



**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.”*

9 січня, 2022

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January 9, 2022

Служби Божі/Divine Liturgies

Неділя/Sunday: 8:30 am English

10:30 am Ukrainian

Неділя після Богоявлення

У Свята/Holy Day of Obligation

10:00 am

Щодня/Daily (Mon-Sat)

7:30 am in Chapel

Сповідь/Confessions

9:40 - 10:15 am Sunday morning

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



Sunday after Theophany

Ephesians 4:7-13

Matthew 4:12-17

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

In accordance with the Provincial Health Order of December 21, 2021 that states: “no organized indoor social events and gatherings of any size” the Parish Christmas Dinner that was scheduled to be held on January 16, 2022 has been CANCELLED. In addition, NO COFFEE after the Sunday Divine Liturgies. The Provincial Health Order is extended to January 18, 2022.

Hymns at 10:30 Divine Liturgy

Opening: page 34: “Бог ся рождає” “Boh sia rozhdaye”

Communion: page 52: “Во Вифлєємі” “Vo Vyfleyemi”

Closing: page 68: “На небі зірка” “Na nebi zirka”

Holy Water for the Feast of Theophany

Jars of holy water are available in the church vestibule. Please take one per family.

Home Blessings: If you wish to have your home blessed please contact the parish office.

The 2022 Parish donation envelopes are available at the back of the church.

2022 Parish calendars can be found in the church vestibule. Please take one calendar per family.

The 2022 Almanac “Svitlo” is available in the Bookstore at a cost of \$20/copy.

Commissioning of an Extraordinary Eucharistic Minister

Mr. Adrian Kopystynski has obtained his *Certificate for Lectors in the Eastern Christian Rite* through Neuman Theological College in Edmonton. With the blessing and permission of Bishop David Motiuk, Apostolic Administrator for the Eparchy of New Westminster, he will be commissioned as an Extraordinary Eucharistic Minister for St. Mary’s Ukrainian Catholic Parish, Vancouver. The Rite of Commissioning will take place on Sunday, January 16, 2022 at the 10:30 am Divine Liturgy.

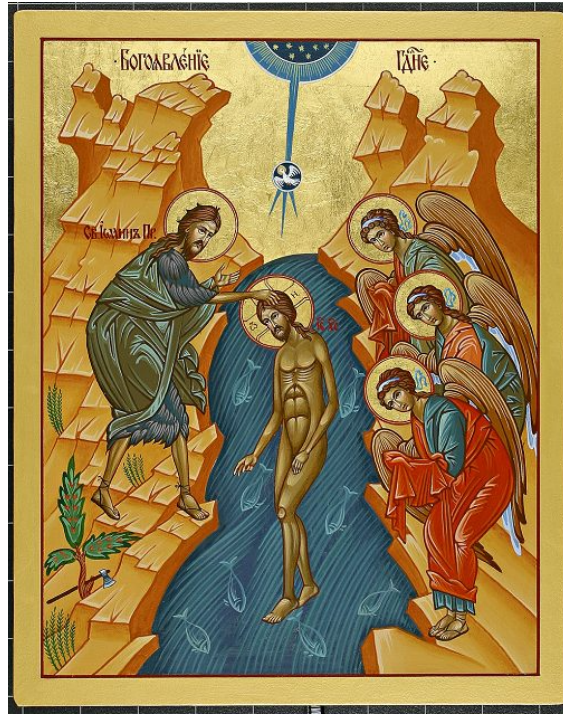
Congratulations and Best Wishes to Roxolana Karpinski who celebrates her 22nd birthday today, January 9. These wishes are from Mama, Andrew and all of our parishioners. Roxolana, may God grant you many years of good health and success in all your endeavours. Today’s 10:30 am Divine Liturgy will be celebrated for your intention. Многая Літа!

The Sacrament of Reconciliation (Confession): Sunday from 9:40 - 10:15 am (between Liturgies) or by appointment during the week.

Please Note: Have you just moved into our parish? Are you registered in our parish? Registration forms are available in the parish office for those who wish to become parishioners. For parishioners who have moved or changed their phone number, help us to update our records by informing the parish office.

The Holy Father's Prayer Intention for January 2022

For true human fraternity. We pray for all those suffering from religious discrimination and persecution; may their own rights and dignity be recognized, which originate from being brothers and sisters in the human family.



