of Alexandria and, of course, John Chrysostom himself — spent a lot of time and a lot of sermons explaining the true meaning of the Old Testament books in light of Christ. Where the Psalms were concerned, they were being used as hymns in church; but the early Fathers wanted to make sure that the people singing them knew how they related to Christ. So, beginning in the third century, many of these ancient Fathers began to compose little explanations for each Psalm in the form of refrains that were added to the beginning and end of the Psalm. As time went on, hymnographers in the Church began to compose a variety of refrains for each Psalm for various feasts or occasions: Christmas, Easter, Theophany, Dormition; and as the number and variety of feasts and celebrations grew in the Church, so did the variety and number of refrains added to the beginning and end of each Psalm to show how that Psalm could be sung in honour of that particular feast.

Now, when you look at a Troparion or Kontakion today, you might very well ask, “Well, where is the Psalm?” Good question. You see, in the early Church, they were not concerned with how long the service was. They were not anxious to get home to watch a ball game or pile in the car to drive to grandma’s or run out to the Old Country Buffet for lunch; if they were ever concerned with getting out of the Liturgy quickly it would have been because they were running away from people who wanted to cut their heads off or feed them to lions. In the early days of the Liturgy in Constantinople, when the service could easily run for three or four hours, a good hour and a half of that would be spent in singing Psalms. Of course, the Church was not competing with TV, sports or the short attention span of an impatient congregation; present company excepted, of course. But as the years progressed, it seemed desirable to shorten the service somewhat; and what were sacrificed were the Psalms: first, by cutting them short to one or two verses — as we saw with the antiphons — and, in some cases, eliminating them altogether, leaving only the refrains composed by the Fathers of the Church, leaving what we know today as the Troparia and Kontakia. The same would be true for the Stichera we sing at Vespers, which have the same history.

The first Troparia and Kontakia composed seem to be traceable to a saint whose minor feast we celebrate every year: St. Ephraem the Syrian, whose work first appears in the second century; but many believe he may have been a personal disciple of St. John the Evangelist. St. Ephraem, in addition to being a bishop and a very learned

theologian, was also an extremely gifted musician, and he composed his hymns as a clever way to inoculate his people from the many heretical ideas that were already floating around the early Church. His early Troparia and Kontakia, composed in the Syriac language, set a high standard for all the other hymnographers who came after him; and there were many. His hymns touched on the major truths of the faith: death, judgment, the resurrection, and so forth. The Greek speaking hymnographers, in Constantinople and elsewhere, who came after him, used him as their model in both style and content. Among them were Fathers of the Church such as Methodius of Olympus, Synesius of Ptolemais, Gregory Nazianzen (Patriarch of Constantinople), Sophronius (Patriarch of Jerusalem), John Damascene, and the most prolific of them all, St. Romanos the Hymnographer, whose image graces the ceiling of this very church in which we worship, and whose hymns continue to be used in our Church today. In fact, most of the texts in our services for Christmas are exclusively his. Last year Pope Benedict devoted one of his General Audience (in 2010) addresses to him.

Of course, most of the music that these men composed to go along with their beautiful words has long since passed out of use. Later on, the various Eastern Churches would compose their own music to fit these ancient texts — music which reflected their own unique cultures. Probably the most complicated musical system in use by any Eastern Church today is the one used by the Ruthenian, Ukrainian, Russian, Greek and Arabic Christians with their various tones and so forth. When others look at our music it makes their heads spin. But that does not seem to bother most of our people, especially since we have been singing these same melodies, in Slavonic and later in Ukrainian and now English, for over 300 years. In fact, go to any of our Byzantine church and you will find the people singing.

Whether we are adept at singing the Troparia and Kontakia or not, we need to resist the temptation to simply let them roll by without paying attention to them. We need to somehow focus on their words. Our ancestors did not sing them just for the sake of singing songs; it was not like it is today in the Western Church, where you open up the hymnal and just choose one whenever the Missal calls for a hymn. Our Liturgy does not allow us to choose these hymns for ourselves; they are specified for each Sunday and Holy Day of the year. These hymns contain, over the course of the year, an entire compendium of the Christian Faith in poetic form. Our ancestors knew their religion inside and out, and were able to preserve it in the face of virulent persecution, not because they had read books or attended classes and seminars, but because they sang the truths of their faith every single Sunday over the course of the year. The Communists could not burn it out of them. They had been singing the theological truths of the Christian religion since childhood.

That is why it does not matter whether we sing them well; what matters is that we sing them. When I celebrate the Liturgy on a weekday and have no cantor to help me and no congregation present, I still sing the Troparia and Kontakia. I do not always sing them well, but I still sing them. When I scold you for not singing, it is not because I am some kind of maniacal music lover; it is because it is the singing of these texts which enables us — as it did for our ancestors — to preserve our faith and pass it on to our children. That is why the page numbers for them are up on the hymn board: they are not supposed to be sung by the cantor doing a solo with you sitting there listening; *you are* supposed to sing them. The cantor is just there to help you.

In the Western Church, in medieval times, the architects of the great Gothic cathedrals like Notre Dame and Chartre, told the story of Christianity in relief carved in stone and in their beautiful stained glass windows, so that people could learn their religion simply by being present in church. But a thousand years before Notre Dame was ever conceived, the hymnographers of the Eastern Churches were doing the same thing in song. We need to sing these hymns because that is how we preserve our faith and how our church survives.

