

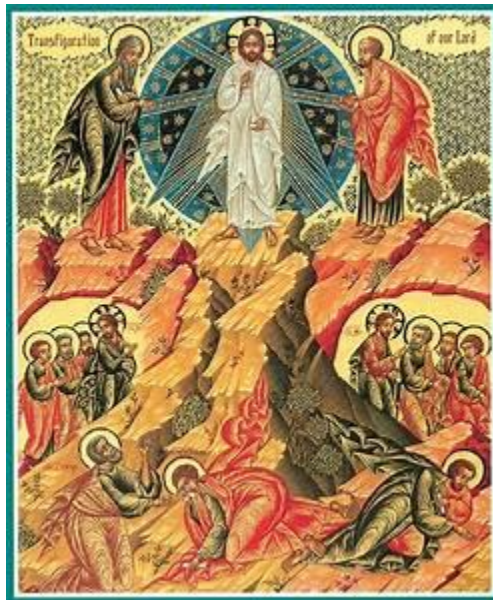
**UKRAINIAN ORTHODOX CATHEDRAL OF ST. VLADIMIR  
УКРАЇНСЬКИЙ ПРАВОСЛАВНИЙ СОБОР СВ. ВОЛОДИМИРА  
855 BARTON STREET, EAST, HAMILTON, ONTARIO L8L 3B4**

Fr. Wasyl Makarenko, Parish Priest  
Cell: 905-730-7542 Residence: 905-385-2712  
e-mail: [wlmakarenko@rogers.com](mailto:wlmakarenko@rogers.com)

Parish Council President: Orysia Sushko Telephone: 289-755-1525 e-mail: [stvladshamilton@yahoo.ca](mailto:stvladshamilton@yahoo.ca)

**ПОРЯДОК БОГОСЛУЖЕНЬ/SERVICES AND ACTIVITIES**

**FROM AUGUST 1<sup>st</sup> TO AUGUST 30<sup>th</sup>, 2019  
ВІД 1-ОГО СЕРПНЯ, ДО 30-ОГО СЕРПНЯ, 2019**



**ІКОНА ПРЕОБРАЖЕННЯ ГОСПОДНЄ  
СВЯТО 19-ГО СЕРПНЯ**

**ICON THE TRANSFIGURATION OF OUR LORD  
AUGUST 19<sup>TH</sup>**

**VESPERS (as per bulletin) SATURDAYS: 5:00 P.M.  
EVE OF FEAST DAYS: 6:30 P.M.**

**CONFESSIONS: SAT. NIGHTS BEFORE OR AFTER VESPERS  
BEFORE 9:45 A.M. SUNDAY MORNING  
BEFORE 9:30 A.M. ON FEAST DAYS  
OR BY APPOINTMENT FOR OUR SHUT IN'S**

## **ВІТАЄМО ГОСТЕЙ ДО НАШОЇ ПАРАФІЇ**

Щиро сердечно вітаємо всіх гостей з далека і близька до нашої громади. Прошу зголоситься до о. Василя за інформаціями про нашу громаду. Дякуємо.

## **WELCOME TO OUR PARISH**

Our warmest greetings are extended once again to all visitors and guests who are participating in today's Divine Liturgy. It is always a joy to have you praying with us. After the service please do not hesitate to introduce yourself to fr. Wasyl and find out more about our faith and our parish. WELCOME!



## **Навіщо на Преображення освячують овочі і фрукти в церкві?**

З часів апостольських (третє і четверте апостольські правила) Церквою встановлено освячення доспілих плодів раніше вживання їх в їжу з вимовленням при цьому особливої молитви.

На початку всі створіння Божі були "добрі зело", оскільки на них опочивало Боже благословення, що зійшло на них по всемогутньому слову Його "Нехай буде". Тоді перебувати всьому на землі було заповідано без особливих освячень. Але первозданна людина переступила заповідь Божу і внесла нечистоту до всього складу своєї істоти, а від цього нечистота зійшла і на те, що живе. Проклін Божий навис над справами рук людських, по слову Господньому до Адама: "Проклята земля в справах твоїх" (Бут. 3,17). Твар безрозсудна, як свідчить апостол, "підкорилося метушні не добровільно, але по волі того, що підкорив її" (Рим. 8,20), тобто все живе поганилося через людину. Безрозсудна природа, яка за задумом Творця повинна була доставляти своєму владиці - людині речові засоби до блаженства, - ця природа зробилася причиною його хвороб і смерті.

