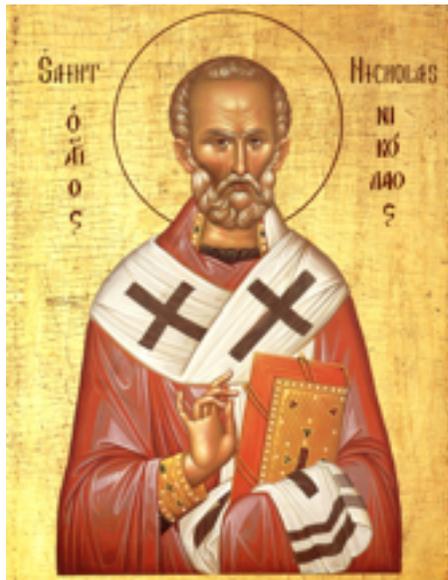


WELCOME TO ALL PARISHIONERS & GUESTS WHO HAVE JOINED US TODAY!



**ST. NICHOLAS THE WONDERWORKER PARISH
ПАРАФІЯ СВ. МИКОЛАЯ ЧУДОТВОРЦЯ**

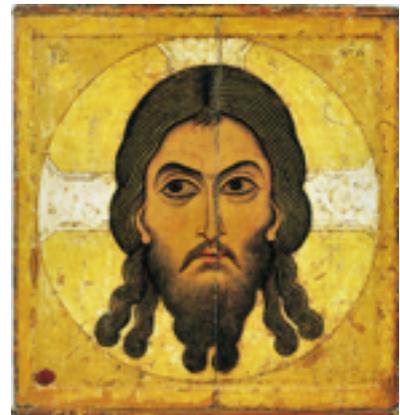
Pastor: Fr. Yuriy Vyshnevskyy
1112 Caledonia Avenue, Victoria, BC V8T 1G1
Emergency: 250.891.4507
Res: 250.384.2292 Hall: 250.384.2255
Web: www.stnicholasparish.org E-mail: stnicks@telus.net
Sun DL - 10am; Tue-Fri DL - 9am; Sat DL - 10am

*The Ukrainian Catholic Eparchy of New Westminster
Bishop: Most Rev. Ken Nowakowski
www.nweparchy.ca*

**СЬОМА НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ
SEVENTH SUNDAY AFTER PENTECOST**

Christ willed to renew us from our corruption of old by being nailed to a cross and placed in a tomb. When the women came to anoint His body they tearfully cried out: O, what sorrow afflicts us! O Saviour of All, how could You consent to occupy a grave? If you truly willed this, then why did You allow Your body to be stolen? How were You removed? What place now conceals Your life-bearing body? O Lord, appear to us as You promised and put an end to our tears. As they were lamenting, an angel appeared and cried out to them: Do not weep, but tell the Apostles that the Lord is risen, granting sanctification and great mercy to the world.

Christ the Lord, our Creator and Redeemer, came forth from your womb, O most pure Virgin. He clothed Himself in our human flesh to set us free from the original curse of Adam. Therefore, O Mary, we praise you, without ceasing, as the true Virgin Mother of God, and we sing with the angels: Rejoice, O Lady, advocate, protector, and salvation of our souls.



PLEASE JOIN US FOR COFFEE & FELLOWSHIP AFTER DIVINE LITURGY!



