



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."*

21 Липня, 2013

Volume 58 No. 29

July 21, 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
oo. **Василіяни / Basilian Fathers** serving this
Parish

Father Josaphat Tyrkalo, OSBM, Pastor
Email: pastor@stmarysbc.com
Most Rev. Severian Yakymyshyn, OSBM
Bishop Emeritus

9 Неділя по Зісланні Святого Духа

Матя 14:22-34



9 Sunday after Pentecost

Matthew 14:22-34

**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: 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 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 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, 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.

Неділя, 2 Серпня: Перша П'ятниця

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

Неділя, 4 Серпня:

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

Неділя, 11 Серпня:

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

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.

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.

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.

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

Missionary Intention: 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 Liturgies in the Fellowship Room. **All guests and parishioners are invited.**

UNTIL FURTHER NOTICE - only one priest is serving the parish. To receive the Mystery of Reconciliation, (Confession), you are encouraged to come thirty (30) minutes before the Divine Liturgy. 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 hymnbooks 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 Pre-Schooler's Catechism Program** during the 10:30 am Divine Liturgy.

Saturday, July 20:

- **2:30 pm Celebration of Holy Matrimony** for Peter Sawka and karli Raine .

Sunday, July 21:

- **Parish Pre-Schooler's Catechism Program** during the 10:30 am Divine Liturgy.
- **Thursday to Saturday (July 25-27) - 8:20 am Divine Liturgy IN CHURCH.**

Sunday, July 28:

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

Friday, August 2: Feast of Christ the Lover of Mankind - First Friday

- **8:25 am - Divine Liturgy followed by Moleben to the Sacred Heart.**

Sunday, August 4:

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

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 that in the hospital or have difficulty getting around in their homes. 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, or a visit from the Priest, 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.

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:	UCWLC	1,000.
	Parishioner: Anonymous	1,700.
	Parishioner: Anonymous	100.
	Ben & Bonny Marchinkow	<u>100.</u>
Total donations to date:		2,900.

***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.*

You may purchase a DVD of Major Archbishop Sviatoslav's visit September 1, 2012.

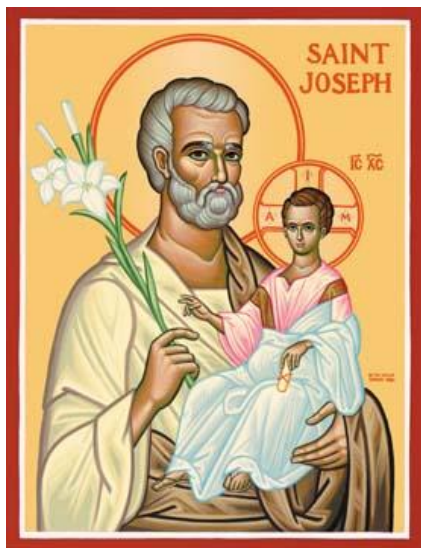
The cost of this commemorative DVD is \$10 each. This DVD contains the complete Divine Liturgy celebrating Bishop Budka's hundredth anniversary of arrival to Canada in our Protection of the Blessed Virgin Mary (St. Mar's) Parish. You can purchase copies of this DVD in in the Parish office.

Special Petition for Vocations - We pray for those in the Priesthood, religious and consecrated life, and those in vocation discernment: Hear us, O Lord, and have mercy.

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!

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 Eighth Sunday after Pentecost

By: Father Michael Venditti @ ByzantineCatholicPriest.com

The Divine Liturgy, Part Eight:

“Holy God, Holy and Mighty, Holy and Immortal One, Have Mercy on Us.”

Today our journey through the Divine Liturgy takes us to what is arguably the most recognizable part of the service. We call it the Trisagion, and it is the one prayer of the Liturgy that everyone knows by heart: “Holy God, holy and mighty, holy and immortal, have mercy on us.” Even the way it is done in our Liturgy will alert you to how important this prayer is. Why, of course, is something we must explore.



