

JULY, 2017						GREGORIAN
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
02 Brandon: 9 am Portage: 12 Nn 4 th Sunday After Pentecost	03	04	05 Brandon: 9 am + Louise Kostenchuk Offering: Lawrence & Elsie Makwaychuk Venerable Athanasius	06 Brandon: 9 am + William McRae Offering: Issigonis Family	07  Brandon: 9 am Bishop Velychkovsky Prayer Group Service + All Deceased From Our Parish	08 Brandon: 5 pm + Anna Dauk Offering: Barbara MacKalski
09 Brandon: 9 am Portage: 12 Nn Peace Garden Mass 5 th Sunday After Pentecost	10 Vacation Venerable Anthony	11 Vacation	12 Vacation	13 Vacation	14  Vacation	15 Brandon: 5 pm Sean Jackson Birthday Offering: Barbara MacKalski St. Vladimir the Great

The Holy Robe of the Theotokos

During the late fifth century, two brothers who were associates of Emperor Leo the Great, left Constantinople for Palestine to venerate the holy places. In Nazareth, they stayed in the home of an old Jewish woman. They noticed in the house a room where many lamps were lit, incense burned, and sick people were gathered. When they asked her what the room contained, the pious woman did not want to give an answer for a long time. After persistent requests, she said that she had a very precious sacred item: the robe of the Theotokos, through which many miracles and healings had occurred. It seems that before her Dormition the Theotokos had given one of her garments to a pious Jewish girl, an ancestor of the old woman, instructing her to leave it to another virgin after her death. And so, the robe of the Mother of God was preserved in this family from generation to generation.

The jeweled chest, containing the sacred robe, was brought to Constantinople. Saint Gennadius, Patriarch of Constantinople, and Leo the Emperor, hav-

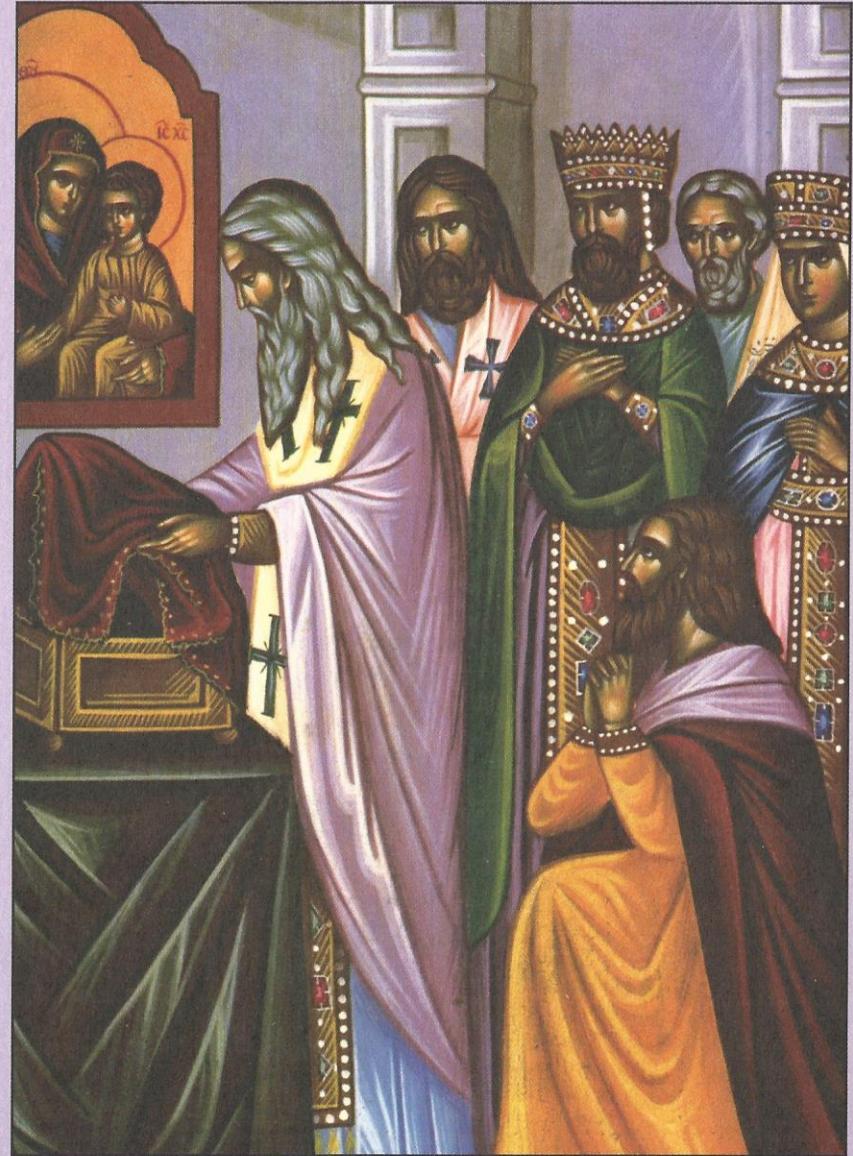
ing learned of this sacred treasure, were convinced of the incorrupt state of the holy robe, and they certified its authenticity. On June 2, 458, Patriarch Gennadius transferred the sacred robe into the church at Blachernae, near the city gates at the seacoast, placing the relic within a new reliquary.

