

# **11<sup>th</sup> Sunday after Pentecost**

**Leave-taking of the Feast of the Transfiguration of Our Lord Jesus Christ**



**The Transfer of the Relics of Our Father Maximus the Confessor (662)** – Maximus is remembered principally on January 21. The transfer of his remains to Constantinople occurred after the Sixth Ecumenical Council, in the year 680.

**Sunday, August 13<sup>th</sup>, 2023\*\***

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## ***Parish Liturgical Services***

**Saturday, August 12 \*\*\* Grindrod Parish \*\* 3:30 - 4:00 p.m.**

Confessions (*Also after the Divine Liturgy if needed*) **4:00 p.m.** Div.

*Lit.: God's blessings to all parishioners*

**Sunday, August 13 \*\*\* 9:30 a.m. \*\* Rosary (Eng.) /**

**Confessions \*\*\* 10:00 a.m. \* Divine Liturgy (Eng./Ukr.). God's**

*blessings to all parishioners*

**Monday, Aug. 14 \*\*\* 9:00 a.m. Div. Lit.: God's blessings &**

*good health to Ann & Pat Benson*

**\*\*\*\* 6:00 p.m. Moleben to the Mother of God \*\*\*\***

**Tuesday, August 15 \*\*\* Feast of the Dormition of the Mother**

**of God \*\*\* 9:00 a.m. \* Divine Liturgy (Eng./Ukr.). God's**

*blessings to all parishioners*

**Saturday, Aug 19 \*\*\* Grindrod Parish 3:30 - 4:00 p.m.**

Confessions (*Also after the Divine Liturgy if needed*) **\*\*4:00 p.m.** Div.

*Lit.: God's blessings to all parishioners*

**Sunday, Aug. 20 \*\*\* 9:30 a.m. \*\* Rosary (Eng.) \*\*\* 10:00 a.m.**

\* *Divine Liturgy (Eng./Ukr.). God's blessings to all parishioners*

***Antiphon 1***

Shout to the Lord, all the earth, sing now to His name, give glory to His praise.

*Through the prayers of the Mother of God, O Saviour, save us.*

The voice of Your thunder was in the whirlwind; Your lightning lit up the world.

*Through the prayers of the Mother of God, O Saviour, save us.*

You have clothed Yourself in praise and splendour; You robe Yourself in light as with a cloak.

*Through the prayers of the Mother of God, O Saviour, save us.*

Glory... Now... Only-begotten Son...

***Antiphon 3***

Come, let us sing joyfully to the Lord, let us acclaim God, our Saviour.

*Son of God, transfigured on the mount, save us who sing to You: Alleluia.*

Let us come before His face with praise, and acclaim Him in psalms.

*Son of God, transfigured on the mount, save us who sing to You: Alleluia.*

For God is the great Lord, and the great king over all the earth.

*Son of God, transfigured on the mount, save us who sing to You: Alleluia.*

***Entrance***

Come, let us worship and fall down before Christ.

*Son of God, transfigured on the mount, save us who sing to You: Alleluia.*

***Troparion, Tone 2:*** When You went down to death, O Life

Immortal, \* You struck Hades dead with the blazing light of Your divinity. \* When You raised the dead from the nether world, \* all the powers of heaven cried out: \* “O Giver of Life, Christ our God, glory be to You!”

**Troparion, Tone 7:** You were transfigured on the mount, O Christ God, \* showing Your glory to Your disciples as much as they could bear. \* Make Your eternal light shine \* also on us who are sinners, \* through the prayers of the Mother of God, \* O Giver of Light, glory to You!

Glory be to the Father and to the Son and to the Holy Spirit.

**Kontakion, Tone 2:** You rose from the tomb, O almighty Saviour; \* and Hades, seeing this wonder, was stricken with fear; and the dead arose. \* Creation saw and rejoices with You, and Adam exults. \* And the world, my Saviour, sings Your praises for ever.

Now and for ever and ever. Amen.

**Kontakion, Tone 7:** You were transfigured on the mount, O Christ God, \* and Your disciples saw Your glory as much as they could; \* that when they saw You crucified \* they might know that You suffered willingly \*, and might proclaim to the world \* that You are truly the brightness of the Father.

