



**ST. NICHOLAS
THE WONDERWORKER**

СВ. МИКОЛАЯ ЧУДОТВОРЦЯ

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**Pastor:
Fr. Yuriy Vyshnevskyy**

~ 29 August 2021 ~

**FOURTEENTH SUNDAY AFTER PENTECOST
ЧОТИРНАДЦЯТА НЕДЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ**



The Savior so often used a wedding feast as a sign of the Kingdom of God. The Book of Revelation presents the marriage banquet of the Lamb as the fulfillment of all things. Christ is the Groom and the Church is His Bride. In every Divine Liturgy, we enter mystically into that heavenly celebration, that eternal wedding banquet that is the salvation of the world.

It was the custom in those days for the host to supply each guest with a wedding garment, clothing suitable for the occasion. Consequently, no one in attendance could have a good excuse for not being dressed in a way that honoured the host, the bride and groom, and marriage itself as a sign of God's blessings from generation to generation. It is understandable, then, that the king in the parable threw out the guest who was not wearing a wedding garment. For by neglecting to put on the garment he had been given, he was refusing to show respect for the celebration, much less to take part in it in a worthy manner.

God in His great love and mercy for us offers us paradise; He offers us communion and relationship with Him. We're invited to the wedding banquet of the Lamb, the culmination of all that God has prepared for mankind. Will we accept His gracious offer? Will we now prepare to participate in that Great Feast of the Wedding of Christ with His Church at the end of the age? Christ invites us to live with Him and all the Saints in the glory of His near presence, in the new heaven and the new earth, in the Eden that is once again be open to all.

SUNDAY HYMNS

OPENING HYMN	В Страсі і Покорі/We Are gathered Here To Worship. pg. 234-235
COMMUNION HYMN	Витай Між Нами /With Solemn Greeting. pg. 244-245
CLOSING HYMN	Як Славен. pg. 292

SUNDAY & DAILY SCHEDULE

SUNDAY, Aug 29	Divine Liturgy of St. John Chrysostom - ONLINE	10 AM
MONDAY, Aug 30	NO SERVICES	
TUESDAY, Aug 31	NO SERVICES	
WEDNESDAY, Sep 1	NO SERVICES	
THURSDAY, Sep 2	NO SERVICES	
FRIDAY, Sep 3	NO SERVICES	
SATURDAY, Sep 4	NO SERVICES	
SUNDAY, Sep 5	Divine Liturgy of St. John Chrysostom - ONLINE	10 AM

NOTE: to request a Divine Liturgy, please speak with Fr. Yuriy

SUNDAY EPISTLE

AUGUST 22 DONATIONS

DATE	READING	
SUNDAY, Aug 29	1 Cor 1:21-2:4	Loose collection: \$20.00; Envelope collection: \$415.00; Pre-authorized donations Aug 16 to Aug 22: \$135.00 TOTAL: \$570.00 May God bless and reward you abundantly for your generosity!
SUNDAY, Sep 5	2 Cor 4:6-15	
SUNDAY, Sep 12	Gal 6:11-18	
SUNDAY, Sep 19	Gal 2:16-20	

DONATE ONLINE - www.canadahelps.org/en/dn/45460

PASTORAL MINISTRY & HOLY MYSTERIES

CONFESSIONS.....by appointment
 EUCHARIST.....by appointment
 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.....by appointment
 ANOINTING.....by appointment
 HOSPITAL VISITS.....by appointment

Apostolic Administrator ~ Bishop David Motiuk ~ www.nweparchy.ca

ANNOUNCEMENTS

▶ **HAPPY BIRTHDAY** to DARLENE DEMERCHANT, NADIYA KRAWCHENKO and all those who celebrated their birthdays this past week. May the Lord Our God continue to bless you abundantly and the Holy Mother of God protects you at all times. Многая Літа!

