



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."*

14 Липня, 2013

Volume 58 No. 28

July 14, 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

Email: pastor@stmarysbc.com

Most Rev. Severian Yakymyshyn, OSBM

Bishop Emeritus

8 Неділя по Зісланні Святого Духа
Матей 14:14-22



8 Sunday after Pentecost
Matthew 14:14-22

**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. 2 і 3 .

- 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, 14 Липня:

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

Неділя, 4 Серпня:

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

Просимо всіх Парафіян приносити продукти для потребууючих, 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: \$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 2 & 3.
- **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 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.

Sunday, August 4:

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

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.

Saturday, August 17, 2013 – Pilgrimage to the Grotto of our Lady of Lourdes, Fraser River Heritage Park, Mission, BC. – You are invited by St. Joseph's Parish in Mission to take part in the Divine Liturgy at 1:00 pm. celebrated by **Most Rev. J. Michael Miller, CSB, Archbishop of Vancouver** and assisting clergy.

Confessions are heard on site between 10:00 am and 1 pm. After the Divine Liturgy there will be a procession to the Grotto, where the Rosary is prayed, followed by Benediction of the Most Blessed Sacrament. Picnic and Fellowship to follow. Even though there is a food concession on site, **please bring your own picnic lunch and chairs.** Details on poster on the Hallway Board before entering the Fellowship Room.

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.

The beatification process of Metropolitan Andrey will most likely be completed by 2015

In 2015 UGCC commemorates the 150th anniversary of the birth of Metropolitan Andrey (Sheptytsky). Therefore, I think, that the process of his beatification will be completed by then. I expect that in two years we will be praising him as Blessed Metropolitan Andrey,” stated his Beatitude Sviatoslav (Shevchuk), UGCC Head, in replying to a question from a journalist during the All-Ukrainian Pilgrimage to Stradch in the Lviv region. The Pilgrimage was honouring the memory of the martyrs blessed priest Mykola Kondrat and blessed cantor Volodymyr Pryima.

In answer to the question of what constitutes a contemporary layperson, UGCC Head replied that “one should be similar to the mountain lake – deep and crystal clear.” The Church Primate also shared his thoughts about the meaning of pilgrimages in the life of the laity: “One who embarks on a pilgrimage is searching for the real truth which is Jesus Christ. All of us want to live a full life, and that life is Christ,” he explained.

Immediately after the Stradch Pilgrimage, UGCC Major Archbishop left for Poland in order to, as he said, make one more step towards Ukrainian-Polish reconciliation. I think that it is very important for us, Ukrainians, to respect that

pain which the Poles feel, especially regarding the Volyn tragedy. We should be the spokesmen of our people and we should also talk about our pain,” said UGCC Primate.

As His Beatitude Sviatoslav informed the journalists, on June 27th in Warsaw, he will participate in the Requiem Service on the 70th anniversary of the Volyn tragedy. He will also meet with the President of Poland. On June 28th in Warsaw the hierarchs of the Roman Catholic Church in Poland and the Ukrainian Greek-Catholic Church will sign a Polish-Ukrainian declaration dealing with the 70th anniversary of the Volyn tragedy. “The basic thesis leads to the fact that we want to continue the process of reconciliation. I will ask forgiveness in the same words as did my predecessor His Beatitude Lubomyr before the Roman Pope John Paul II, stating that historically it turned out that many sons and daughters of Ukraine harmed their Polish brethren. The same formula of forgiveness in the name of the Poles will be stated by Archbishop Jozef Michalik,” he added.

UGCC Department of Information: <http://www.ugcc.org.ua>

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!

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.

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.*

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!

The Seventh Sunday after Pentecost
By: Father Michael Venditti @ 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.

POPE FRANCIS' FIRST ENCYCLICAL "LUMEN FIDEI". The Holy See presented on July 5th the first encyclical of Pope Francis' papacy entitled "Lumen Fidei" (The Light of Faith). Beginning the presentation was Archbishop Gerhard Muller began the conference explaining the content of the encyclical, which is divided into four parts.

"In the first part", he said, "we move from the faith of Abraham, the man who recognised in the voice of God 'a profound call which was always present at the core of his being', to the faith of the People of Israel." Archbishop Muller went on to say that the history of the faith is united and fulfilled in the history of Christ. "In Jesus we are able to say definitively that 'we know and believe the love that God has for us' because He is 'the complete manifestation of God's reliability'."

"In the second part, the encyclical forcefully raises the question of truth as one which is 'central to faith'. Because faith has to do with knowledge of reality it is intrinsically linked to truth: 'faith without truth does not save... it remains a beautiful story...or it is reduced to a lofty sentiment'," Archbishop Muller continued. "Faith, which opens us to the love of God, transforms the way we see things 'because love itself brings enlightenment'. Love is authentic when it binds us to the truth and truth attracts us to itself with the force of love. 'This discovery of love as a source of knowledge, which is part of the primordial experience of every man and woman' is confirmed for us in the 'biblical understanding of faith' and is one of the most beautiful and important ideas emphasized in this encyclical".

Highlighting several points, Archbishop Muller said that the encyclical points out the fact that faith is an encounter "which takes place in history" and "is passed on by contact from one person to another." Following his presentation, Cardinal Marc Ouellet, emphasized the significance of the encyclical, given that the work on it was started by Pope Emeritus Benedict XVI and finished by Pope Francis. "A pillar was lacking in Benedict XVI's trilogy on the theological virtues," the Cardinal said. Providence willed that this missing pillar should be both a gift from the Pope Emeritus to his successor and a symbol of unit. For in taking up and completing the work begun by his predecessor, Pope Francis bears witness with him to the unity of the faith."

"The light of faith," he continued, "is passed from one pontiff to another like a baton in a relay [race], thanks to the "gift of the apostolic succession." Cardinal Ouellet said that the encyclical is an "integral profession of faith, in the form of a catechesis written 'by four hands' of the successors of Peter.

Concluding the conference was Archbishop Rino Fisichella, who noted the significance of the encyclical's release during the Year of Faith and signed on the Feast of Sts. Peter and Paul, the "first witnesses to the faith of the Church of Rome." According to Archbishop Fisichella, Benedict XVI was asked to write an encyclical on faith, given that his previous works were on love and hope. At first not convinced that he would be able to take on the task, Benedict XVI ultimately decided to begin working on it and release it towards the end of the Year of Faith. "However, history took a different turn and this encyclical is now offered to us today by Pope Francis," Archbishop Fisichella said, "as a 'programm for how to continue to live this Year of Faith which has seen the Church involved in many highly formative experiences."

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.