**Prokeimenon, Tone 2 -** The Lord is my strength and my song of praise, and He has become my salvation.

**verse:** The Lord has indeed chastised me, but He has not delivered me to death. (*Psalm 117:14,18*)

**Prokeimenon, Tone 4 -** How great are Your works, O Lord, You have made all things in wisdom.

**Epistle:** *1 Corinthians 9:2-12 (NRSV)*

*Brothers and Sisters,* If I am not an apostle to others, at least I am to you; for you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the

right to our food and drink? Do we not have the right to be accompanied by a believing wife, as do the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who at any time pays the expenses for doing military service? Who plants a vineyard and does not eat any of its fruit? Or who tends a flock and does not get any of its milk? Do I say this on human authority? Does not the law also say the same? For it is written in the law of Moses, “You shall not muzzle an ox while it is treading out the grain.” Is it for oxen that God is concerned? Or does he not speak entirely for our sake? It was indeed written for our sake, for whoever ploughs should plough in hope and whoever threshes should thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim on you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

**Alleluia, Tone 2** - The Lord will hear you in the day of tribulation; the name of the God of Jacob will shield you.

**verse:** Lord, grant victory to the king and hear us in the day that we shall call upon You. (*Psalm 19:2,10*)

**verse:** Yours are the heavens, and Yours the earth. (*Psalm 88:12*)

**Gospel:** *Matthew 18:23-35 (NRSV)*

The Lord spoke this parable, “For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’ And out of pity for him, the lord of that slave released him and forgave him the



debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, 'Pay what you owe.' Then his fellow slave fell down and pleaded with him, 'Have patience with me, and I will pay you.' But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?' And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart."

***Hymn to the Mother of God***

O my soul, magnify the Lord transfigured on the mountain.

***And the Irmos, Tone 4:*** Your giving birth was revealed as incorrupt; for it was God who came forth from your womb; He appeared on earth in the flesh, and made His dwelling among us. Thus, O Mother of God, all of us magnify you.

***Communion Hymn*** - Praise the Lord from the heavens; \* praise Him in the highest. \* We will walk in the light of Your face, O Lord, \* and rejoice in Your name forever (Psalm 88:16,17). \* Alleluia, alleluia,\* alleluia. (*Psalm 148:1*)



**Forgiveness**

679. As children of God, with confidence we can ask for that which we need most: bread, forgiveness, the overcoming of temptation, and liberation from the Evil One. When we ask for the bread "that is for existence" (as the text of Matthew literally suggests), we ask the Father to give us daily bread, necessary for earthly life, and "heavenly" bread, the Eucharist.

Anyone who eats of this heavenly Bread will not die, but will live forever (see *Jn* 6:50-51). By this petition, Jesus Christ teaches us “to desire and ask for that which is indispensable for our life and the life of our neighbours, and also to be satisfied with the essential and not to crave the superfluous. He also teaches us to desire life in evangelical poverty, to which all are called.”

680. By reciting the words “forgive us our trespasses as we forgive those who trespass against us,” we receive forgiveness from God the Father for ourselves inasmuch as we forgive those who have wronged us. The Father who forgives us our sins desires that we do the same: “For if you forgive others their trespasses, your heavenly Father will also forgive you; but if you do not forgive others, neither will your Father forgive your trespasses” (*Mt* 6:14-15; see *Mk* 11:25-26). An offense is not only a sin or wrong that has been committed; it is also the debt of a good deed not rendered. Thus a gift from God wasted or not made use of for God’s glory and the service of our neighbour, is an offense.

778. The proud person usually does not see his or her own sin. This person is filled with self-love, finds it difficult to forgive, and to ask forgiveness of others, and has trouble relenting. Such a person rejects all forms of authority and frequently flares up in anger. He or she bears grudges, constantly judges other people, and envies their successes. Pride deceitfully takes control even of those who, having achieved virtue, regard themselves, rather than God, as the cause of their achievements.