This prayer — Holy God — is actually the conclusion to a much longer prayer, most of which is recited by the priest silently while the Troparia and Kontakia are being sung — or, in the case of Vespers, during the singing of the stichera and the “O, joyful light...” And it is instructive that you should hear the whole prayer. It goes like this...

Holy God, You dwell in the holies. With three-fold cries of holy the Seraphim acclaim You, the Cherubim glorify You, and all the heavenly powers worship You. From nothingness You brought all things into being. You created man in Your own image and likeness and adorned him all Your graces. You give wisdom and understanding

to all who ask. You do not turn Your face from the sinner but offer repentance as a way for salvation. You have made us, Your humble and undeserving servants, worthy to stand before the glory of Your holy altar at this very time, and to bring You due worship and praise. Accept, from the lips of us sinners the three-holy hymn and visit us in Your kindness, O Master. Forgive us all our offense, voluntary and involuntary. Sanctify our souls and bodies, and grant that we, in holiness, may serve You all the days of our lives, through the intercession of the holy Mother of God and of all the saints, who throughout the ages have found favour with You. For you, our God, are holy, and we give glory to You, Father, Son and Holy Spirit, now and for ever and ever. Holy God, holy and mighty, holy and immortal, have mercy on us.

You may have already deduced that the very word, Trisagion, by which we identify this prayer, means “the threefold hymn” because we sing it three times “*Holy God, holy and mighty, holy and immortal, have mercy on us.*”

There are a number of different stories connected with the origin of the Trisagion, some of which you may remember from your childhood catechism. One talks about an apparition during an earthquake in Constantinople; another talks about a vision given to a priest. Take them for what they are worth. No one knows for sure exactly when or where the prayer came from; but it is significant that all the different versions of its origins all agree on the one point that the Trisagion was divinely inspired.

Like other parts of the Liturgy we have looked at, it answers certain heresies that were present in the Church at the time — and are still present today in some form. The declaration that God is both mighty and immortal is certainly a swipe at both the Monophysite and Arian heresies that we have already talked about. The Latin Church

uses it, too, though the form they use — which is found only in the services for Holy Week — adds words to it to make sure everyone knows it is about Christ: they say, “... holy and immortal one, who was crucified for us, have mercy on us.” This is not altogether improper given that the hymn, even though it does not mention Christ by name, is clearly about him.



I would ask you, today, to reflect not so much on the words of the hymn — which are obvious — but on the profound bow that we should make when singing it. Even from the end of the fourth century, which is when this prayer first appeared in the Liturgy, it was accompanied by this dramatic gesture on the part of the people. In fact, in Eastern Europe, when Christianity was first preached there and the faith of Byzantium was brought there, **we have written testimony of priests and bishops exhorting their people not only to bow when they sung it, but to actually get down on their knees and touch their foreheads to the floor,** in the very

same way that we do today when we venerate the Holy Cross. **And these gestures make sense, because the prayer, which is addressed to Christ, acknowledges him as the master of our lives.** When you address your master, you bow before him. The symbolism may seem strained for us, as we live in a supposedly classless society; but our ancestors certainly understood what it meant. All the more reason for us not to omit this gesture or make it in a lazy or haphazard manner.

