



Українська Католицька Парафія
Покров Пресвятої Богородиці

Protection of the Blessed Virgin Mary
Ukrainian Catholic Parish

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

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

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

16 серпня, 2020

Volume 65 No. 21

August 16, 2020

Служби Божі/Divine Liturgies
Неділя/Sunday: 8:30 am in English
10:30 am (sung) in Ukrainian
У Свята/Holy Day of Obligation
10:30 am

Щодня/Daily Scheduled
7:30 am in Chapel

Сповідь/Confessions: 15 minutes before/at
the beginning of the Divine Liturgy - or by
appointment during the week

Baptism by appointment

Anointing of the Sick/Hospital Visits/
Eucharist for the sick - any time

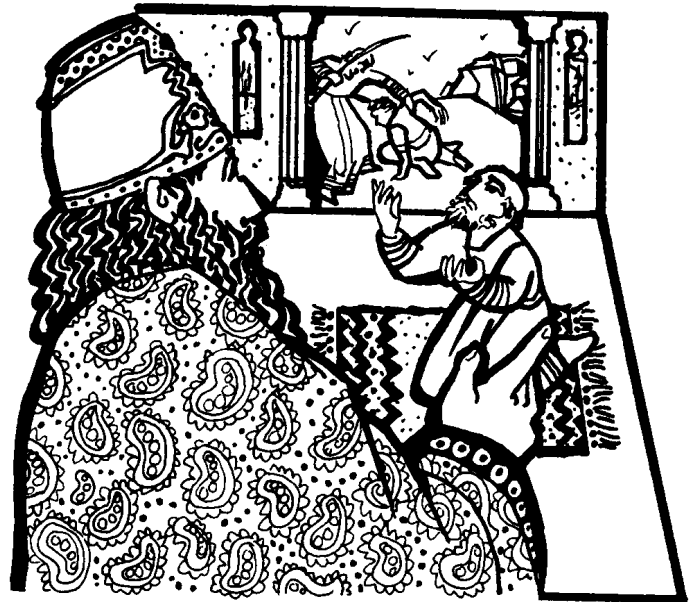
Marriages - the arrangements with the priest
have to be made months before the marriage

Funerals - by arrangement

oo. Василяни/Basilian Fathers serving the
Parish: Father Serafym Grygoruk, OSBM,
Administrator: Email: serh70@outlook.com
Father Joseph Pidskalny, OSBM- local Superior

Most Rev. Severian Yakymyshyn, OSBM
Bishop-Emeritus

11-та НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ.
Посвяття Успіння Божої Матері.
Перенесення Нерукотворного образу ГНІХ.



11th SUNDAY AFTER PENTECOST
The Post-Feast of the Dormition the Mother
of God. The Translation of "The Icon of our
Lord Painted without Hands

1 Corinthians 9:2-1
Matthew 18:23-35

**Парафія Покрови Пресвятої
Богородиці** вітає всіх гостей, приятелів
та парафіян, які беруть участь у цій
Службі Божі.

**The Protection of the Blessed Virgin
Mary Parish** welcomes all guests, friends,
and Parishioners participating in this
Divine Liturgy.

НИНІ: Неділя, 16 серпня: Вітаємо! -----

Понеділок, 24 серпня, о 7:00 год. веч.: Збори Парафіяльної ради у залі «Феловшип». **Заувага:** Будь-ласка, попередньо зареєструйтесь на ці збори до 4:00 год. по обіді, у п'ятницю, 21 серпня. Ті самі застереження зберігаються, як на недільних Божественних Літургіях.

>>> Дякуємо за ваші щедрі пожертви. Нехай наш Господь благословить і нагородить вас!

The Holy Father's Prayer Intention for August

The Maritime World: We pray for all those who work and live from the sea, among them sailors, fishermen and their families.

Prayer for overcoming life's hardships

O Lord, we call upon you in our time of sorrow, that You give us the strength and will to bear our heavy burdens, until we can again feel the warmth and love of Your divine compassion. Be mindful of us and have mercy on us while we struggle to comprehend life's hardships.

Keep us ever in Your watch, till we can walk again with light hearts and renewed spirits.

- Author unknown

Пригадка для всіх

Просимо приходити вчасно на Службу Божу. Зрозумійте, якщо Ви прийдете до Церкви після Великого Входу, Ви пропустили більшу частину Служби Божої, і дійсно не вислухали приписаної Служби Божої на неділю.

Також будьмо свідомі, що беручи участь у Св. Літургії ми мусимо одержати кінцеве Благословення перед тим як ми залишимо Службу Божу.

TODAY: Sunday, August 16: Welcome!