▶ **CONGRATULATIONS** to YAROSLAWA WOLOSHYN & JOHN HEINTZELMAN on their Wedding Anniversaries. May you continue be a blessing to God, to others, and to each other in your marriage together. Многая Літа!

▶ **CONFESSIONS** - if you would like to come to confession please contact Fr. Yuriy at [250.891.4507](tel:250.891.4507) or st.nicholas.victoria@gmail.com

▶ **PRAYER REQUEST** - Please keep in your prayers SYLVIA KELLY, CHARLOTTE & ED KRAKOWSKI, RICHARD NEWBERRY, LANCE DELVES, RICHARD MACEWKO, ANNE DRAPACK, PETER IWANUCK, LEO VANDERVEN, ED SALYN and other members of our parish, our family and friends who are ailing, in hospitals, nursing homes and those who are not able to join actively in their community.

▶ **EASTERN CHRISTIAN TRADITION** - learn more about Eastern Christian Tradition from the Newman Theological College. The program provides an introduction to the rich tradition of the Eastern Christian faith. Participants will explore their faith through the study of the Theology of Eastern Christianity, Worship and Spirituality of the Eastern Catholic Churches, Praying with Icons, and The Holy Mysteries, the terminology for what the West calls the Sacraments. For more information go to <https://newman.edu/ccs>

▶ **BEQUESTS & WILLS** - Leaving a bequeath is a process of giving a donation through your will. It is simply a distribution from your estate to a charitable organization through your last will and testament. It can be as small or as large a donation as you wish. It is important that you talk to your lawyer about the process. In your kindness please remember St Nicholas the Wonderworker Ukrainian Catholic Church in your bequeath and will. If anyone wishes to make such a bequeath in their will, the following clause may be included or added to a will: "I give, devise, and bequeath to **St Nicholas the Wonderworker Ukrainian Catholic Parish - 1112 Caledonia Avenue, Victoria BC, V8T 1G1**, the sum of \$ _____ (or _____% of my estate), to be used for the benefit of the parish and it's pastoral activities."

DIVINE LITURGY PROPER

*The Divine Liturgy of our Father among the Saints John Chrysostom.
Scripture readings from the New Testament are taken from the
New Revised Standard Version Catholic Edition.
Українською - у перекладі Івана Хоменка.*

Troparion, Tone 5: Let us the faithful acclaim and worship the Word,* co-eternal with the Father and the Spirit,* and born of the Virgin for our salvation.* For He willed to be lifted up on the cross in the flesh, to suffer death* and to raise the dead by His glorious resurrection.

Troparion, Tone 2: The just man is remembered with praises,* but for you the Lord's testimony suffices, O Forerunner,* for you truly became more honourable than the prophets* and were deemed worthy to baptize the One foretold.* Then you suffered for the truth and joyfully announced to those in Hades* that God appeared in the flesh taking away the sin of the world* and offering us great mercy.

Glory: Kontakion, Tone 5: You, my Saviour, descended to Hades,* and as the Almighty, You shattered its gates.* With Yourself You, as the Creator, raised the dead and shattered the sting of death,* and delivered Adam from the curse, O Lover of Mankind.* And so we cry out: "Save us, O Lord."

Now: Kontakion, Tone 5: The Forerunner's glorious beheading* came to be a form of dispensation divine* that he might proclaim to those in Hades* the message of the coming of the Saviour.* Let Herodias shed tears of lament* for a lawless murder that was her request,* for she loved a false and transitory age* rather than God's law and the age of life.

Prokeimenon, Tone 5: You, O Lord, will guard us and will keep us* from this generation and for ever. *Verse:* Save me, O Lord, for there is no longer left a just man. (Psalm 11:8,2)

Prokeimenon, Tone 7: Verse: The just man shall be glad in the Lord and shall hope in Him.