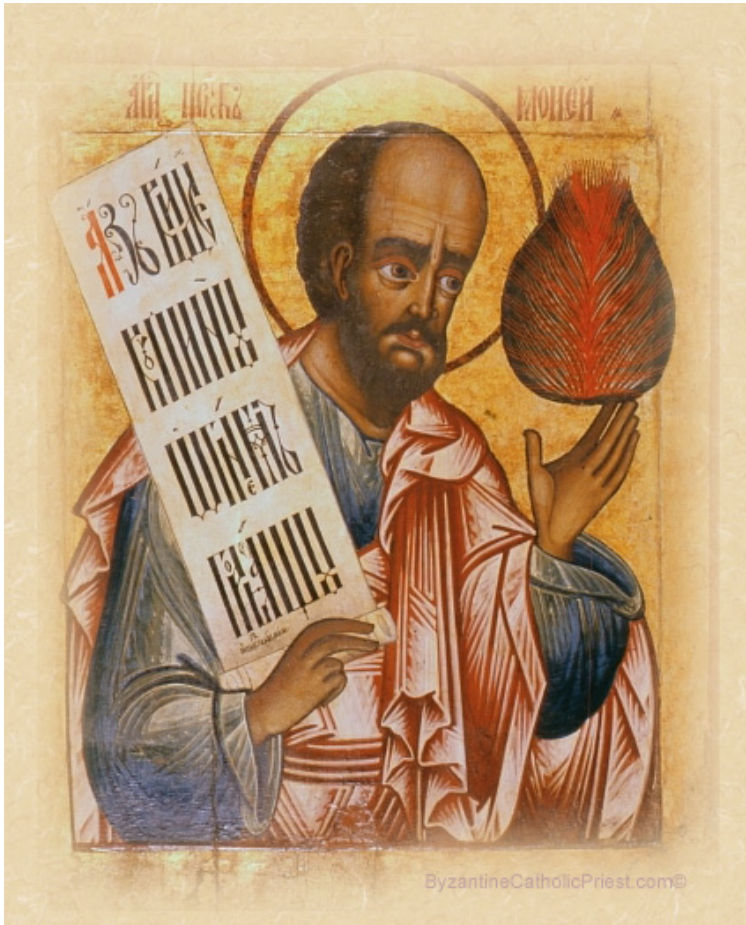
When we sing “Holy God, Holy and Mighty, Holy and Immortal, have mercy on us,” we are reminding ourselves that we are not masters of our own fate; Christ is. That is why this prayer occurs near the beginning of the Divine Liturgy: because, in order to worship God properly — in order to dispose ourselves properly to receive his true Body and Blood — **we must first set aside our own selfish concerns and acknowledge that Christ is the boss of our lives.**

When a priest looks out into the congregation during that last verse of the Holy God which he says from his chair behind the altar, and he sees so many people not bothering to bow, or trying to get away with a simple nod of the head instead of the deep bow at the waist that is called for, or not doing anything at all, he wonders: is it just laziness and carelessness? Or, is it something more ominous? Could it be the subconscious rejection of the rule of Christ over one’s life?

Only you can answer that for yourself. And you should think about it every time we sing, “Holy God ...”

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

The Divine Liturgy, Part Nine:
“The Prokeimenon and Alleluia: Keeping the Lord's Day, Does not Mean Just an Hour on Sunday”



Believe it or not, this is the ninth in our series of homilies on the Divine Liturgy — time flies when you are having fun. And today we take a look at the Prokeimenon.

The Prokeimon — or Prokeimenon in Greek — this is not that difficult to understand. In fact, we have already covered most of what you would need to understand it. Like the Troparion and Kontakion, it also was originally something much longer. When the Roman Catholic Church reformed their Liturgy following the Second Vatican Council, they actually restored the Prokeimenon to its original form. In the old Latin Mass there was a part called the Gradual that was very much like the Prokeimenon that we sing today. In their new Liturgy, the

whole thing has been restored; and those of you who attend Mass in the Roman Rite from time to time are very familiar with it. In between the two readings that precede the Gospel, someone — either a cantor or a reader or some one — stands up and sings or says a refrain. The people then repeat it. Then the cantor or reader will sing or say a Psalm, with the people repeating the refrain in between each verse of the Psalm. Not surprisingly, in the Mass of the Roman Rite this is called the “Responsorial Psalm.” Sometimes you will hear it still referred to by its old title, the Gradual.