Всі стихії оголосили відкрити ворожнечу людині, що підкорила їх метушні, всі твори земні в живленні уклали шкідливі домішки або прямо отруту тілу людини. Такі були неминучі наслідки прокльону Божого, що обважнів над справами рук людських з дня злочину Адама. Такий страшний необхідний зв'язок нашого гріха зі всім, з чим він входить в зіткнення.

І що було б з нами сьогодні, і з природою, що оточує нас, якщо б премилосердним Сином Бога, Ісусом Христом не була знята жажлива печать відкидання нашого, і не були викладені засоби до повернення благословення і освячення всьому, що йде на потребу нашу?.. Тому лише істинно віруючий в Христа може перемогти природу, що ворогує проти нас. Свята Церква благословляє і освячує начатки плодів земних і, знімаючи з них древню печать прокльону, обертає ці плоди вже не в знаряддя гріховних наших похотей, не в їжу тління і смерті, але в дійсну насолоду відродженої благодаттю людини.

Церква благає Господа, щоб Він коштуючим плоди дарував освячення душі разом з освяченням тіла, щоб зберігав життя їх у спокої і радості, щоб самі ці плоди багато умножав. Церква Христова благословляє і освячує принесені плоди святим Ім'ям Бога, в Трійці славимого, і кропленням святої води. За старовинною традицією начатки плодів освячуються на Преображення і Успіння Божої Матері.

**First Feast of the Savior** Aug 14 - Procession of the Honourable Wood of Life Giving Cross of the Lord

On this first Feast of the Lord in commemoration of the Fast, new honey, poppies & herbs are brought to the Church to be blessed following Liturgy. Also, lesser blessing of water is served.

**Second Feast of the Savior** August 19 - The Holy Transfiguration of Our Lord and Savior Jesus Christ.

On this day fruits (grapes, peaches, strawberries, and apples as well as garden vegetables) are brought to Church to be blessed. The blessing of fruit reminds us that He divine energies penetrate into all created matter and transfigure the world in light of the age to come.

**The Third Feast of the Savior** August 28 - The Dormition of the Theotokos.

The eminent Orthodox theologian, Fr. Sergei Bulgakov, expresses the high regard which the Orthodox Christians have for the Blessed Virgin Mary, the Mother of God, for her special role in the salvation of mankind, when he affirms, "The warm veneration of the Theotokos is the soul of Orthodox Piety."

St. John of Damascus, a great Orthodox father, pointed out that when the Blessed Virgin Mary became the Mother of God and gave birth to Christ, the Redeemer of Mankind, she became the mother of mankind. We call the Virgin Mary "*Theotokos*" from the Greek, which means "The Birth-Giver or the Bearer of God."

**Why is Dormition so important?**

To express our gratitude to God for the many generous gifts he has bestowed upon us, we bring fresh fruit, vegetables, honey, flowers, and herbs to be blessed in Church during specially appointed Liturgies during the calendar year. In the early Church, and pre-Christian era, herbs and various flowers were known to have medicinal value, healing properties. Therefore, we bless the herbs and flowers on the Feast of the Dormition and recognize that God is the true source of healing and that salvation is ultimately found only in the Son of God, Jesus Christ whose mother was Mary, the Theotokos. *Excerpts taken from Orthodox Faith Bulgakov*



**Seeing is Believing: Homily for the Feast of the Transfiguration in the Orthodox Church**

Fr. Philip LeMasters

2 Peter 1:10-19; Matthew 17:1-9

Seeing is believing. It is one thing to hear an interesting story or to entertain a bright idea. It is far different, however, to encounter an event or to participate in a situation such that we know its truth and are changed as a result. That is precisely what the apostles Peter, James, and John experienced on Mount Tabor when they were enabled to behold the divine glory of Jesus Christ, Who shone brightly with light as the voice of the Father identified Him as His beloved Son.

St. Peter writes in today's epistle reading that he did not proclaim "cleverly devised myths" about Christ, for those who beheld the Transfiguration "were eyewitnesses of His majesty." The gospels make clear that the disciples were not looking for a Messiah Who was truly divine, but for a righteous national leader like King David. Peter famously rejected the Lord's prediction of His crucifixion and denied Him three times. He was restored as the chief apostle and went to his death as a martyr, not because he had made up stories about a crucified and risen Lord, but because the Savior had revealed Himself to Peter as truly the Son of God. And he surely did not understand the full meaning of the Transfiguration when it occurred, as it was not until after the resurrection that Christ "opened their minds to understand the Scriptures." (Lk 24:27) Indeed, the Lord said to Peter, James, and John, "Tell no one the vision, until the Son of man is risen from the dead." It was only from the perspective of the resurrection, which no one anticipated, that the disciples could understand what it meant for Christ to be the Son of God.