Explanation of the Icon of Theophany

The word Theophany originates from two Greek words, Theos - God, and Phainein - showing. Therefore, it literally means a “revelation of God”. This event is the first revelation of the Trinity in the life of Christ. Jesus Christ; God become a man; the Messiah is central to the icon. The semi-circle at the top of the icon symbolizes heaven from which comes the voice of God the Father. The Father expresses His pleasure in His Son: This is my Son, the Beloved, with whom I am well pleased (Mt 3:17). From the Father comes forth the Spirit of God which descends like a dove and alights upon Him (Mt 3:16).

There is a significance to the mountains in the background. We know from the Old Testament that mountains are a place of encounter with God (Abraham, Moses, etc.). Here the mountains witness to a divine encounter at this moment. It is as if they are reaching toward the centre of the icon where the Trinity is revealed. Through this, we understand that all of creation bows down to God.

Jesus, the Messiah is easily identifiable by the nimbus (halo) surrounding His head, bearing a cruciform containing the Greek letters omicron, omega, nu - “I am He who is” the name of God in Exodus 3:14. Outside the nimbus (halo) are the Greek letters IC XC - the Christogram. In icons of the Theophany, Christ is depicted either completely naked or minimally clothed. He is the second Adam (1 Cor. 15). In shame, the first Adam hid from God in his nakedness. Christ, who is both God and man, is unashamed. In Him we see the beauty of undefiled humanity. As He submits to John’s baptism, it is the Messiah that in actuality is sanctifying the world. Note that His hand is in a sign of

blessing. Unlike our baptism where the waters cleanse us of our sins, here, it is Christ Who cleanses and sanctifies the waters. All of creation is baptized at this moment.

In this event is a meeting of heaven and earth as evidenced by the opening of heaven and the presence of angels. Christ is the middle is that bridge between the two. We are reminded that icons reveal not simply the physical but the spiritual reality. The angels are not mentioned in the accounts of this event, but we know that they are there, ready to attend to Him. Their hands are veiled, depicting their reverence for Him whom they serve. They are in awe that He has condescended to submit to this Baptism. We read about this in the hymnography of the feast. *“The angels, beholding Him, were afraid: heaven was filled with wonder and the earth shook.”* (Sessional Hymn, Kathisma 3 & Small Litany).

Although this particular icon does not show them, at the bottom of many Theophany icons there are small creatures which appear to be fleeing from Christ. They represent the Jordan River and the Red Sea as we read in Scripture: *“The sea saw and fled, the Jordan turned back.”* (Psalm 114:3).

Christ God, the creator of all that is, stands in His creation and creation recognized Him as reflected in the Psalms: *“You divided the sea by your might; you broke the heads of the dragons in the water.”* (Psalm 74:13). *“When the waters saw you, O God, when the waters saw you, they were afraid; the very deep trembled.”* (Psalm 77:16).

It is significant that John stands at the right hand of Christ where the prophet Elijah stands in the icon of the Transfiguration on Mount Tabor. This links the first great theophany in the life of Christ to that which occurs in the Transfiguration. As do all the prophets, the lives of both Elijah and John ultimately point us to Christ. John bows to Jesus, the one who he is baptizing but who, in reality, baptizes the whole world. In many icons of the Theophany John’s gaze is directed in awe toward the revelation of the Triune God. He recognizes who stands before him. Jesus the Christ, one in the Holy Trinity.

We recall that it was the Jordan River that, enabled by God, the People of God crossed, moving from east to west. Thus, they entered into the promised land and God’s covenant with His people was fulfilled. In the icon, John stands on the west side of the river (earth) and the angels on the east (heaven). In this event, Christ initiates a movement from the west to the east; from the old covenant to the new; from the old, promised land to the new, promised land.

There is a tree below John which bears an axe. This reflects what John has been teaching. *“Even now the axe is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.”* (Mt 3:10). All the baptized are continually called to repentance and to bear fruit for the Kingdom of God. As part of the new covenant, the faithful are not made sons and daughters of God by their ancestral heritage but by their response to God’s calling and the fulfillment of their baptismal promises. Therefore, this feast reminds us of our own baptismal promises and urges us not to become spiritually lazy but to work to fulfill them.

Compiled & created by the Religious Education Department of the Ukrainian Catholic Eparchy of Edmonton: <http://eeparchy.com/>