In the Eastern Churches using the Byzantine Liturgy, the Gradual or Prokeimenon suffered the same fate as so many other parts of the Liturgy that we have discussed which involve Psalms: the Antiphons, the Troparia and Kontakia, the Stichera at Vespers, and so forth. To spare an impatient people from sitting in church for three hours on Sunday, these parts of the Divine Liturgy were chopped down with most of the Psalms involved being thrown out. The Prokeimenon is probably the most dramatic example of this. And you can see this by simply comparing the same part of the two Liturgies. Go to a Roman Church and you may have a Responsorial Psalm

which can include up to six or seven verses, with a refrain being inserted in between each verse; then come to our church and the cantor will sing a refrain (supposedly with the people), then he will sing one verse of a Psalm, then we all repeat the refrain, and that is it.

Another difference you might notice between the Responsorial Psalm of the Roman Mass and the Prokeimenon of the Divine Liturgy is where it is placed in the service. In the Sunday Mass of the Roman Rite, there are three readings from Scripture: an Old Testament Reading, a reading from the Epistles of St. Paul (or from the Acts of the Apostles during Easter), and finally a Gospel. The Responsorial Psalm takes place between the Old Testament Reading and the Epistle. The Byzantine Liturgy had three readings at one time; but around the eighth or ninth centuries the Old Testament Reading was dropped. * We are not quite sure why. It may have been just a desire to shorten the service; but it may also have been a feeling that it was superfluous, since the focus of the Liturgy — and the Eucharist itself — is Christ, not the prophets of the Old Testament. In any case, even though the Old Testament reading was dropped from the Byzantine Liturgy, the Prokeimenon that followed it was not. And this is probably when the Prokeimenon actually began to be called the Prokeimenon. The Greek word, “Prokeimenon,” means, “placed before,” and refers to the fact that it is sung right before the Epistle. **

Following the Epistle, and just before the Gospel, is the Alleluia; and its history is exactly the same as the Prokeimenon: it was originally a Psalm, with an Alleluia sung in between each of its verses. Ironically, the fortunes of the Alleluia in both East and West are reversed from that of the Prokeimenon. Whereas in the Prokeimenon it was the Roman Church that kept its original form and the Byzantine Church that shortened it, exactly the opposite is true of the Alleluia, which the Roman Church has shortened to one verse only, while the Byzantine Church maintains at least three verses, sometimes more on special feast days.

Now, you may be thinking to yourselves, “Well, this is all fascinating to the technically minded; but what does it all mean to me? Why am I improved by knowing all these esoteric facts of the history of the Divine Liturgy?” And we say such things to ourselves because we lack a spiritual outlook to our lives. A spiritual person is someone who can reflect upon the most mundane things and draw out of them a spiritual truth that can give insight to his/her life. And a spiritual person might reflect upon something like the Prokeimenon and the Alleluia and ask himself: What is behind this constant desire on the part of Christians over the centuries to shorten their worship of God? Is it because they have ceased to love God as much as they did before, and do not want to spend as much time with him? Is it because they have lost some of their love for the Holy Eucharist, and now think that they have better things to do?

Back in 1998, our late Holy Father, Blessed John Paul II, wrote an Apostolic Letter about Sunday, the Lord's Day. *** It was widely ignored throughout most of the Catholic world. The bishops of this country (USA and Canada) did not even bother to tell anyone about it, let alone share it with their people. And that was most likely because they were afraid that most Catholics in this country, whether Eastern or Western, would probably disagree with it so violently that it would hurt the Church. It is a long document, filled with theology and history; — as Blessed John Paul's exhortations tend to be — but eventually the pope gets around to teaching us that Sunday belongs to God. It does not belong to family; it does not belong to grandma; it does not belong to football, soccer, picnics or the beach. It belongs to God. And to spend one hour or so in church then go and do your own thing does not constitute keeping the Lord's Day. **You keep the Lord's Day by giving the day to the Lord.** You do not work, you do not shop, you do not recreate, you do not mow the lawn, you do not travel; on the Lord's Day, you pray. That is the ideal, anyway.