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.

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.



St. Joseph, guardian of Jesus and chaste husband of Mary, you passed your life in loving fulfillment of duty. You supported the holy family of Nazareth with the work of your hands. Kindly protect our fathers who trustingly come to you. You know their aspirations, their hardships, and their hopes. They look to you because they know you will understand and protect them. You too knew trial, labour and weariness. But amid the worries of material life your soul was full of deep peace and sang out in true joy through intimacy with God's Son entrusted to you and with Mary, his tender Mother. Assure those you protect that they do not labour alone. Teach them to find Jesus near them and to watch over them faithfully.

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!

Things About our Faith

What are the “Five Precepts of the Church”?

1. You shall attend Divine Liturgy on Sunday and holy days of obligation and abstain from work or activities that offend against the character of the day.
2. You shall receive the Mystery of Reconciliation (Sacrament of Penance) at least once a year.
3. You shall receive the Holy Eucharist at least during the Easter season.
4. You shall observe the prescribed seasons of fasting and days of fast and abstinence (First Monday of Great Lent and Good Friday).
5. You shall contribute to the material support of the Church.

What is the purpose of the precepts of the Church, and how binding are they?

Believing is a path. One learns how to stay on this path, in other words, how to act rightly and to lead a good life, only by following the instructions in the Gospel. The teaching authority (Magisterium) of the Church must remind people also about the demands of the natural moral law.

There are not two truths. What is humanly right cannot be wrong from the Christian perspective. And what is right according to Christianity cannot be humanly wrong. That is why the Church must teach comprehensively about moral issues.

Why is “not practicing what you preach” such a serious deficiency in a Christian?

Agreement between one’s life and one’s witness is the first requirement for proclaiming the Gospel. Not practicing what you profess is therefore hypocrisy, a betrayal of the Christian duty to be “salt of the earth” and “light of the world”.

Paul was the one who reminded the Church in Corinth: “You show that you are a letter from Christ ... written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts” (2 Cor. 3:3). Christians themselves, not the things they say, are Christ’s “letters of recommendation” (2 Cor. 3:2) to the world.

WHY DID JESUS FOLD THE NAPKIN– the linen burial cloth after His resurrection?

The Gospel of John (20:1–10) tells us that the napkin, which was placed over the face of Jesus, was not just thrown aside like the grave clothes. The Bible takes an entire verse to tell us that the napkin was neatly folded, and was placed separate from the grave clothes: *“On the first day of the week, Mary of Magdala came to the tomb early in the morning, while it was still dark, and saw the stone removed from the tomb. So she ran and went to Simon Peter and to the other disciple whom Jesus loved, and told them, “They have taken the Lord from the tomb, and we do not know where they put him.” So Peter and the other disciple went out and came to the tomb. They both ran, but the other disciple ran faster than Peter and arrived at the tomb first; he bent down and saw the burial cloths there, but did not go in. When Simon Peter arrived after him, he went into the tomb and saw the burial cloths there, and the cloth that had covered his head, not with the burial cloths but folded up in a separate place. Then the other disciple also went in, the one who had arrived at the tomb first, and he saw and believed. For they did not yet understand the scripture that he had to rise from the dead. Then the disciples returned home.”* **Was that important? Absolutely! Is it really significant? Yes!**

In order to understand the significance of the folded napkin, you have to understand a little bit about Hebrew tradition of that day. The folded napkin had to do with the Master and Servant; every Jewish boy knew this tradition. When the servant set the dinner table for the master, he made sure that it was exactly the way the master wanted it. The table was furnished perfectly, and then the servant would wait, just out of sight, until the master had finished eating. The servant would not dare touch that table, until the master was finished. Now if the master was done eating, he would rise from the table, wipe his fingers, his mouth, and clean his beard, and would wad up the napkin and toss it onto the table. The servant would then know to clear the table. For in those days, the wadded napkin meant, 'I am done'. But if the master folded his napkin and laid it beside his plate, then got up from the table, the servant would not dare touch the table, because the folded napkin meant, 'I am coming back!' He is coming Back!

Build Wisely

An elderly carpenter was ready to retire. He told his employer–contractor of his plans to leave the house–building business and live a more leisurely life with his wife enjoying his extended family. He would miss the paycheck, but he needed to retire.

The contractor was sorry to see his good worker go and asked if he could build just one more house as a personal favor. The carpenter said yes, but it was easy to see that his heart was not in his work. He resorted to shoddy workmanship and used inferior materials. It was an unfortunate way to end a dedicated career.

When the carpenter finished his work, the employer came to inspect the house. He handed the front–door key to the carpenter. "This is your house," the employer said. "My gift to you " The carpenter was shocked! What a shame! If he had only known he was building his own house, he would have done it all so differently. So it is with us. We build our lives, a day at a time, often putting less than our best into the building. Then with a shock, we realize we have to live in the house we have built.

If we could do it over, we would do it much differently. But we cannot go back. You are the carpenter. Each day you hammer a nail, place a board, or erect a wall.

“Life is a do–it–yourself project,” someone has said. Your attitudes and the choices you make today, build the “house” you live in tomorrow. Build wisely! [Eastern Catholic Life, Eastern Catholic Press Association, February 19, 2006 by Father Jamers Hayer, Editor, page 8]