HAPPY CANADA DAY WEEKEND



SUNDAY HYMNS			
OPENING HYMN	Заграйте, Дзвони / The Bells of St. Peter's pg. 218-219		
COMMUNION HYMN	Пливи Світами / Let All Creation Sing Out In Triumph pg. 256-257		
CLOSING HYMN	Як Славен Наш pg. 292		
<i>Please join us today in singing our Sunday hymns!</i>			
SUNDAY & DAILY SCHEDULE			
SUNDAY, July 3	Divine Liturgy - for the Parishioners of St Nicholas Parish		10:00 AM
MONDAY, July 4	NO SERVICES		*****
TUESDAY, July 5	NO SERVICES		*****
WEDNESDAY, July 6	Divine Liturgy of St John Chrysostom for +Stefan Ilnytsky		9:00 AM
THURSDAY, July 7	Divine Liturgy of St John Chrysostom for +Maria Noriak		9:00 AM
FRIDAY, July 8	Divine Liturgy of St John Chrysostom		9:00 AM
SATURDAY, July 9	Divine Liturgy of St John Chrysostom		10:00 AM
SUNDAY, July 10	Divine Liturgy - for the Parishioners of St Nicholas Parish		10:00 AM
<i>Please Note: to request a Divine Liturgy for a special intention, please see Fr. Yuriy to arrange for it!</i>			
SUNDAY EPISTLE READERS			
DATE	READING	UKRAINIAN	ENGLISH
SUNDAY, July 3	Rm. 15: 1-7	Motria Koropecy	Caroline Smudy
SUNDAY, July 10	1 Cor. 1:10-18	Yuliya Pelekhata	Rita Vanderven
SUNDAY, July 17	Heb. 13:7-16	Glikeria Iwanuck	Darryl Huculak
SUNDAY, July 24	1 Cor. 4:9-16	Andrij Pelekhaty	Graciela Spaciuk-Schwarz
<i>Thank you, Epistle readers, for your service in proclaiming God's Word!</i>			
PARISH COUNCIL EXECUTIVE		PASTORAL MINISTRY & HOLY MYSTERIES	
CHAIRPERSON.....Alec Rossa - 250.472.3374		CONFESSIONS.....1/2 hour before Liturgy	
VICE-CHAIRPERSON.....Darlene DeMerchant - 250.727.3837		EUCHARIST.....for the sick - any time	
SECRETARY.....Cindy Lazaruk - 778.677.9072		BAPTISMS.....by appointment	
TREASURER.....William Vanderven - 250.478.1458		MARRIAGES.....by appointment	
FINANCIAL SECRETARY.....David Newberry - 250.598.8197		FUNERALS.....by appointment	
FUNDRAISING/HALL RENTAL.....Robert Herchak - 250.386.7872		ANOINTING.....any time	
MAINTENANCE.....Murray Chapman - 250.658.4769		HOSPITAL VISITS.....any time	
LITURGICAL COMMITTEE...Motria Koropecy - 250.658.3051			
MEMBER AT LARGE.....Caroline Smudy - 778.440.9419			
VIBRANT PARISH.....Darlene DeMerchant - 250.727.3837			
<p>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."</p>			

Vibrant Parish Prayer

O God, Creator of Heaven and Earth! Because of your indescribable love for us, you sent your Only-Begotten Son, Our Lord and Saviour, Jesus Christ - The Way, The Truth, and The Life - and our Salvation. In His name, we turn to You. Strengthen our hearts and minds in Christian love and in unity of purpose as we strive to build a Vibrant Parish. Give us the grace to model our lives according to the Word of God. Instill in us the desire to pray and to celebrate the Holy Mysteries as one Christian Family in our Parish Community. Inspire us to follow Your great command to be a servant to the less fortunate among us! Grant this, O Lord, through the mercies and love for mankind of Your Only-Begotten Son with whom You are blessed, together with Your All-Holy, Good and Life-Giving Spirit, now and forever and ever. Amen!



THE VIBRANT PARISH
A PLACE TO ENCOUNTER THE LIVING CHRIST
Through the word, the Holy Mysteries & Prayer,
Serving One's Neighbor, Leadership
Fostering & Serving Unity and Missionary Spirit
(His Beatitude Sviatoslav)



Молитва Живої Парафії

Господи Ісусе Христе, Пастирю Добрий, як колись Ти пригорнув заблуканих овечок, щоб вони пізнали Твій голос і були Твоїм стадом, так і сьогодні глянь ласкаво з небесних висот на нашу парафію та зішли на неї Твого Святого Духа, щоб вона була місцем пізнання радості Доброї Новини. Скріплюй нас Твоєю присутністю та єднай нас кожночасно в молитві. Даруй нам духа служіння ближньому, щоб у нашій парафії кожний міг зустріти Тебе, милостивого Бога. Благослови наш духовний провід Твоєю мудрістю і дай, щоб ніхто з нас не шкодував ні часу, ні талантів, ні матеріальних дібр для розбудови Твого царства. Єднай нас у мирі та злагоді, щоб ми були Твоєю спільнотою любові. Всели в нас місійного духа, щоб ми стали тим світилом євангельського слова, молитви і добрих діл, що кличе кожного до участі в Божественному житті, щоб славилось, Спасе, Твоє Ім'я з безначальним Твоїм Отцем та пресвятим, благим і животворящим Твоїм Духом нині, і повсякчас, і на віки віків. Амінь.