The truth revealed at the Transfiguration may not be conveyed simply in words or ideas. It had to be seen, heard, and experienced in a way that made Peter, James, and John participants as whole persons in the divine glory. The

Lord graciously opened the eyes of their souls, filling them with the divine energies such that they could catch a glimpse of His holy majesty. He enabled them to hear the voice of the Father, and like Moses before the Burning Bush, they fell on their faces “and were filled with awe.” As is shown by the disappearance of Moses and Elijah, He enabled them to see His superiority to the Law and the Prophets of the Old Testament. They did not simply have thoughts or feelings about Christ; no, they truly experienced Him from the depths of their souls as the Son of God.

The change that occurred that day was not in the Lord Himself, Who is eternally radiant with the divine glory in a way beyond our comprehension. The change was in the disciples, for Christ opened the eyes of their souls to behold His infinite holiness, to the extent that they were able as human beings. If we observe this feast simply by celebrating the doctrinal teaching of Christ’s divinity or the great mystical experience of the apostles, we will have excluded ourselves from the full meaning of this event. For as in all feasts of the Church, the point is not simply to look back at what happened long ago. It is, instead, to enter into the eternal truth that is revealed. And on this great day of the Transfiguration, the only appropriate way to celebrate is to cooperate with the gracious divine energies of our Lord so that we also will behold His divine glory. That means that we too must become transfigured through personal union with the Son of God such that His eternal majesty permeates our existence, making us shine brightly like an iron left in the fire.

As with Peter, who rejected the Lord’s prediction of His death and then denied Him three times, we might well prefer another kind of religion with expectations not quite so high. Shining with the uncreated light may be more than we want to pursue. It may be more appealing to follow an imaginary King David in waging war against those we consider our enemies and to set up a social order that rewards those we think are righteous like ourselves. Maybe we would prefer someone pretending to be Moses or Elijah who would provide instructions that we think good people like us can easily follow on how to live differently from those we like to condemn. Such sentiments are terrible misinterpretations, of course. These Old Testament saints never pointed to some easy kind of self-serving religion, but were misinterpreted in first-century Palestine by those who worshiped an earthly kingdom or their own self-righteousness. If we go down that path, we will end up repudiating Christ as surely as did those idolaters.

The only fitting way to celebrate the Transfiguration is by embracing as fully as possible the countless opportunities that we have to grow in holiness as we open the eyes of our souls to participate in the glory of God by grace. I have a warning for you, however. If the thought ever occurs to you, “Gosh, I’m becoming really holy now,” pay it no attention at all and instead say the Jesus Prayer or at least focus your mind on something other than your own deluded thoughts until it goes away. The more transfigured we are in holiness, the more aware we will be of our sinfulness and the infinite distance between our current spiritual state and the perfection to which our Lord calls us. The path to shining with light begins with a humble, honest acceptance of the darkness in our lives. The path also continues along that route. That is precisely why we need to be transfigured so that we, who are filled with darkness, will become radiant with the brilliant light of the Lord. But we must be prepared: the more you step into His light, the more obvious the spots of darkness will be. The better focused the eyes of our souls are, the more we will be aware of our need for His healing and strength.

A very common temptation, then, is to give up. Why pray, when our minds wander? Why fast, when we become obsessed with food? Why come to Confession, when we fall right back into our familiar sins? Why try to do anything pleasing to God, when it does not give us what we want? Well, that is the problem. As long as we think about getting the spiritual results that we want on our schedule and in our own way, we will not be transfigured in holiness. We will, instead, remain captive to some form of idolatrous spiritual pride that will blind us to the truth of where stand before the Lord.

If we want to enter into the joy of this great feast of our salvation, we must persistently walk into the light by opening the eyes of our souls to the blinding glory of our Savior. We will often not like what we see in ourselves as a result, but by stumbling forward as best we can, constantly calling out for His mercy, the Lord will change, strengthen, and purify us. In ways that we cannot yet understand, He will make us “a lamp shining in a dark place” that gives light and hope to a world that so desperately needs to be healed by union with His gracious divine energies. The message of this feast is not to lose heart, but to press on in faithfulness. For the darkness is simply the absence of light and a sign that we have yet more room to embrace the blessed life of Christ.