Tuesday, August 18: 9:30 AM: 40 Day Memorial Divine Liturgy for the late Elizabeth Pura. Note: If you would like to attend this Liturgy then please pre-register for the by 4:00 PM on Monday, August 17. The same precautions apply as for Sunday Divine Liturgies.

Friday, August 21: 10:00 AM: 40 Day Memorial Divine Liturgy for the late Zeone Andrijaszyn. Note: If you would like to attend this Liturgy then please pre-register for the by 4:00 PM on Thursday, August 20. The same precautions apply as for Sunday Divine Liturgies.

Saturday, August 22: 10:30 AM: 40 Day Memorial Divine Liturgy for the late Ted Scott. Note: If you would like to attend this Liturgy then please pre-register for the by 4:00 PM on Friday, August 21. The same precautions apply as for Sunday Divine Liturgies.

Mondady, August 24: at 7:00 PM - Parish Council Meeting in the Fellowship Room under the church. Please, pre-register for it by 4:00 PM on Friday, August 21.

Note: At the end of Liturgy please lower your kneeler. This will indicate where sanitization is required.

Thank you for your most generous donations and continued support. May Our Lord bless and reward you!

A Prayer for those who Mourn

Bless those who mourn, eternal God, with the comfort of your love that they may face each new day with hope and the certainty that nothing can destroy the good that has been given.

May their memories become joyful, their days enriched with friendship, and their lives encircled by your love.

- *Vienna Cobb Anderson*

Of Special Note

Please come on time for 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.

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.

Post-Feast of the Dormition of the Mother of God

[Commemorated on August 16]

In today's hymns at Vespers, the Mother of God is praised as "only created being to pass from earth to heaven in the flesh."

Translation of the Image "Not-Made-By-Hands" of our Lord Jesus Christ from Edessa to Constantinople, the Third "Feast of the Savior in August"

[Commemorated on August 16]

[<https://www.oca.org/saints/lives/2020/08/16/102304-translation-of-the-image-not-made-by-hands-of-our-lord-jesus-chr>]

The Transfer of the Icon of our Lord Jesus Christ Not-Made-by-Hands from Edessa to Constantinople occurred in the year 944. Eusebius, in his History of the Church (I:13), relates that when the Savior was preaching, Abgar was the ruler of Edessa. He was stricken with leprosy all over his body. Reports of the great miracles performed by the Lord spread throughout Syria (Mt.4:24) and even reached Abgar. Without having seen the Savior, Abgar believed in Him as the Son of God. He wrote a letter requesting Him to come and heal him. He sent his own portrait painter Ananias to Palestine with this letter, and commissioned him to paint a likeness of the Divine Teacher.

Ananias arrived in Jerusalem and saw the Lord surrounded by many people. He was not able to get close to Him because of the large crowd which had gathered to hear the Savior. Then he stood on a high rock and tried to paint Christ's portrait from afar, but this attempt did not succeed. Then the Savior saw him, called him by name, and gave him a short letter for Abgar in which He praised

the ruler's faith. He also promised to send His disciple to heal him of his leprosy and guide him to salvation.

Then the Lord asked for some water and a cloth to be brought to Him. After washing His Face, He dried it with the cloth, and His Divine countenance was imprinted upon it. Ananias brought the cloth and the Savior's letter to Edessa. Reverently, Abgar pressed the holy object to his face and received partial healing. Only a small trace of the terrible affliction remained until the arrival of the disciple promised by the Lord. This was Saint Thaddeus, an Apostle of the Seventy (August 21), who preached the Gospel and baptized Abgar and all the people of Edessa. Abgar attached the Holy Napkin to a board and placed it in a gold frame adorned with pearls. Then he placed it in a niche above the city gates. On the gateway over the Icon he inscribed the words, "O Christ God, let no one who hopes on Thee be put to shame."

For many years the inhabitants had the pious custom of bowing down before the Icon whenever they went forth from the gates. Later, one of Abgar's great-grandsons, who ruled Edessa, fell into idolatry, and decided to remove the Icon from the city wall and to replace it with an idol. In a vision the Lord ordered the Bishop of Edessa to hide His Icon. The bishop came by night with his clergy, lit a lampada before the Icon, and placed a ceramic tile in front of the Icon to protect it, and then he sealed the niche with bricks.

As time passed, the people forgot about the Icon. But in the year 545, when the Persian emperor Chozroes I besieged Edessa and the city's position seemed hopeless, the Most Holy Theotokos appeared to Bishop Eulabios

and ordered him to remove the Icon from the sealed niche, saying that it would save the city from the enemy. When he opened the niche, the bishop found the Holy Mandylion, and the lampada was still burning before the Icon, and an exact copy was produced upon the tile protecting the Icon.