DIVINE LITURGY PROPERS

An Anthology for Worship: pg. 349

Troparion, Tone 6: Angelic powers were upon Your tomb* and the guards became like dead men;* Mary stood before Your tomb* seeking Your most pure body.* You captured Hades without being overcome by it.* You met the Virgin and granted life.* O Lord, risen from the dead,* glory be to You!

Glory: Kontakion, Tone 6: With His life-giving hand* Christ our God, the Giver of life,* raised all the dead from the murky abyss* and bestowed resurrection upon humanity.* He is for all the Saviour,* the resurrection and the life, and the God of all.

Now: Theotokion, Tone 6: Undaunted patroness of Christians,* O steadfast intermediary with the Creator,* turn not away from the suppliant voices of sinners,* but in your kindness come to help us who cry out to you in faith.* Be quick to intercede, make haste to plead,* for you are ever the patroness of those who honour you, O Mother of God.

Prokeimenon, Tone 6: Save Your people, O Lord, * and bless Your inheritance. Verse: Unto You I will cry, O Lord, my God, lest You turn from me in silence.

Epistle - Rm. 15:1-7 - A reading from the letter of St. Paul to the Romans: Brothers and sisters, we who are strong ought to bear with the failings of the weak, and not to please ourselves; let each of us please his neighbour for his good, to edify him. For Christ did not please himself; but, as it is written, "The reproaches of those who reproached thee fell on me." For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope. May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, therefore, as Christ has welcomed you, for the glory of God.

Alleluia, Tone 6: Verse: He who lives in the aid of the Most High, shall dwell under the protection of the God of heaven. Verse: He says to the Lord: You are my protector and my refuge, my God, in Whom I hope.

Gospel - Mt 9:27-35 - At that time, as Jesus passed on from there, two blind men followed (him), crying out, "Son of David, have pity on us!" When he entered the house, the blind men approached him and Jesus said to them, "Do you believe that I can do this?" "Yes, Lord," they said to him. Then he touched their eyes and said, "Let it be done for you according to your faith." And their eyes were opened. Jesus warned them sternly, "See that no one knows about this." But they went out and spread word of him through all that land. As they were going out, a demoniac who could not speak was brought to him, and when the demon was driven out the mute person spoke. The crowds were amazed and said, "Nothing like this has ever been seen in Israel." But the Pharisees said, "He drives out demons by the prince of demons." Jesus went around to all the towns and villages, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness.

Communion Hymn: Praise the Lord from the heavens;* praise Him in the highest.* Alleluia, alleluia,* alleluia.



Тропар, глас 6: Ангельські сили на гробі Твоїм* і сторожі омертвіли;* Марія ж стояла при гробі,* шукаючи пречистого тіла Твого.* Полонив Ти ад і, не переможений від нього,* зустрів Ти Діву, даруючи життя.* Воскреслий з мертвих, Господи, слава Тобі!

Слава: Кондак, глас 6: Животворною рукою Життєдавець, Христос Бог,* воскресив з темних безодень всіх померлих* і подав воскресіння людському роду.* Він бо усіх Спаситель,* воскресіння, життя і Бог усіх.

І нині: Богородичний, глас 6: Заступнице християн бездоганна,* Посереднице до Творця незамінна,* не погорди молінням грішних,* але випередь, як Блага, з поміччю нам, що вірно Тобі співаємо.* Поспіши на молитву і скоро прийди на моління,* заступаючи повсякчас, Богородице, тих, що Тебе почитають.

Прокімен, глас 6: Спаси, Господи, * людей Твоїх * і благослови спадкоємство Твоє. Стих: До Тебе, Господи, взиватиму; Боже мій, не відвертайся мовчки від мене.

Апостол - Рм. 15:1-7 - До Римлян послання Святого Апостола Павла читання: Браття сестри, ми, сильні, мусимо нести немочі безсильних, а не собі догоджати. Кожний із нас нехай намагається догодити ближньому: на добро, для збудування. Бо й Христос не собі догоджав, а як написано: «Зневаги тих, що тебе зневажають, упали на мене.» Все бо, що було написано давніше, написано нам на науку, щоб ми мали надію через терпеливість й утіху, про які нас Письмо навчає. Бог же терпеливості й утіхи, за прикладом Христа Ісуса, нехай дасть вам, щоб ви між собою однаково думали за Христом Ісусом; щоб ви однодушно, одними устами славили Бога й Отця Господа нашого Ісуса Христа. Тому приймайте один одного, як і Христос прийняв вас у Божу славу.