We celebrate the Transfiguration of our Lord already knowing of His resurrection, by which He has illumined even the tomb. Let this sink in: There is no darkness in our souls or in our world that our crucified and risen Lord cannot make radiant with His gracious divine energies. We must, however, do our part by opening the darkness in

our lives to His healing light. Even as we stumble and fall, we must continue to do so with abiding trust in His mercy for blind sinners such as ourselves. For though we do not yet have the eyes to see it, that is how our gracious Lord will make us shine with holy light for our salvation and that of the entire world. Let us join St. Peter, then, in living as “eyewitnesses of His majesty.” For seeing is believing.

<https://blogs.ancientfaith.com/easternchristianinsights/2017/08/06/seeing-believing-homily-feast-transfigurationorthodox-church/>

## Серпень/August - Schedule of Services – Служби - 2019

Sunday, 4 <sup>th</sup>	- 10:00 a.m.	- Divine Liturgy – Rom 15:1-7; Mt. 9:27-35
Saturday, 10 <sup>th</sup>	- 5:00 p.m.	- Great Vespers – Service in Chapel
Sunday, 11 <sup>th</sup>	- 10:00 a.m.	- English Divine Liturgy – 1 Cor 1:10-18; Mt. 14:14-22
Sunday, 18 <sup>th</sup>	- 10:00 a.m.	- Divine Liturgy – 1 Cor 3:9-17; Mt. 14:22-34
Monday, 19 <sup>th</sup>	- 9:30 a.m.	- Divine Liturgy – Transfiguration – Service in Chapel – 1 Cor 15:12-19; Mt 21:23-27
Sunday, 25 <sup>th</sup>	- 10:00 a.m.	- Divine Liturgy – 1 Cor 4:9–16; Mt 17:14-23
Wednesday, 28 <sup>th</sup>	- 9:30 a.m.	- Divine Liturgy – Dormition – Service in Chapel - 2 Cor 3:4-11; Mt 23:29-39
Saturday, 31 <sup>st</sup>	- 9:30 a.m.	- English Divine Liturgy



Неділя, 4-ого	- 10:00 рано	- Св. Літургія
Субота, 10-ого	- 5:00 по обіді	- Велика Вечірня – Служба в Каплиці
Неділя, 11-ого	- 10:00 рано	- Св. Літургія
Неділя, 18-ого	- 10:00 рано	- Св. Літургія
Понеділок, 19-ого	- 9:30 рано	- Св. Літургія – Преображення – Служба в Каплиці
Неділя, 25-ого	- 10:00 рано	- Св. Літургія
Середа, 28 -ого	- 9:30 рано	- Св. Літургія – Успіння – Служба в Каплиці
Субота, 31 -ого	- 9:30 рано	- Англomовна Св. Літургія

## **Honouring Fr. Wasyl and Dobr. Larysa Makarenko on the occasion of their 50<sup>th</sup> Wedding Anniversary**

It was our distinct pleasure to honour Fr. Wasyl and Dobr. Larysa Makarenko this past Saturday, July 20<sup>th</sup> on the occasion of their 50<sup>th</sup> wedding anniversary. On that evening, our Parish family, their family and friends gathered to express their best wishes and share everlasting memories. We thanked Fr. Wasyl and Dobr, Larysa for their dedication and devoted service to our Parish over the past 19 years. We were pleased that we were successful in making this event a true surprise, which made it all that more enjoyable. We wish them both continued good health and much happiness within our Parish and with their family.

**We wish you a long and happy life!  
May your friends and family warm you with love. Na mnohiyi lita!**

**Бажаємо довгого й щасливого життя!  
Хай друзі, та родина зігріють Вас любов'ю. На многії літа!**

*Orysia Sushko, Parish*



*Council President*

No words can express the depth of our gratitude....

On Saturday, July 20<sup>th</sup> a forgivable “ruse” called me and Dobr. Larysa to our church auditorium to discover a wondrous surprise “50<sup>th</sup> anniversary evening” organized by a committee of cherished parishioners and family. Greeted by a kolach and young children, we entered into the arms of what we can only describe – as our family in Christ.

What followed was a delightful supper, photos of our life together, words from family and friends, and gentle vocal entertainment. Truly this was an evening to long remember.