Epistle - 2 Corinthians 1:21-2:4 - A reading from the Second Epistle of the Holy Apostle Paul to the Corinthians. Brothers and Sisters, it is God who establishes us with you in Christ and has anointed us, by putting his seal on us and giving us his Spirit in our hearts as a first instalment. But I call on God as witness against me: it was to spare you that I did not come again to Corinth. I do not mean to imply that we lord it over your faith; rather, we are workers with you for your joy, because you stand firm in the faith. So I made up my mind not to make you another painful visit. For if I cause you pain, who is there to make me glad but the one whom I have pained? And I wrote as I did, so that when I came, I might not suffer pain from those who should have made me rejoice; for I am confident about all of you, that my joy would be the joy of all of you. For I wrote you out of much distress and anguish of heart and with many tears, not to cause you pain, but to let you know the abundant love that I have for you.

Апостол - 2 Кор. 1:21-2:4 - До Коринтян 1-е Послання Святого Апостола Павла

Читання: Браття і сестри, той же, хто утверджує нас з вами у Христі і хто помазав нас, то Бог, який поклав на нас свою печать і дав у наші серця завдаток Духа. Я ж призиваю Бога на мою душу, що я, щадячи вас, не прийшов більш у Коринт. Не наче б ми панували над вашою вірою, але ми хочемо співпрацювати вам на радість; бо ви щодо віри стоїте твердо. Я постановив не приходити до вас знов у смутку; бо коли я вам завдаю смутку, хто мене розважить, як не той, що зазнав від мене смутку? Написав я, отже, щоб, коли прийду, не мати смутку від тих, від кого мені належалася б радість; бо я відносно вас певний, що моя радість — радість усіх вас. З великого бо горя та туги серця писав я вам, і крізь ревні сльози, не щоб ви сумували, але щоб знали мою любов до вас надмірну.

Alleluia, Tone 5: *Verse:* Your mercies, O Lord, I will sing for ever; from generation to generation I will announce Your truth with my mouth. *Verse:* For You have said: Mercy shall be built up for ever; in the heavens Your truth shall be prepared. (*Psalm 88:2,3*) *Verse:* The just man shall flourish like the palm tree; and he shall grow like the cedar in Lebanon. (*Psalm 91:13*)

Gospel - Matthew 22:1-14 - The Lord told this parable: “The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. Again he sent other slaves, saying, ‘Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.’ But they made light of it and went away, one to his farm, another to his business, while the rest seized his slaves, mistreated them, and killed them. The king was enraged. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, ‘The wedding is ready, but those invited were not worthy. Go therefore into the main streets, and invite everyone you find to the wedding banquet.’ Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests. “But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, and he said to him, ‘Friend, how did you get in here without a wedding robe?’ And he was speechless. Then the king said to the attendants, ‘Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.’ For many are called, but few are chosen.”

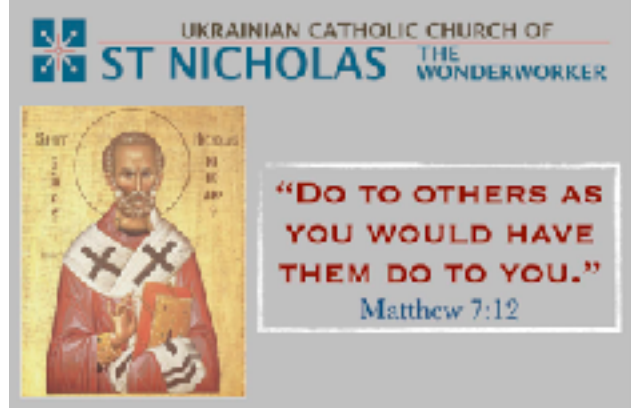
Євангеліє - Матей 22:1-14 - Сказав Господь притчу оцю: "Царство Небесне схоже на царя, що справив своєму синові весілля. Він послав своїх слуг кликати запрошених на весілля, але вони не хотіли прийти. Тоді він знову послав інших слуг, кажучи: Скажіть запрошеним: Ось я зготував обід мій, зарізано волів та годовану худобу, все готове, ідіть на весілля. Та вони ним знехтували і пішли геть, хто на власне поле, хто до свого крамарства; інші ж, схопивши слуг, знущалися з них і вбили. Розгнівався цар і вислав військо, яке вигубило тих убивців, і їхнє місто спалило. Тоді він мовив своїм слугам: Обід готовий, але запрошені були негідні. Підіть, отже, на роздоріжжя і, кого лише здибаєте, кличте на весілля. Вийшли ці слуги на дороги і зібрали всіх, кого тільки спіткали, і злих і добрих, так що весільна світлиця була повна гостей. Якже ввійшов цар, щоб подивитися на гостей, побачив там чоловіка, що не був убраний у весільну одіж, і сказав до нього: Як ти ввійшов

