



**Українська Католицька Парафія
Покров Пресвятої Богородиці
Protection of the Blessed Virgin Mary
Ukrainian Catholic Parish**

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*“Today the Virgin stands before us in the temple,
And together with the choirs of saints prays to God for us.”*

8 серпня, 2021

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August 8, 2021

Служби Божі/Divine Liturgies

Неділя/Sunday: 8:30 AM English

10:30 AM Ukrainian (live-streamed)

У Свята/Holy Day of Obligation

10:00 AM

Щодня/Daily Scheduled

7:30 AM in Chapel

Сповідь/Confessions:

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 must be made at least 6 months before the marriage

Funerals - by arrangement

Basilian Fathers serving the Parish:

Fr. Joseph Pidskalny, OSBM - Administrator

Most Rev. Severian Yakymyshyn, OSBM
Bishop-Emeritus

**11-а Неділя по Зісланні Св. Духа
Попразденство Переображення Г.Н.І.Х.**



**11th Sunday after Pentecost
Post-Feast of the Transfiguration**

1 Corinthians 9:2-12
Matthew 18:23-35

TODAY: Welcome! The Protection of the Blessed Virgin Mary Parish welcomes all parishioners, guests and friends participating in this Divine Liturgy.

You are invited for coffee and fellowship the Fellowship Room after the 10:30 AM Divine Liturgy.

Monday, August 9: 10:00 AM: Memorial Divine Liturgy and Panachyda in church for the late Orest Tatarniuk on the 40th day of his passing.

Sunday, August 15: Feast of the Dormition of the Mother of God.
Blessing of flowers at both morning Divine Liturgies.

Tuesday, August 17: 11:00 AM: Funeral Divine Liturgy and Panachyda in church for the late Shirley Lawryshyn. Please note the change in date.

Monday, August 23: 7:00 PM: Parish Council Meeting in the Fellowship Room. All committee chairpersons are encouraged to be present for this meeting. It's been a long time and there is much to discuss.

Hymns at 10:30 Divine Liturgy

Opening: page 228: "Станьмо нині" "Stan'mo nyni"

Communion: page 252: "Назарету любий цвіте" "Nazaretu liubyi tsvite"

Closing: page 224: "Гора Таворська" "Hora Tavors'ka"

Divine Liturgy Intentions

If you would like to request a Divine Liturgy, please contact the parish office to book a date. If you are making an offering for this service by cheque, please make your cheque payable to "Basilian Fathers." The suggested offering for a Divine Liturgy is \$10.

Sacrament of Reconciliation

If you would like to receive the Sacrament of Reconciliation then please contact the Parish Office by phone at 604.879.5830 or email: office@stmarysbc.com to make an appointment.

The Holy Father's Prayer Intention for August 2021

The Church: Let us pray for the Church, that She may receive from the Holy Spirit the grace and strength to reform herself in the light of the Gospel.

Explanation of the Icon of the Transfiguration of Christ – August 6

The event of the Transfiguration of Christ was a theophany, (a manifestation of the Holy Trinity) and therefore we can see similarities in this icon with that of the Theophany (the baptism of Jesus in the Jordan). In this event the Son is revealed in the person of Jesus; the Spirit in the bright, overshadowing cloud; and the Father in the voice from the cloud. Behind Jesus is the Mandorla or nimbus, the tri-colour blue shape which represents the divine glory and majesty of God beyond that which can be physically witnessed. The geometric figure within the Mandorla represents the Holy Spirit which comes in the cloud that descends upon the scene. While he was still speaking, suddenly a bright cloud overshadowed them (Mt. 17:5).

In the event of the Transfiguration of Christ, the three Apostles Peter, James, and John are permitted to experience the glory of God only as much as they can bear. And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. (Mt. 17:1-9). We see that they have been overwhelmed with even this much of an experience of God's glory as they are "knocked off their feet." Peter on the left is kneeling as he realizes that he is truly in the presence of God. Shortly before this event he had professed his belief that Jesus is the Messiah, therefore his eyes and heart are open to what he is seeing. He said to them, "But who do you say that I am?" Simon Peter answered, "You are the Messiah, the Son of the living God." (Mt. 16:15-16). With his hand Peter points as he says: "Lord, it is good for us to be here; if you wish, I will make three dwellings here, one for you, one for Moses, and one for Elijah." (Mt. 17:4).

James on the right has fallen over backwards with his hands over his eyes. This experience has burned itself within him. For us he represents hope, since in the near future, because of what he has seen, he will have the courage of faith to be the first of the 12 Apostles to be martyred.