Алилуя, глас 6: Стих: Хто живе під охороною Всевишнього, під покровом Бога небесного оселиться. Стих: Скаже він Господеві: Ти заступник мій і пристановище моє, Бог мій, на котрого я надіюся.

Євангеліє - Мт 9:27-35 - У той час, як Ісус відходив звідти, слідом за ним пустилися два сліпці й кричали: “Помилуй нас, сину Давидів!” І коли він увійшов до хати, сліпці приступили до нього, а він спитав їх: “Чи віруєте, що я можу це зробити?” – “Так, Господи!” – кажуть йому ті. Тоді він доторкнувся до їхніх очей, мовивши: “Нехай вам станеться за вашою вірою!” І відкрились їхні очі. Ісус же суворо наказав їм: “Глядіть, щоб ніхто не знав про це.” Та ті, вийшовши, розголосили про нього чутку по всій країні. А як вони виходили, приведено до нього німого, що був біснுவатий. Коли ж він вигнав біса, німий почав говорити, і люди дивувалися, кажучи: “Ніколи щось таке не об'являлося в Ізраїлі!” Фарисеї ж говорили: “Він виганяє бісів князем бісівським!” Ісус обходив усі міста

і села, навчаючи в їхніх синагогах, проповідуючи Євангелію царства та вигоюючи всяку хворобу й недугу.

Причасний: Хваліте Господа з небес,* хваліте Його на висотах. Алилуя, алилуя, алилуя!

ANNOUNCEMENTS

◆ **HAPPY 45th WEDDING ANNIVERSARY** to MURRAY & CAROL CHAPMAN. On the joyful occasion of your 45th Wedding Anniversary may the protection of the Most Holy Theotokos and ever Virgin Mary, and through the prayers of Blessed Nykyta may the grace of our Lord Jesus Christ, the love of God the Father and the fellowship of the Holy Spirit be with you. Многая Літа!

◆ **HAPPY 17th WEDDING ANNIVERSARY** to RICHARD & DARLENE DeMERCHANT. On the joyful occasion of your 17th Wedding Anniversary may the protection of the Most Holy Theotokos and ever Virgin Mary, and through the prayers of Blessed Nykyta may the grace of our Lord Jesus Christ, the love of God the Father and the fellowship of the Holy Spirit be with you. Многая Літа!

◆ **HAPPY BIRTHDAY** to DARRYL HUCULAK 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!

◆ **OUR CONDOLENCES** to Vladimir and Linda-Mary Labay on the loss of their daughter Ishvara. Parastas - Thursday, July 7 at 7PM at St. Nicholas parish; Funeral Divine Liturgy - Friday, July 8 at 10AM at St. Nicholas parish. Interment - Friday afternoon, July 8 at 4PM in Qualicum (Qualicum Beach Cemetery). May our Lord grant to her soul a place of rest where all of the souls of the saints abide and make her memory eternal. Вічная Пам'ять!

◆ **HYMN BOOKS - SING TO OUR GOD:** books have been purchased and we would be most appreciative for any donations to offset the costs of the books (\$300.00). This is the book we use every Sunday for Liturgy's opening, communion and closing hymns. A very comprehensive resource for all members of the Ukrainian Catholic Church! This hymnal includes music notation and Ukrainian lyrics for every hymn, plus transliteration of all Ukrainian texts. Additionally English lyrics are provided for the vast majority of hymns. Included are hymns for all major feasts within the liturgical year, as well as the following sections: Great Lent, Resurrectional Hymns, Hymns for the Divine Liturgy, General Church Hymns, Hymns to our Lord Jesus Christ, Hymns to the Mother of God, Hymns for Children, plus over 80 pages of Christmas Carols. The hymnal is hardcover and very attractive in appearance.