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суди, друже, не маючи весільної одежі? Той мовчав. Тоді цар промовив до слуг: Зв'яжіть йому ноги й руки і киньте геть у темряву кромішню. Там буде плач і скрегіт зубів. Багато бо покликаних, але мало вибраних.”

**Communion Hymn:** Praise the Lord from the heavens;\* praise Him in the highest. (*Psalm 148:1*)\* The just man shall be in everlasting remembrance;\* of evil hearsay he shall have no fear.\* Alleluia, alleluia,\* alleluia. (*Psalm 111:6*)

**PRAYER DURING THE CORONAVIRUS OUTBREAK**



UKRAINIAN CATHOLIC CHURCH OF  
**ST NICHOLAS** THE WONDERWORKER

**“DO TO OTHERS AS YOU WOULD HAVE THEM DO TO YOU.”**  
Matthew 7:12

Jesus Christ, you travelled through towns and villages “curing every disease and illness.” At your command, the sick were made well. Come to our aid now, in the midst of the global spread of the coronavirus, that we may experience your healing love.

Heal those who are sick with the virus. May they regain their strength and health through quality medical care.

Heal us from our fear, which prevents nations from working together and neighbours from helping one another.

Heal us from our pride, which can make us claim invulnerability to a disease that knows no borders.

Stay by our side in this time of uncertainty and sorrow. Be with those who have died from the virus. May they be at rest with you in your eternal peace. Be with the families of those who are sick or have died. As they worry and grieve, defend them from illness and despair. May they know your peace. Be with the doctors, nurses, researchers and all medical professionals who seek to heal and help those affected and who put themselves at risk in the process. May they know your protection and peace. Be with our priests and spiritual care givers. May they know that they are loved and cared for.

Be with the leaders of all nations. Give them the foresight to act with charity and true concern for the well-being of the people they are meant to serve. Give them the wisdom to invest in long-term solutions that will help prepare for or prevent future outbreaks. May they know your peace, as they work together to achieve it on earth.

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Whether we are home or abroad, surrounded by many people suffering from this illness or only a few, Jesus Christ, stay with us as we endure and mourn, persist and prepare. In place of our anxiety, give us your peace.

For You are a God of mercy, kindness, and love, and we glorify You, Father, Son, and Holy Spirit, now and for ever and ever. Amen.



## МОЛИТВА ПІД ЧАС СПАЛАХУ КОРОНАВІРУСУ

Ісусе Христе, ти подорожував по містах і селах, оздоровлюючи від хвороб і немочей. За Твоїм повелінням хворі видужували. У час пандемії коронавірусу повели цій хворобі відступити, щоб ми відчули Твою оздоровлюючу любов.

Вилікуй тих, хто хворий вірусом. Нехай вони відновлять свої сили та здоров'я завдяки якісній медичній допомозі.

Вилікуй нас від нашого страху, який заважає націям спільно працювати та сусідам допомагати один одному.

Вилікуй нас від нашої гордості, яка може змусити нас претендувати на невразливість до захворювання, що не знає меж.