*Catechism of the Ukrainian Catholic Church – “Christ Our Pascha”*

***Commentary on the Sunday’s Scriptural texts:***

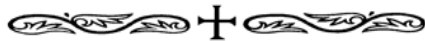
<https://godwithusonline.org/reflections/the-eleventh-sunday-after-pentecost-ukrainian/>

**\*\*\* To Ponder \*\*\***

*“Why must we give ourselves fully to God? Because God has given Himself to us. If God who owes nothing to us is ready to*

*impart to us no less than Himself, shall we answer with just a fraction of ourselves? To give ourselves fully to God is a means of receiving God Himself. I for God and God for me. I live for God and give my own self, and in this way induce God to live for me. Therefore to possess God, we must allow Him to possess our soul.” St. Mother Teresa of Calcutta*

*Grace – the gift of God’s own presence and action in His creation. Through grace, God forgives sins and transforms the believer in His image and likeness. Grace is not merely unmerited favour – an attitude of God toward the believer. Grace is God’s uncreated energy bestowed in the sacraments and is therefore truly experienced. A Christian is saved through grace, which is a gift of God and not a reward for good works. However, because grace changes a person, he or she will manifest the effect of grace through righteous living. (Biblical Dictionary)*



**A warm welcome** - to all parishioners & guests who join us today in our church for the Divine Liturgy. We wish you a blessed & healthy week!



## **\*\* ANNOUNCEMENTS \*\***



**Thank you to all our Supporters & Volunteers –**



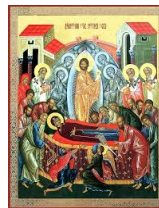
**Дякуємо** – We are very grateful to everyone for your continued support of our parish community and for supporting our brothers & sisters in Ukraine. God bless you all!

**Please Pray for health of ...** All those wounded in the war in Ukraine and: Joe & Linda S., Sharon & Al L., Luda P., Fr. Volodymyr D., Armin K., Ken S., Michelle M., Rita N., Claude & Eva G., Mary & Dave E., Lawrence & Ping B., Ashley H.; Jill C., Shelly N., Shane E., Elsie K., Wilma C., Rob E., Billie M., Rob R., Zbigniew K., Dave & Betty C., Matt D., Bill P., Thomas H., Gladys O., Jeanne R., Lisa M., Suzanne C., Clay B., Stefanica K., all sick brothers and sisters in our families and parish community. Please let Fr. Andrzej know if



you would like to add names to the prayer list and also notify him about any sick and/or hospitalized parishioners and family members.

**Next Major Feast – Dormition of the Mother of God** will be celebrated this coming Tuesday, August 15<sup>th</sup>. It is our tradition that we bless flowers on this feast.



**Fr. Andrzej's Vacation Time** – Fr. Andrzej will be away from the office from this coming **Wednesday, August 16<sup>th</sup> to Tuesday, August 22<sup>nd</sup>, 2023**. Fr. Yuriy Sakvuk will be substituting for Sunday services. In case of emergency, please call Fr. Derrick Cameron at **250-372-2581**.

**Kelowna Parish Praznyk & 75<sup>th</sup> Anniversary** – will be celebrated next **Sunday, August 20<sup>th</sup>** with the Pontifical Divine Liturgy beginning at 11:00 a.m. Banquet/Reception to follow at the church hall – Tickets: Adults: \$50 & Youth (6-14) - \$25.

**Spirit of Awareness** - Dear parishioners, if our brother/sister in Christ, who usually sits next to you, is not in church today, please phone them and ask how they are doing. Let them know that our parish community misses them very much!

**Let Us Pray for Favourable Weather** – this year we have one of the worst wildfire seasons in history. Let us pray to our Lord for His divine help by celebrating weekly Moleben services for this intention.

**2023 Camp St. Volodymyr** - will be taking place in Kelowna, BC from Sunday August 20<sup>th</sup> – 26<sup>th</sup>, 2023. This will be the 40<sup>th</sup> year of offering camp to children in our Eparchy. Fr. Andrzej will be assisting at the camp with the Sacrament of Confession on **Thursday, August 24<sup>th</sup>**.

In past years, Camp St. Volodymyr has been greatly blessed with generous support from our parishes & parishioners to defer the costs of the Camp.

Donations can be sent directly to the Eparchial Office in New Westminster. (502- 5<sup>th</sup> Ave. New Westminster, BC. V3L 1S2) or E-transfer to [csv.nweparchy@gmail.com](mailto:csv.nweparchy@gmail.com).