- ◆ **THE DIVINE LITURGY - AN ANTHOLOGY FOR WORSHIP:** books have been purchased and we would be most appreciative for any donations to offset the costs of the books (\$400.00). This is a one-volume source for singing the Divine Liturgy in English with sections in Ukrainian. This book contains Sundays, Festal and Weekday Musical Settings for the Divine Liturgy of St. John Chrysostom, Music for the Liturgy of Saint Basil the Great, the Hours in English, Propers for the Liturgical Year, Tables for Scriptural Readings, Hymns and Carols, Blessings and Other Brief Rites. May the use of the Anthology bring abundant blessings to all of us, and with one voice and one heart sing the praises of the Father, Son and Holy Spirit, now and forever. Amen.

- ◆ **WE NEED YOUR HELP:** Dear Parishioners. You probably noticed that we trimmed all the chestnut trees on the church property and we removed one tree for a cost of \$1,500. We want to let you know that we received a donation in the amount of \$1,000 towards this expense and we would welcome any donations to cover the rest of this cost. We also received another generous donation in the amount of \$1,000 to cover the cost of the repair of our industrial fridge in the kitchen. May God bless our donors abundantly for their generous donations to support our parish.

- ◆ **ST. ANDREW'S REGIONAL HIGH SCHOOL** has the following positions available: Two Part-time Certified Educational Assistants; School Counsellor/Academic Advisor position available. Application forms and details are posted on <http://cisdv.bc.ca/employment-opportunities.php>

- ◆ **JOIN OUR CHOIR:** Do you enjoy singing? Please consider joining our St Nicholas Parish Choir and remember that we ALWAYS looking for new members! Contact Motria Koropecky for details at 250.658.3051

- ◆ **VIBRANT PARISH PRAYER:** Please help yourself to a copy of the Vibrant Parish Prayer card located in each pew. You are most welcome to take one home with you. This prayer is recited at the end of each Liturgy. "It is in our parish the faithful most frequently encounter Christ through Christian instruction, community prayer and service to ones neighbour. In promoting and enlivening our parish life, we also enliven the entire Church."

- ◆ **CATECHISM ANNOUNCEMENT:** *"And they were bringing to Him also the infants, in order that He may be touching them; but after the disciples saw it, they rebuked them. But Jesus called them to Himself and said, Let alone the little children to come to Me, and cease hindering them; for of such is the kingdom of God."* We are happy to welcome all children to our St. Nicholas The Wonderworker catechism program. Weekly classes are scheduled Sunday morning during Divine Liturgy. We want your children to learn more about their Catholic faith, sacred scripture, feast days, and religious practices and customs of the Ukrainian Catholic church. If you have any questions, please do not hesitate to contact Marian Chalifoux at 250.507.1005

- ◆ **PRAYER REQUEST:** Please keep in your prayers members of our parish, our family and friends who are ailing, are in hospitals, nursing homes and those who are not able to join actively in their community.
- ◆ **THRIFTY'S PRE-PAID FOOD CARDS** - We all have to buy groceries. Why not have 6% of it returned back to the church at no extra charge! Cards are available in \$100, \$200, and \$500 denominations. Talk to Alec after today's liturgy to pre- order your cards. We need to sell A LOT of them! We encourage you to consider purchasing them for yourselves as gifts too.
- ◆ **TRAVELING ICON:** Anyone interested in gracing their home with Christ The Teacher Icon can call Darlene DeMerchant at 250.727.3837
- ◆ **RENOVATIONS TO THE RECTORY:** In our today's world, everything is costing more and more money. We as a Parish community really need your help. We need your financial help toward the costs of the renovations to the rectory. Renovation Fund is \$30,000 but we are still short over \$15,000 of our goal. We need to rebuild the front porch and steps and the rear stairs as well as do seismic upgrade to the basement which will cost us approximately \$25,000. Please consider donating generously to this work. We thank you and pray for you!
- ◆ **SUNDAY COFFEE VOLUNTEERS** act as hosts and serve light refreshments following the Sunday morning Divine Liturgy, providing an opportunity for the faithful to socialize with friends and visitors following their shared worship experience. We thank all of our parishioners who kind volunteer to serve refreshments. Whether you are new to the Parish, or are a long-time members, please join us for coffee.
- ◆ **BE A STEWARD:** Have you ever wondered what more can you do to help our parish? Here are some suggestions: Steward of property security; Steward of grounds cleaning; Steward of cleaning church; Steward of church linen; Steward of outreach; Steward of caring; Steward of prayer; Steward of service. Quite often, our homebound or senior members, once active in their younger years, want to find purpose in their senior years. It's not only about doing but about "BEING" present to others. Contact Fr. Yuriy **OR** Darlene DeMerchant for more information. You will be amazed how "BEING" can make a difference.
- ◆ **SUNDAY, JUNE 26 DONATION:** Coffee: \$44.15; Vigil lights: \$19.40; Loose collection: \$52.00; Envelope collection: \$506.00; Pre-authorized payments June 20 to June 26: \$120.00