The Persians lit a huge fire outside the city walls. Bishop Eulabios carried the Icon Not-Made-by-Hands around the city walls, and a violent wind turned the flames back on the Persians. The defeated Persian army retreated from the city.

In his Church History, the sixth century writer Evagrius Scholastikos refers to the Holy Mandylion (or Napkin) as The Icon made by God (Ἡ θεοτεύκος εἰκών).

In the year 630 Arabs seized Edessa, but they did not hinder the veneration of the Holy Napkin, the fame of which had spread throughout the entire East. In the year 944, the emperor Constantine Porphyrogenitos (912-959) wanted to transfer the Icon to Constantinople, so he paid a ransom to the emir of the city for it. With great reverence the Icon of the Savior Not-Made-by-Hands and the letter which He had written to Abgar, were brought to Constantinople by clergy.

On August 16, the icon of the Savior was placed in the Pharos church of the Most Holy Theotokos. There are several traditions concerning what happened later to the Icon Not-Made-by-Hands. According to one, Crusaders stole it during occupation of Constantinople (1204-1261), but the ship on which the sacred object was taken, perished in the waters of the Sea of Marmora.

According to another tradition, the Icon Not-Made-by-Hands was transported to Genoa in 1362, where it is preserved in a monastery dedicated to the Apostle Bartholomew. It is known that the Icon Not-Made-by-Hands repeatedly produced exact copies of itself. One of these, named "On the tile," was made when Ananias hid the Icon in the wall on his way to Edessa. Another, imprinted on a cloak, wound up in Georgia. Possibly, the various traditions about the original Icon Is explained by the existence of several exact copies.

During the time of the Iconoclast heresy, the defenders of the holy icons, who shed their blood for them, sang the Troparion to the Icon Not-Made-by-Hands. In proof of the validity of venerating icons, Pope Gregory II (715-731) sent a letter to the Byzantine Emperor, in which he mentioned Abgar's healing, and the sojourn of the Icon Not-Made-by-Hands at Edessa as a commonly known fact.

The Icon Not-Made-by-Hands was put on the standards of the Russian army, in order to protect them from the enemy. In the Russian Orthodox Church it is a pious custom for a believer to read the Troparion for the Icon of the Savior Not-Made-by-Hands when entering the temple, together with other prayers.

According to the Prologue, there are four known Icons of the Savior Not-Made-by-Hands:

Abgar's original Icon at Edessa (August 16).

The one at Kamuliana (Καμουλιανά), which is mentioned by Saint Gregory of Nyssa (January 10).

According to Saint Nikodemos of the Holy Mountain (July 14), the Kamuliana Icon appeared in the year

392, but it resembled an icon of the Mother of God (August 9).

During the reign of Emperor Tiberius (578-582), Saint Mary Synklitike (August 11) was healed by the Icon on the tile (August 16).

The Feast of the Transfer of the Icon Not-Made-by-Hands is observed along with the Afterfeast of the Dormition. The commemoration of the third Icon Not-Made-by-Hands mentioned above is called the "The Savior on Linen Cloth."

The particular reverence for this Feast in the Russian Orthodox Church is also expressed in iconography, and the Icon Not-Made-by-Hands was one of the most widely distributed.

КАТЕХИЗМ УГКЦ «ХРИСТОС – НАША ПАСХА»

Дух Животворящий

Ісус Христос явив нове життя у Своєму воскресінні, а у Святому Дусі дарує його нам: «Він – життя і життя податель, Він – світло і податель світла, Він – істотна доброта і джерело доброти»¹. Християнин благодаттю Святого Духа є «володарем творіння», освячує та переображає його: «Створіння очікує нетерпляче виявлення синів Божих» (Рм. 8, 19).

У коліноприклонних молитвах П'ятдесятниці Церква прикликає Святого Духа на все творіння і на всіх людей, живих і померлих. Ісус Христос, Який переміг смерть, тепер дарує у Святому Дусі нове життя всьому творінню: «Святим Духом усіляке творіння відновлюється, повертаючись до первісного стану: рівносильний бо Він з Отцем і Словом»².

У Дусі Животворящому нема смерті й розділень. Тому на П'ятдесятницю ми відвідуємо могили померлих і молитовно переживаємо живий зв'язок із ними. «Ти в цей всесовершенний і спасенний празник сподобив за затриманих в аді приймати молитви помилування. Ти подаєш нам великі надії, що зішлеш тим, що відійшли, ослабу від скорбот, які їх опановують, і потіху»³. У цей празник зелень, якою прикрашають храми й домівки, є знаком Життя. Це справді свято життя – «Зелені свята».