Tax receipts can be issued with donations of \$25 or more. If you are unable to donate at this time, please keep the staff and children in your prayers.



**This Week's Parish Stewardship:** Sunday, August 6 –  
**Kamloops:** \$1,095.00 (included \$100 for Camp Volodymyr) \*\*\*  
**Grindrod:** \$00.00. May God bless you for your generosity.



### **Basic Guidelines for Reception of Holy Communion:**

You are a member of the Catholic Church (Orthodox faithful are welcome to receive Holy Communion); 2) You have participated in the Sacrament of Confession at least during the Easter or Christmas seasons this past year if not more frequently; 3) You attend Divine Services regularly;

- 4) Your lifestyle is consistent with the teaching of the Catholic Church;
- 5) You have kept the Liturgical fast – no food at least one hour prior to the Divine Liturgy (water and medicine does not break the fast).
- 6) You have been in church from the beginning of the service, or at least heard the Gospel.
- 7) To the best of your ability, you are in the state of Grace.

*If for any of these or other reasons you cannot receive Holy Communion, you are very welcome to come for a blessing. Please indicate to the priest that you would like to receive his blessing.*



### **Pastoral Ministry and Sacraments:**

**Reconciliation:** on Sundays and Holy Days: before Divine Liturgies and other days, by appointment.

**Holy Communion:** for the sick, by appointment, any time.

**Baptisms:** by appointment.

**Marriages:** six months' notice should be given to the parish priest, and he should be contacted before any other arrangements are made.

**Funerals and Memorials:** by appointment.

**Anointing of the Sick (Holy Unction):** Those anticipating surgery, hospitalization, or treatments, and who would like to receive anointing, or to meet with the parish priest, please call,

or email Fr. Andrzej in advance to arrange a time and a day.



*Prayer for the Afflicted People of Ukraine in Time of War*

God of peace and justice, we pray for the people of Ukraine today. We pray for peace and the laying down of weapons. We pray for all those who fear for tomorrow, that Your Spirit of comfort would draw near to them. We pray for those with power over war or peace, for wisdom, discernment, and compassion to guide their decisions. Above all, we pray for all Your precious

children, at risk and in fear, that You would hold and protect them. We pray in the name of Jesus, the Prince of Peace.

**Amen.**

*The Feast of the Dormition of the Most Holy Mother of God*

"We extol you, O Most Pure Mother of Christ our God, and we praise your all-glorious Dormition." (Hymn of Praise of the Feast)

The very ancient, universal and profound cult of the Most Holy Mother of God left a special mark, above all, in our Liturgical Year, which is not only rich in the variety of feasts honoring Mary, but begins and ends with her feasts. The Liturgical Year opens with the Nativity of the Mother of God, and closes with her Dormition (i.e., her falling asleep), which in our liturgical books is also called, "The Dormition of the Most Holy Glorious Lady, our Mother of God and Ever-Virgin Mary".

Although the feast of the Dormition reminds us of the sad occasion of death, nevertheless, it belongs to the joyful feasts.

The service of the feast is filled with hymns of joy and gladness. On this day, holy Church rejoices because the Most Holy Mother

of God was transferred body and soul from this earthly life to join her Son in eternal glory; because of her Dormition we have a powerful intercessor and protectress in heaven.

The day of the death of the Most Holy Mother of God is called the Dormition (or falling asleep) in our Church, for her body did not know corruption after death, but together with her soul was taken up into heaven; hence, another name for the feast is "the Assumption".

We have no historical data to indicate how long the Mother of God remained on earth after the ascension of Christ into heaven, nor when, where, or how she died, for the Gospels say nothing of this. The foundation for the feast of the Dormition is to be found in a sacred tradition of the Church dating from apostolic times, named the apocryphal writings, as well as the constant faith of the People of God, and the unanimous opinion of the holy Fathers and Doctors of the Church of the first thousand years of Christianity.

The earliest written tradition which speaks of the death of the Most Holy Mother of God is given in the work, which, in the Western Church, is known by the title "The Transition (i.e., death) of St. Mary"; in the East that same work has the title "Sermon of St. John the Theologian on the Dormition of the Mother of God". The author of this work is unknown. Some historians believe that the work dates from the end of the second or third century, while others place it at the end of the sixth century.