CAMP ST. VOLODYMYR - 21-28 AUGUST, 2016

We are currently in need of a camp nurse, arts & crafts co-ordinator and someone to help to take the leadership role in the kitchen. If you are interested or know of anyone who may be able to fulfill these roles please contact Jennifer Caldwell @ [604.220.0584](tel:604.220.0584) or jennsawka@hotmail.com. Visit our website via www.nweparchy.ca

REGISTRATION

Camp offers a wide range of activities for campers aged 7-15 (as of December 31, 2016). Registration is available online via Eventbrite "Camp St. Volodymyr BC 2016." Early bird registration Ends July 7, 2016.

DONATE

We are always happy to accept food donations.

NEWS



CONFÉRENCE DES ÉVÊQUES CATHOLIQUES DU CANADA
CANADIAN CONFERENCE OF CATHOLIC BISHOPS

June 27, 2016

Statement by the President of the Canadian Conference of Catholic Bishops on the approval of Bill C-14 legalizing euthanasia and assisted suicide

The recent approval of Bill C-14, which legalizes euthanasia and assisted suicide in our country, stands as an appalling landmark decision to the utter failure of government, and indeed all society, to care truly, authentically and humanely for the suffering and vulnerable in our midst.

We live in a country where the vast majority of the dying cannot access quality palliative or home care, where rates of suicide in many Indigenous communities are staggeringly high, and where it is suggested that the lives of vulnerable, chronically ill and disabled persons are not worth living. Paradoxically, and most unfortunately, our society has now enshrined in law that killing is a respectable way to end suffering. Our country's growing inability to recognize the sanctity of human life is staggering and deeply troubling.

No institution, person, ideology or legislation is entitled to threaten or undermine the sacredness of both the dignity of each individual person and the very gift of life itself. We are called, as a community of compassionate individuals, to respect and protect the continuum of life from conception to natural death, honouring a vision of the human person in his/her present earthly existence as well as life beyond the grave. Catholics and indeed all people of good will have a moral and societal obligation to protect the vulnerable, comfort the suffering, and accompany the dying. The Bishops of Canada hope and pray that with all our Catholic brothers and sisters and our fellow Canadians, each of us and our society may experience a greater conversion of heart so as to recognize the image of God so profoundly imprinted on every human

3 July, 2016

life, whatever that person's state, level of comfort or degree of productivity and societal contribution.

The intentional taking of any human life – be it an elderly person, a child, a vulnerable adult, an embryo, a dying person – is truly a grave and morally unjustifiable act. Our society needs to reject all offenses against life itself: murder, genocide, suicide, abortion, euthanasia, and physician-assisted dying. The purposeful termination of human life via a direct intervention is not a humane action whatsoever. We ought to look instead to minimizing the pain and suffering of the dying and those who are tempted to end their lives, not eradicate their existence. Let us strive to help the sick and incapacitated find meaning in their lives, even and especially in the midst of their suffering. Let us comfort those facing terminal illness or chronic conditions through our genuine presence, human love and medical assistance. Let us, as a society and as individuals, choose to walk with them, in their suffering, not contribute to eliminating the gift of life.

Declaring physician-assisted suicide a “right” is not true caring and not humane in the least. It is ultimately a false act of mercy, a distortion of kindness to our fellow man/woman. The new legislation seems to insinuate that a human being, a person, ceases to be a person and loses his/her very dignity simply because of a loss or diminishment of a number of physical and mental capacities. It is untrue. What is true is that our own humanity is weakened when we fail to care for the weak and dying, and when we purposefully fall short of considering them, with all their ailments and limitations, as persons worthy of life. True human compassion invites us to share the other's pain, the other's journey – it is not meant to do away with the person. Physician-assisted suicide is an affront to what is most noble, most precious in the human endeavour and a grave injustice and violation of the dignity of every human person whose natural and inherent inclination is indeed the preservation of life. We ought to surround our sick and dying, our vulnerable and disabled, with love and attention, with care and true life-giving compassion. This is why palliative care continues to be undeniably the only moral, effective and much needed alternative, the only compassionate choice, now that our country has embarked upon this perilous road.