In the years following, the great veil or outer robe of the Theotokos, and part of her belt were also put into the reliquary with her robe. This event also influenced the iconography of the feast, in connecting the two events: the Placing of the Robe, the feast day of July 2nd, and the Placing of the Belt of the Mother of God, the feast day August 31st in Blachernae.

“O Pure One, full of the grace of God, you have given your sacred robe as a garment of incorruption to all the faithful, with it you covered your holy body, O divine protection of all mankind. We celebrate its enshrinement in Blachernae with love and we cry aloud with awe: ‘Rejoice, O Virgin, boast of Christians.’” (Kontakion)

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FOURTH SUNDAY AFTER PENTECOST FOURTH SUNDAY OF MATTHEW



Icon of the Robe of the Theotokos

WELCOME TO

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DIVINE LITURGIES

Wednesday - Friday - 9:00 AM
Saturday (English) - 5:00 PM
Sunday (Bilingual) - 9:00 AM

<u>DATE</u>	<u>READER</u>	<u>USHERS</u>	<u>SACRISTAN</u>	<u>GREETER</u>
Sun Jul 02	T. Yuriy	S. Kachur / M. Sheeshka	L. Makwaychuk	P. Shurb
Sun Jul 09	S. Sheeshka	D. Kostiw / L. Halchyshak	N. Baranyk	B. Kuszak
Sun Jul 16	H. Lazaruk	D. Shwaluk / A. Todosichuk	N. Zemliak	S. Baranyk
Sun Jul 23	S. Kostiw	B. McKay / S. Kachur	I. Dyakiv	L. Olisnevych

COLLECTIONS AND DONATIONS:

Saturday, Jun 24 \$ 190.00
Sunday, Jun 25 \$ 526.00
Total \$ 716.00
Candles \$ 39.05

QUOTE OF THE DAY

The Messiah was superbly rendered by an orchestra, chorus, and soloists while its composer, Handel, was present. At the conclusion of the performance, there was thunderous applause and all eyes turned toward Handel! He, however, stood up and pointed heavenward. This was his way of saying, "To God be the glory!"

- Walter B. Knight

2017 PEACE GARDEN MASS

The 2017 International Peace Garden Mass will be held on July 9th, 2017. The purpose of the Field Mass and Family Day is to promote continued good relations between the US and Canada, and to pray for peace among all nations. This year, Fr. Michael Kwiatkowski will be the celebrant for this Mass. The Knights of Columbus have a bus chartered for this event and will provide free transportation to and from the Peace Gardens to the first 55 people that call. Please contact Bruce Ray (204-726-0013) or Jim Dyck (204-725-2795) for the bus. Everyone is welcome to attend.

BRANDON DOORS OPEN HERITAGE TOURS - JULY 15TH AND 16TH, 2017

The Brandon Municipal Heritage Advisory Committee (MHAC) is pleased to be hosting the 16th Annual Doors Open Heritage Tours. Our church has been identified as a historically interesting location and believe the community would be excited to get a chance to see and learn more about it. Doors Open will take place July 15th and 16th, 2017 from 1:00 PM to 5:00 PM. This event is intended to facilitate people's understanding and enjoyment of their local architectural environment while encouraging awareness of heritage and the important role it plays in maintaining the character and quality of life in Brandon.

K OF C EDUCATIONAL FOUNDATION

Canon Luhovy Assembly Educational Foundation provides financial assistance to Ukrainian Catholic students, seminarians and religious sisters who attend post-secondary institutions, seminaries and private Catholic secondary schools. If anyone wishes to apply for a bursary, please see Fr. Michael for an application form. The closing date for receipt of applications is September 30th, 2017.

CONDOLENCES

Our condolences are extended to the family of the late Ann Maria Slashinsky who entered into the presence of the Lord on Friday, June 16th, 2017. Our prayers are extended to her family at this time of loss. Vichnaya Pam'yat.

NO GENTLEMAN WOULD DO SUCH LOWLY WORK!

Hsu Chu came from a wealthy Chinese family. He entered the China Inland Mission Hospital to be trained as a nurse. He dressed immaculately. One day he was asked to perform a menial service – clean and shine some shoes. He felt insulted and refused. "No gentleman or scholar would do such lowly work," he said. The superintendent of the hospital took the shoes and shined them. Hsu Chu looked on with mingled feelings. "Come with me to my office," said the superintendent. Then he asked Hsu Chu to read the thirteenth chapter of John. His eyes filled with tears as he read the verse: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John 13:14). "May Jesus forgive me," he prayed. Thereafter no one scrubbed floors, washed dishes, shined shoes, or did other lowly tasks more joyfully than Hsu Chu.