Now, I am not saying these things because I am starting some crusade to get people to spend all day in Church on Sunday. As we have seen already in these summertime presentations on the Divine Liturgy, the Liturgy has evolved and changed over the years; — more so in the West than in the East, which still maintains most of the apostolic traditions — but it has evolved and changed with the times to an extent. What is important is that we try — as the Eastern Churches have always tried to do — to remain faithful to the intentions of our Lord and his Apostles when they instituted these services and handed them down to us. The third Commandment of God is to keep holy the Lord's Day. When it is such a nice weekend — or maybe a long weekend — and we decide to take the family for a little holiday and just skip services on Sunday; or when the Liturgy is going just a little too long to suit us, and we do not walk too well anyway, we allow ourselves to get out to the parking lot early before it is over, - are we truly keeping the Lord's day as the Lord himself intends? **When we have missed a Sunday or two (or three), and then wander in one Sunday and just march triumphantly up to Holy Communion as if nothing is wrong, are we keeping the Lord's day, or are we making a mockery of the Lord's day?**

Certainly there are other things we have to do on Sunday — that is a reality of life; some of us even have to work. Realistically, we cannot spend all day in church. No one is asking us to do what our ancestors did in Eastern Europe and attend an all night vigil on Saturday until midnight, then come back Sunday morning for the Liturgy. It was our Lord himself who said, "The Sabbath was made for man, not man for the Sabbath." But, at the same time, **what God said to Moses in the Book of Exodus — what our Lord said to his disciples on numerous occasions — we can certainly take to heart: God has given us everything, even life itself. Is one day a week so much to ask in return?**

* The inclusion of Old Testament readings is, in fact, retained in the Byzantine Liturgy on certain occasions, principally during the celebration of the Vigil Liturgy on the Eve of the highest of Holy Days. On these occasions, there can be as many as six such readings prior to the Epistle.

** Note that the Mass of the Latin (Roman) Rite moves the Responsorial Psalm to a position in between the Epistle and Gospel on days on which only two readings are taken, in which case it is immediately followed by the Alleluia. In the Byzantine Liturgy, the Prokeimenon always precedes the Epistle regardless of the number of readings, even when there is no reading before it.

*** Apostolic Letter *Dies Domini*, May 31, 1998.



The Ultimate Answer

The resurrection of our Lord Jesus is the ultimate answer to all disappointments in life. Without faith in the resurrection how can any tragedy have meaning? In the words of Morton Kelsey, "...if we are indeed part and parcel of a meaningless universe, the kind in which Jesus could be murdered on a cross with no resurrection, then being depressed only makes good sense. Under these conditions the sensitive and sensible person will be depressed. I have discovered only one event that redeemed all this evil for me and gave me hope: the resurrection of Jesus. Allowing the resurrected One to be constantly present, I can deal with all the evil suffered by Jesus, by my friends, and by me. I can face all rape; pillage, war and hatred that I hear about daily, and still have hope. The resurrection reveals the ultimate nature of the universe, and the risen Christ continues to give victory over the power of evil."

The ultimate answer to all disappointments is to be found in the words of the Resurrected Christ, "In the world you have tribulation (and disappointments), but be of good courage, I have overcome the world."



Maintaining Prayer Through the Day

"Prayer does not stop when you have finished saying your morning prayer. Now it is a matter of maintaining prayer the whole day through, no matter what the day's complications."

Bishop Theophan advises the beginner to choose a suitable short sentence of prayer from the Psalms, for example, '**O Lord, make haste to help me,**' or '**Create in me a clean heart, O God,**' or '**Blessed are You, O Lord,**' or some other.

The Palms offers a wide choice of many brief prayers. Later, as the day goes on, one may keep this prayer in mind and repeat it as often as possible, mentally or in a whisper or, better still, aloud as soon as one is alone and unheard. In a bus or an elevator, at work and during meals, constantly, as soon as one has an opportunity, one recaptures the prayer and fixes all his attention on the content of the words.