Залишайся поруч у цей час невизначеності та смутку. Будь з тими, хто помер від вірусу. Нехай вони спочивають з Тобою у вічному спокої. Будь з родинами тих, хто хворий або помер, коли вони турбуються і сумують, захищай їх від хвороб і відчаю. Нехай вони знають Твій спокій.

Будь з лікарями, медсестрами, дослідниками та всіма медичними працівниками, котрі прагнуть вилікувати та допомогти постраждалим та, котрі піддають себе ризику в своїй праці. Нехай вони знають Твій захист і спокій.

Будь з нашими священиками та духовними опікунами. Нехай вони знають, що їх люблять і піклуються про них.

Будь з лідерами всіх націй. Дай їм передбачення діяти милосердно та зі справжньою турботою про добробут людей, котрим вони призначені служити. Надай їм мудрості інвестувати у довгострокові рішення, які допоможуть підготуватися або запобігти майбутнім спалахам. Нехай вони пізнають Твій мир, коли разом працюють над досягненням його на землі.

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Будь ми вдома чи за кордоном, в оточенні багатьох людей, які страждають цією хворобою, або наодинці, Ісусе Христе, залишайтеся з нами, коли ми терпимо і сумуємо. Замість нашої тривоги дай нам спокій.

Бо Ти - Бог милосердя, доброта та любов, і ми прославляємо Тебе, Отця, і Сина, і Святого Духа, нині, і повсякчас, і на віки вічні. Амінь.

### ARE YOU INVITED? (*Matthew 22:2-14*)



The story of the wedding banquet is in many ways an echo of the parable of the vinedressers. In each story an important person reaches out to his people; he is rebuffed, and finally turns to others. The vineyard owner in the first parable and the king in the second represent God. The disdainful tenants and the invited guests

signify the people of Israel. The new tenants of the first story and the new guests of the second represent the Gentiles who would respond in faith.

It may be hard for us to imagine the reaction of the invited guests to the banquet. An invitation to such an occasion would be esteemed, even coveted. “*But,*” as the Gospel says, “*they made light of it and went their way, one to his own farm, another to his business*” (Mt 22:5). It is as if Matthew were describing our own day rather than his. This is the way many Christians – our own friends and relatives sadly among them – react to their invitation to the Eucharistic Banquet week after week. But how could an invitation to a royal wedding be dismissed so easily?

Couching this parable in terms of a royal wedding is a way of saying that the initiative of God in sending the prophets to Israel, announcing the coming Messiah was at least as compelling as a kingly gala. One after another, prophets came and were recognized in some way as foretelling what was to come. At last the Forerunner came and proclaimed “*Everything is ready – this is the Lamb of God*” but was ignored by many who heard him. Those invited had so lost themselves in the concerns of the everyday world that they treated the invitation like junk mail.

### **Those Who Accept the Invitation**

The messengers seek out – not the pillars of society at their farms and businesses – but the insignificant on the highways, representing the Gentiles. According to the Jewish opinion of the day, the Gentiles are inferior in God’s eyes to the Chosen People. Nevertheless, they respond to the king’s invitation where the important people did not.

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Churchmen are often criticized for catering to the well-to-do: landowners, benefactors, etc. Pope Francis of Rome has repeatedly pushed Catholic leaders to focus their efforts on the poor without ignoring the leaders of society. In fact he notes, what generally happens in our world is the opposite. “If investments in the banks fail, ‘Oh, it’s a tragedy,’” he said at a Pentecost vigil in Rome; *“But if people die of hunger or don’t have food or health, nothing happens. This is our crisis today.”* In the language of Mt 22, Pope Francis might be called the Bishop of the Highways.

The Wedding Garment

In the second part of this parable the people from the highways have come to the banquet, but one is not wearing the appropriate “wedding garment.” In Jewish tradition this meant finery, one’s best clothing. A Jewish parable tells of a king inviting people to a banquet. Some went home and prepared immediately; others continued working and therefore arrived still in their work clothes and so were not allowed in. In the Gospel this theme of readiness is frequently found in Jesus’ teachings, particularly in the parable of the wise and foolish virgins (Mt 25:1-13).