To all who organized, worked and especially came to participate in our joy at being the recipients of God’s Blessing – 50 years joined by God’s Grace in the bonds of marriage. Thank you.

May God bless all with His Love and Compassion and grant all of you “Many Years – Многії Літа”.

Fr. Wasyl and Dobr. Larysa



## GENERAL INFORMATION AND REMINDERS

- **НАСТУПНІ ЗБОРИ МІСЦЕВОГО ВІДДІЛУ С.У.К.** відбудуться в неділю, **25-го серпня** – в церковній аудиторії після Служби Божої. Ласкаво просимо, щоб усі члени відділу були присутні. Запрошуємо нових членів.
- **UWAC – Lesia Ukrainka Branch** – next meeting will take place on **Sunday, August 25<sup>th</sup> in the church auditorium** after the Divine Liturgy. New members are always welcome.
- **Ukrainian Self-Reliance League (T.Y.C.)** meets the last Monday of every month at 7:00 p.m. in the T.Y.C. Cultural Centre. New members are always welcome. Next meeting will be held on Monday, August 26<sup>th</sup>. Contact Steve Stasiuk at 905-561-3642 for more information.
- **Товариство Українців Самостійників (ТУС)** – збори – останнього понеділка кожного місяця о годині 7:00 вечором, в культурному центрі. Наступні збори відбудуться Понеділок, 26-ого серпня, 2019 р.
- A friendly reminder to our members, if you shop at Denninger's please bring in your receipts. UWAC submit all these receipts back to them in November and (Denninger's) kindly gift us with Gift Baskets for our Christmas and Easter Bazaars. Thank you.
- Are your 2018/2019 parish dues paid? Please check in the parish office if you have any questions.
- **Membership Donations for 2019 - \$135.00 per person - \$270.00 per family.**



**ST. VLADIMIR'S UKRAINIAN ORTHODOX CHURCH**

**INVITES ALL TO JOIN US IN**

**CELEBRATING OUR PARISH FEAST DAY/KHRAM**

**THIS**

**SUNDAY, JULY 28<sup>TH</sup>, 2019 AT 10:00 A.M.**

**FOLLOWING THE DIVINE LITURGY**

**PROGRAM**

**"COMMEMORATION OF 100<sup>TH</sup> ANNIVERSARY OF THE UKRAINIAN ORTHODOX CHURCH IN CANADA"**

**JOIN US FOR A FESTIVE LUNCHEON IN THE PARISH HALL**

**FREE WILL OFFERING**

**COME CELEBRATE AND SUPPORT YOUR PARISH**

DONATIONS - July 7 - July 21, 2019

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Parfeniuk, Dobr. Marion	500.00	Windows -Future Fund		
Stachnyk, Walter & Ann	100.00		In memory-	Nettie Kachur
Baryski, Ernie	100.00	Towards Mother of Mary Icon		
Ruzhetska, Orysyia	100.00	Towards Mother of Mary Icon		
Parfeniuk, Dobr. Marion	25.00		In memory-	Mykola Leshchuk
Parfeniuk, Dobr. Marion	100.00	Towards Mother of Mary Icon		
Chmilenko, Luke and Christina (Senchuk)	100.00	Towards Mother of Mary Icon		
Senchuk, Taras & Natalie	100.00	Towards Mother of Mary Icon		
Senchuk, Ivan	50.00	Towards Mother of Mary Icon		
Sirko, Dr. Peter & Alena	50.00	Towards Mother of Mary Icon		
Gregorovich, Lesia	100.00	Towards Mother of Mary Icon		
Jurychuck, John & Dianne	25.00		In memory-	Mykola Leshchuk
Kindraka, Alex & Margaret	50.00		In memory-	Mykola Leshchuk
Kopiak, Mary	50.00		In memory-	Mykola Leshchuk
MacPherson, Helen	25.00		In memory-	Mykola Leshchuk
Nimchuk, Michael	50.00		In memory-	Mykola Leshchuk
Rosizky, Walter & Donna	150.00		In memory-	Mykola Leshchuk
Chmilenko, Luke and Christina (Senchuk)	50.00		In memory-	Mykola Leshchuk
Smyrniw, Dr. Walter & Lina	50.00		In memory-	Mykola Leshchuk
Strathdee, Nadia	100.00		In memory-	Mykola Leshchuk
Shipowick, Wes & Lesia	150.00		In memory-	Mykola Leshchuk