From this work, which we summarize here, we learn the details of the holy and wonderful Dormition of the Most Holy Mother of God: "Three days before the death of Mary, the Archangel Gabriel appeared and announced to her from her Son, Jesus Christ, the time of her departure into eternity. On the day of her death, in a miraculous manner the Apostles gathered in Jerusalem, although they had been scattered in various countries of the then known world. St. Thomas was the only Apostle absent.

The Mother of God expressed her wish to be buried in Gethsemane near her parents and her spouse, Joseph. Christ, in person, came accompanied by Angels and Saints to escort His Most Holy Mother to heaven. The Apostles, while singing holy hymns, carried the body of Mary to the grave where they remained keeping vigil for three days. On the third day, St. Thomas came from afar and desired very much to view for the last time the Most Pure Mother of God. When the grave was opened, her body was not there, only the funeral clothes in which the body had been wrapped. The Apostles then realized that Mary had been taken up body and soul into heaven.”

From the beginning of the sixth century, it was believed by many that the tomb of the Most Holy Mother of God was to be found in the Church of the Dormition in Gethsemane, while the Church on Mt. Sion was regarded as the site of her dormition. However, to this day historians cannot prove anything certain concerning the place of Mary’s death and burial. Some believe that she died in Jerusalem, others claim that she died in Ephesus, where St. John was believed to have taken her. Even today a house in Ephesus is pointed out as the one where the Mother of God allegedly lived.

The liturgical cult of the Most Holy Mother of God began with the Council of Ephesus (431), which defined the dogma of her Divine Motherhood. St. John Damascene clearly believed in the assumption of the Most Holy Mother of God, body and soul into heaven. In one of his sermons on the Dormition he says: "It was fitting that He, who preserved Mary's virginity after his birth, should also preserve her body incorrupt after death. It is fitting that She, who carried in her arms the Creator as a Child, dwell in the heavenly mansions. It is fitting, that she, who beheld her Son on the cross, while her heart was pierced with a sword of grief she did not know at the Nativity, should now look upon Him as He sits with the Father. It is fitting that the Mother of God possess all that her Son possesses, and that all creatures venerate her as the Mother and maidservant of God.”

The whole tradition and faith of the Church of the first centuries regarding Mary's wonderful Dormition and Assumption body and soul into heaven, is reflected in our service for the feast of the

Dormition. "Death and the tomb could not hold you, O Mother of God, " says the Kontakion of the feast, "who are our ever-vigilant intercessor in prayer and our unfailing hope in pleading for us.

For He Who dwelt in the ever-Virgin womb transferred the Mother of Life to life." Holy Church rejoices at the Dormition of the Mother of God, for she intercedes for us in heaven. In the troparion of the Feast we read: "O Mother of God, in giving birth to Christ you have preserved your virginity, and after the assumption you did not abandon the earth; you have passed from life, being the Mother of Life; and through your prayers you deliver our souls from death."

In the sixth century, this feast received its present day title: "The Dormition of the Most Holy Mother of God". Emperor Maurice (582-602) extended this feast throughout the entire Byzantine empire and commanded that it be celebrated on the 15th of August, for on that day he gained a brilliant victory over the Persians.

The feast of the Dormition appeared in the West under the influence of the East, at a somewhat later date. It was accepted in Rome under Pope Sergius I (687-701), and from Rome it passed over to the other countries of Europe. In the Western Church, beginning with the First Vatican Council (1869-1870), there has always been an attempt to establish as a dogma the belief of the Church in the miraculous Dormition and Assumption of the Most Pure Mother of God. Pius XII (+ 1958) took this task upon himself. After obtaining the opinions of all the bishops of the Catholic Church, in his Apostolic Constitution "Most merciful God" of the first of November 1950, he solemnly proclaimed to the whole world, "By the authority of our Lord Jesus Christ, the holy Apostles Peter and Paul, and our own authority, we proclaim, declare and define as a truth revealed by God, that the Immaculate Mother of God, the Ever-Virgin Mary, having ended the course of her life on earth, was taken body and soul into heavenly glory. " *In our Eastern Church we have the custom of*

*blessing flowers on the feast of the Dormition.*