«В єдину, святу, соборну і апостольську Церкву, ісповідую одне

1 Григорій Богослов, *Слово 41 на Святу П'ятдесятницю*.

2 *Октоїх*, глас 1, неділя, утренья, степенна, 2-й антифон.

3 *Цвітна тріодь, Требник*, Чин Святої П'ятдесятниці, третя коліноприклонна молитва.

хрещення на відпущення гріхів».

(Символ віри)

«А нас усіх, що від одного хліба і чаші причащаємося, з'єднай одного з одним на причастя єдиного Духа Святого, і вчини, [...] щоб ми знайшли милість і благодать [...] особливо з пресвятою, пречистою, преблагословенною, славною Владичицею нашою Богородицею і приснодівою Марією [...] і з усіма Святими Твоїми» (Анафора святого Василія Великого)

«Господи, пом'яни святу твою соборну й апостольську Церкву [...], заблуканих поверни і приєднай до святої твоєї католицької й апостольської Церкви» (Анафора святого Василія Великого)

Imagining Mary's Moments Before the Assumption

[By Loretta Pehanich]

[<https://www.ignatianspirituality.com/imagining-marys-moments-before-the-assumption/>]

Mary speaks on only four occasions in Scripture, and her last recorded words are, "Do whatever he tells you." (John 2:5) In the tradition of Ignatian contemplation, I imagine Mary's final moments before the Assumption. I feel presumptuous putting words in her mouth, but it helps me pray her Assumption.

I felt my son's voice, rather than heard it. He was saying, "Soon, Mother," and it filled me with indescribable joy, which drove every pain from consciousness. I'm getting weaker. I'm

thankful for Mary Magdalene, whose loving help means so much. She said, "I want to be with you, Mother Mary! You're the closest person I know to Jesus."

I know how she feels; she brings me closer to Jesus too. She's like the daughter I never had. She stood with me at the Crucifixion. Having both her and John nearby overwhelms me with gratitude. We laugh until we cry retelling stories. I love recounting the wedding of our good friends in Cana. When I told the servants to go to my son, Jesus helped that couple. The looks on people's faces! That's when disciples really began to believe in him.

When Jesus gave me John as my son at the Crucifixion, I was ready for the new assignment. Everyone benefits from a loving mother, and John needed me. I am the handmaid of my Lord still. I know Jesus didn't want me to be alone. But he also hoped for more: he called me to join the labor of birthing his Church, which happened at Pentecost.

When Pentecost came, and we were all in that upper room, I felt more alive than ever. I sensed the new birth that day. The disciples are all my children now.

Countless times I encouraged them to be courageous, just as I had done for Jesus. I'd miss him even more if it weren't for them. I work at strengthening them through things like listening.

I've done what God asked; in prayer I carried many children. They're establishing Christ's new body now. Here. Loving and serving has been my joy-filled vocation. People are often amazed at my strength. I laugh as I think of all that Jesus put me through! My love for him is indescribable.

And I have that love for all his followers too. When I'm holding Jesus'

hand in heaven, I will keep on mothering. "Soon, Mother," echoes in my mind.

I am blessed to be part of Christ's mission. Even as I approach the end of earthly life, I can't stop repeating: "My soul proclaims the greatness of my Lord. My spirit rejoices in God my savior." I could say it a thousand times, and it wouldn't be enough.

Mary Magdalene says I kept repeating those words while delirious with fever. She never complains about helping me with things I cannot do for myself, and when I compliment her, she says she's only copying my indomitable spirit! I tell her only God is truly indomitable. God has shown strength through loving the poor and filling them with consolations. At the same time, God afflicts the consciences of the rich and turns power structures upside down. How can I keep from praising every minute with every breath for the precious experiences I've had!

I gripped Mary Magdalene's hand tightly today and said, "Never forget that I am your mother too. Even when I go to my son, talk to me. I'll tell Jesus to watch over you and all my children."

I'm feeling very sleepy now. I smile, with nothing to fear. I will always magnify the Lord.

(Loretta Pehanich is a Catholic freelance writer and author of *Fleeting Moments: Praying When You Are Too Busy*. Loretta has six years experience as a spiritual director and was trained in giving the Spiritual Exercises of St. Ignatius. She is also a workshop

presenter and retreat leader on Ignatian spirituality and prayer. Loretta is a founder of Women's Ministry at St. Francis in Sacramento, CA. With more than 20 years in ministry, including Christian Life Community (CLC) and small group leadership, Loretta is an expert in being busy. She and her husband Steve have four children and 10 grandchildren.)