John in the centre lies directly under the transfigured Christ. He will soon be standing directly under the Him as He hangs upon the cross. This glorious revelation of the light of the Resurrection will strengthen John for what is to come.

Christ is blessing all with his right hand and holding a scroll in his left. His blessing reminds us of His abiding love for all of us and the scroll is the "Good News" of the Gospel. Christ is the "Living Word of God".

Elijah and Moses stand at the top of mountain peaks on each side of Christ. These two holy men represent the Law and the Prophets. Moses, on Christ's left-hand side holds the book of the law which he received from God. It is significant that the prophet Elijah is at the right hand of Christ where John the Baptist stands in the icon of Theophany, thus linking again to the first great theophany in the life of Christ. As do all the prophets, both Elijah and John ultimately point us to Christ.

Other matters to note: Both of these men experienced visions of God on mountains: Moses on Mount Sinai and Elijah on Mount Carmel and here they stand again on a mountain sharing in that experience with Peter, James and John. Elijah, because he was taken up into heaven by a chariot of fire, represents the living and Moses, because he died before experiencing the promised land, represents those who have died. All the living and the dead are saved through Christ.

This event came at a critical point in the ministry of our Lord, just as He was setting out on His journey to Jerusalem where He would experience humiliation, suffering, and death on the Cross. This glimpse of His glory and ultimately the glory which we will all share in, was meant to strengthen the three men (and us) for the suffering of the cross.

In our life as Christians, the Holy Eucharist is the sacrament of the transfiguration. We receive a "taste" of heaven, and we are transfigured. We are meant to go out and in turn transfigure the world with the light of Christ.

The feast of the Transfiguration of Christ gives us hope and we look forward to the great and glorious Second Coming of Christ. We await the fulfillment of the Kingdom of God when all of creation will be transfigured and filled with the light of Christ.

Explanation of the Icon of the Dormition of the Mother of God - August 15

The Mother of God is lying on her deathbed in the midst of the apostles.

The moment of bodily assumption is shown at the top of the icon where the Mother of God is seated on a throne in the “mandorla” the angels are carrying towards heaven.

The icon has two axes which form a cross. The horizontal axis is the body of Mary. Christ, standing, is the vertical axis, which indicates his triumph over death.

Christ is surrounded by a “mandorla”. He is holding in His arms a small figure of a child clothed in white and crowned with a halo: the “all-luminous soul” that He has just gathered up. Christ in glory is receiving in His arms the soul of His Mother.

The multitude of angels present at the Dormition forms an outer border around the “mandorla” of Christ.

At the top, in the sky, the moment of the miraculous arrival of the apostles, assembled from the ends of the earth, is shown.

The 12 apostles are standing around the bed in deep sorrow. The apostles assembled represent the total consensus of the Church about the veneration which the Church renders to the Mother of God. The Church as always celebrated and venerated the resurrection and assumption in glory of the Mother of God.

Two bishops with haloes stand behind the apostles: St. James, the first bishop of Jerusalem and Timothy. The women represent the faithful of Jerusalem, who, with the bishops and the apostles, form the inner circle of the Church in which the mystery of the Dormition takes place.

- There are no relics of the Mother of God. This confirms what the Church has always kept in its Tradition: that Mary ascended to heaven with her body.
- We do not know the time or place of Mary’s death. There are two traditions: one, she died in Jerusalem; the second, she died in Ephesus.
- Dormition means “passage through death,” or “the falling asleep.”
- Assumption signifies “ascension into heaven.”
- The feast of the Dormition is a second Pascha, a passage from death to life, because we believe that Mary, like her Son, has passed through death and like Him she has risen body and soul.
- This icon expresses the hope of every Christian who waits for the hour of death as the passage into new life, because of the victory of the resurrected Christ. Each death is a new and personal Pascha.

<https://www.skeparchy.org/wordpress/resources/feast-day-information/feast-of-the-dormiton-falling-asleep-of-the-mother-of-god/>

Blessing of Flowers on the Feast of the Dormition of the Mother of God

According to an old custom, flowers and medicinal herbs are blessed after the Divine Liturgy on the Feast of the Dormition. According to traditional belief, after Mary’s assumption, her tomb was filled with a “heavenly fragrance” and flowers. The herbs, used as natural medicine, are blessed in commemoration of the numerous healing and extraordinary graces bestowed on the pilgrims at Mary’s tomb.