No Perfect Marriages

Many couples enter marriage with expectations that are altogether too idealistic. Imperfect people marry imperfect people and then begin to expect perfection from one another. We expect from our spouse the kind of perfection that belongs to only God.

A husband said to his wife one day, "Young lady, you made a grave mistake. You married a man instead of an archangel." No marriages are made in heaven. They come in kits and we have to put them together. A perfect wife is the one who does not expect a perfect husband. One wife said to her husband one day, "If you were not such a perfectionist, you would be a perfect husband."

I guess we need to remember that love has eyelids as well as eyes.



CHARACTER – Ten most wanted individuals are:

1. The person who has a ready smile and pat on the back for others.
2. The person who can see his or her own faults before he/she sees the faults of others.
3. The person who gives his or her money, time, and talent without thought of return.
4. The person who gives himself or herself totally into a project, and then gives credit for its success to his or her helpers.
5. The person who is willing to say, "I was wrong. I am sorry."
6. The person who will look at temptation squarely and say "No".
7. The person who brings his or her children to church rather than sending them by themselves to church or worse yet taking them to sporting events.
8. The person who puts God's business above any other business.
9. The person who tries to be the right example to every individual, rather than talk about it.
10. The person who has a passion to help rather than a passion to be helped.

Author Unknown Catholic Quote #11 1993



Individualism

People differ as to the source of right and wrong. Some say that everyone has a right to decide his own values. Each person decides for himself in each situation what is right and what is wrong. If this is true; if everyone reserves the right to decide one's own standards, then we have absolutely nothing to say to a Hitler or a Stalin. For they did exactly the same. They determined for themselves what was right and wrong. They recognized no authority higher than themselves. Now this "authority" of the self is no authority at all. We are at the mercy of what Sartre called "manufactured values" peculiar to the individual, altered and repudiated at the individual's whim; values according to which it is right to exterminate anyone — even millions of people if they stand in your way.

Dostoevsky said once that if man removes God from the throne of his life then he becomes god. He manufactures his own commandments and value system.

**DO YOU LIVE IN GREATER VANCOUVER?
HAVE YOU MOVED INTO GREATER VANCOUVER RECENTLY?**

ARE YOU NEW TO THE PARISH? HAS IT BEEN A WHILE SINCE YOU WERE HERE? After the service, do not hesitate to introduce yourselves to Fr. Josaphat and find out more information regarding St. Mary's Ukrainian Catholic Church.

Often the Pastor discovers that you 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 and when you come to arrange for baptisms, marriages, funerals, or special blessings we finally come to know who you are. **We encourage you to register your name, address, phone number and e-mail with the parish. 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.

If Parishioners or visitors would like to arrange a meeting with the Pastor, please approach Rev. Fr. Josaphat after the Divine Liturgy or call him at 604-879-5830, or email him to: Pastor@stmarysbc.com. Fr. Josaphat would be pleased to meet with you to discuss: Home or Hospital visits to the sick, plan for your Marriage, Baptism, Funeral or help to prepare for any other Service. Or you may need Spiritual Support or help to be a full member of the Parish. What ever your need please approach Fr. Josaphat.

Reminder to Families or Individuals Admitted to Hospital – If you or a family member is admitted to a hospital and you wish to have a priest visit, please be sure to have someone call the rectory at 604-879-5830, to make this request. Your pastor may have no other way of knowing that you or your loved one is in hospital. Remember privacy legislation restricts the information that can be given out by the hospital.

Please note: parish members requesting the celebration of a Divine Liturgy for a special intention (Thanksgiving, the Infirm, General Intentions, the Deceased, Help of the Holy Spirit, for the Travellers, or any other intention) please see Fr. Josaphat following the Divine Liturgy or call the Parish office to arrange for it.



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.

Children's view:

In the first book of the bible, Guinnessis, God got tired of creating the world so He took the Sabbath off>

Adam and Eve were created from an apple tree. Noah's wife was Joan of Ark. Noah built an ark and the animals came on in pears.