- Walter B. Knight

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HUMOR

A man, who had a wife and 12 children, needed to move because his rental agreement was terminated by the owner who wanted to reoccupy the home. However, he was having a lot of difficulty finding a new house. When he said he had 12 children, no one would rent a home to him because they felt that the children would destroy the place. He couldn't say he had no children because he couldn't lie. So he sent his wife for a walk to the cemetery with 11 of their kids. He took the remaining one with him to see rental homes with the real estate agent. He loved one of the homes and the price was right. The agent asked: "How many children do you have?" He answered, "Twelve." The agent asked, "Where are the others?" The man answered, "They're in the cemetery with their mother."

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SUNDAY, JULY 2, 2017

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may escape from the corruption that is in the world because of lust, and may become partakers of the divine nature" (2 Pt 1:4).

1. The Incarnation of the Son of God

182 The Incarnation of the Son of God is the eternal divine plan for salvation: "God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life" (Jn 3:16). Precisely this love towards humanity—his love for humankind (in Greek, *philanthropia*)—brought about the coming of God into the world. The Fall of the human race did not put a stop God's love: "Merciful Saviour, you loved me much when I was at enmity with you; in strange self-emptying, you came to earth ... While remaining still upon the heights of your ineffable glory, you glorified me, formerly so disgraced."¹⁴⁶

183 In the Incarnation, Christ united divine and human natures:

With one voice [we] teach the confession of one and the same Son, our Lord Jesus Christ ... consubstantial with the Father as regards his divinity, and the same consubstantial with us as regards his humanity ... in two natures which undergo no confusion, no change, no division, no separation ... [He is] not parted or divided into two persons, but is one and the same only-begotten Son, God, Word, Lord Jesus Christ.¹⁴⁷

Christ is true God and true man:

As a man, he grew in his mother's womb, and as God he departed from it without staining her virginity. As a man, he sucked his mother's milk, and as God he set the angels to sing amongst the shepherds: "Glory to God in the highest!" As a man he was wrapped in swaddling clothes, and as God he led the magi with a star. As a man he lay in a manger, and as God he received gifts and homage from the magi. As a man he fled into Egypt, and the graven images of Egypt worshipped him as God.¹⁴⁸

a. The Annunciation to the Virgin Mary

184. The Lord God chose the Virgin Mary from Nazareth and through the Archangel Gabriel he announced to her that she would become the mother of the Son of God: "Behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great, and will

146 Octoechos, Tone 8, Sunday Matins: Canon of the Resurrection, Canticle 4.

147 COUNCIL OF CHALCEDON, Session V.

148 ILARION, METROPOLITAN OF KYIV, Sermon on Law and Grace, 26.

be called the Son of the Most High" (Lk 1:31-32, ksv-CE). Giving her consent—"I am the handmaid of the Lord; let it be to me according to your word" (Lk 1:38, ksv-cE)—Mary offers herself to God, and the Holy Spirit descends upon her, and the power of the Most High overshadows her (see Lk 1:35). "We confess the holy Virgin to be Mother of God [Theotokos]; because God the Word was incarnate and became human."¹⁴⁹

185 Comparing Mary with Eve, Church tradition highlights the obedience of the Virgin Mary in contrast with the disobedience of our fore-mother Eve. Eve is the mother of all the living; Mary (the new Eve) is the Mother of the Source of life. Eve lost life (dying in death); Mary accepted and offered the Life, who in the Resurrection overcame death. Eve listened to the serpent and lost Paradise for humankind; Mary listened to God and returned Paradise in Christ. Adam was before Eve, but Mary, the New Eve, was before the New Adam, the Christ:¹⁵⁰

While Mary hymned praise to the one whom she bore, and caressed the babe whom she alone brought forth, Eve, who had given birth in pain, heard her, and rejoicing, said to Adam: "A virgin has given birth to the Redemption of the curse; who has caused this hoped-for news to ring out in my ears? Her voice alone has released me from my torment. Her childbirth has wounded the one who wounded me. She is the one whom the son of Amos prophesied as the rod of Jesse. It has brought forth a branch on which I shall feed and not die, Mary, full of grace."¹⁵¹

186 The conception of the Son of God in the womb of the Virgin is the fulfilment of the prophecy of Isaiah: "Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive" (Is 7:14). The Church contemplates this sign in the icon of The Mother of God of the Sign. "he Son of God comes to dwell within a virginal womb; and the Virgin Mary (in her person the Church), raises her hands and prayerfully contemplates the Child, hidden for the time being from the outside world.

187 The Church of Christ, teaching about the Mystery of the Incarnation, focuses on the Person whom Mary conceived, and to whom she gave birth. Therefore, at the Council of Ephesus in the year 431, Mary was solemnly proclaimed to be the God-Bearing One (in Greek, Theotokos) [often translated in English simply as Mother of God]. "For this name embraces the whole mystery of the dispensation."¹⁵² The title Theotokos

¹⁴⁹ CYRIL OF ALEXANDRIA, Letter 39, To John of Antioch [The Formula of Reunion]: PG 75, 156 IRI 177.

¹⁵⁰ See IRENAEUS OF LYONS, Against Heresies, III, 22, 4: PG 7, 958-959. —

¹⁵¹ ROMAN THE MELODIST, Second Kontakion on the Nativity, 3.

¹⁵² JOHN OF DAMASCUS, Exact Exposition of the Orthodox Faith, III, 12: PG 94, 1029.