Many Fathers interpreted the “appropriate garment” to mean a virtuous life. The Gentiles may have replaced the leadership of Israel in the People of God, but if they ignored the Gospel way of life, they too would be excluded. St Gregory the Dialogist saw the garment as woven out of love of God and love of others. “These are great precepts,” he wrote, *“sublime precepts, and for many they are hard to fulfill: nevertheless this is the wedding garment. And whoever sits down at the wedding feast without it, let him watch with fear, for when the King comes in, he shall be cast forth.”*

The “Bridegroom Matins” of Holy Week uses this interpretation as the basis of its beloved exapostilarion, *“I see Your bridal chamber adorned, O my Savior, but I do not possess the right garment that I may enter therein. Brighten the robe of my soul, O Giver of light, and save me!”* We much acknowledge our own spiritual emptiness (“I have no garment”) and seek God’s grace (“Brighten the robe of my soul”) to be made worthy of a place at the banquet.

St John Chrysostom explains the wedding imagery in this parable and connects it with similar expressions in other Scriptures.: “You may ask, ‘Why is it called a marriage?’ – That you may learn God’s tender care, His yearning toward us, the cheerfulness of it. There is no sorrow there: all things are filled with spiritual joy. This is why John also calls Him a bridegroom and Paul says, ‘I have espoused you to one husband’ and ‘This is a great mystery, but I speak concerning Christ and the Church.’”

Those who are invited, however, do not see the eternal significance of this event. They are busy with the things of this age – their view of reality was limited to their business interests. Their short-sightedness cost them everything and others were invited in their place. In Luke, even family life is considered a poor excuse for ignoring the invitation to the king’s banquet. The setting of this parable in Matthew gives us a key to its meaning. The Lord has just entered Jerusalem on Palm Sunday. He teaches using three parables against the Jewish leaders: the

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parables of the two sons, the vineyard tenants and the wedding banquet. Each of them features an ungrateful and unresponsive reply to the master's call.

The parable of the two sons (Mt 21:28-32) concludes with this admonition: *“Truly I tell you, tax collectors and prostitutes are entering the kingdom of God ahead of you. For John came to you to show you the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes did. And even after you saw this, you did not repent and believe him”* (v. 32). This reference to John the Forerunner points to the coming of the Messiah as the event which people were called to acknowledge and to which they refused to respond. Official religious leaders will be replaced by prostitutes and the Jewish people by Gentiles in the Messianic age which has already begun.

Matthew adds a final scene describing the king welcoming his new guests to the banquet. One of the guests has come without a wedding garment. The parable ends with this man too losing his place at the table. Here Matthew has made the parable apply to us and the sacramental life to which we have been admitted. Having accepted Christ, we are invited to the table, provided that we have preserved the baptismal garment with which we were clothed. If it has been sullied, it may be laundered by repentance. But if we have not repented, we too shall lose our place at the table.

## SEPTEMBER 1: ECCLESIASTICAL NEW YEAR (BEGINNING OF THE INDICTION)



The First Ecumenical Council (Nicaea, 325) decreed that the Church year should begin on September 1. The month of September was, for the Hebrews, the beginning of the civil year (Exodus 23:16), the month of gathering the harvest and of the offering of thanks to God. It was on this feast that the Lord Jesus entered the synagogue in Nazareth (Luke 4:16-21), opened the book of the Prophet Isaiah and read the words: *The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to*

*bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn* (Isaiah 61:1-2).

The month of September is also important in the history of Christianity, because Emperor Constantine the Great was victorious over Maxentius, the enemy of the Christian Faith, in September. Following this victory, Constantine granted freedom of confession to the Christian Faith throughout the Roman Empire. For a long time, the civil year in the Christian world followed the Church year, with its beginning on September 1. The civil year was later changed, and its beginning transferred to January 1.

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