Saint Joseph, patron of Canada and patron of a good death, pray for us.

*(Most Rev.) Douglas Crosby, OMI
Bishop of Hamilton
President of the Canadian Conference
of Catholic Bishops*

What do Catholics and Eastern Orthodox disagree about, anyway?

With the Eastern Orthodox wrapping up their “pan-Orthodox Council” this past weekend, it might be a good time to take a look at the factors that separate Catholics from their sister Churches in the east.

The main issues of disagreement are the primacy of the Bishop of Rome and elements of Trinitarian teaching, although conflict also exists over the Immaculate Conception, purgatory and other doctrines.

For 1,000 years after Christ, the Churches of east and west were in communion with one another, holding seven ecumenical councils between 325 and 787 to define Christian belief.

But throughout this time, the cultures of the Latin-speaking west and Greek-speaking east grew more and more estranged, and there was increasing distrust and hostility between them. Occasional schisms occurred but were healed – such as the Acacian schism of the late fifth century and the Photian schism of the 860s.

Primacy of the Bishop of Rome

But after 1009, the Bishop of Rome did not appear in the diptychs – the list of bishops in communion with the local Church – of Constantinople. And in 1054, a papal delegation to the Patriarch of Constantinople excommunicated the patriarch and were in turn excommunicated by him. Though this schism was as much an issue of personal animosity and misunderstanding as anything else, the schism was never healed, as the earlier schisms had been.

At least as important as the Schism of 1054 was the Sack of Constantinople in 1204. Crusaders from the West, who were supposed to have continued on to Jerusalem to release it from Muslim control, instead spent three days looting and vandalizing the capital of the Byzantine Empire. The sack cemented eastern distrust of and resentment toward the west, preventing any healing of the schism.

The foremost theological-ecclesiological division between Eastern Orthodoxy and Catholicism is the role of the Bishop of Rome, or the Pope. In the west, Church unity was expressed through being in communion with the Bishop of Rome, as the successor of St. Peter. Petrine primary among the apostles was a cornerstone in the west, whereas the east regarded St. Peter and his successors as Bishop of Rome as “first among equals.”

Papal primacy was defined for the Catholic Church at the First Vatican Council, held in 1870. That council, held to be ecumenical by Catholics, taught that the Bishop of Rome has immediate and direct jurisdiction over the whole Church, and that when he speaks *ex cathedra* he possesses infallibility.

The Eastern Orthodox, on the other hand, have a conciliar model of the Church. For them, unity is through the common faith and communion in the sacraments, rather than a centralized authority. They do not recognize the authority of the Bishop of Rome over all Christians, but rather consider him equal to other bishops, though with a primacy of honor.

Eastern Orthodoxy favors various forms of conciliarism: classically, this was found in “pentarchy”, the sense of five patriarchates: those of Rome, Constantinople, Alexandria, Antioch, and Jerusalem. Pentarchy has been challenged, however, by the rise of new patriarchates outside the classical Christian world, and their challenges to the historical patriarchates.

Constantinople came to regard itself as a “Second Rome” after the fall of the Roman Empire in the west, but after the city's fall to the Ottomans in 1453, Moscow came to see itself as a “Third Rome.” The theory is attributed to the Russian abbot Philotheus of Pskov, who included it in a letter written in 1510. It was bolstered by Russian Orthodox claims that the Patriarchate of Constantinople had fallen into heresy by accepting the Council of Florence in the fifteenth century, and (albeit briefly) coming into union with the Bishop of Rome.

The Filioque

Next to the issue of papal primacy, an obstacle to reunion between the Catholics and Eastern Orthodox is the filioque – “and the Son”, which was added to the text of the Niceno-Constantinopolitan Creed in the west to describe the procession of the Holy Spirit.

The text of the creed was agreed upon at the First Council of Nicaea and the First Council of Constantinople in 325 and 381 respectively, saying that the Holy Spirit proceeds from the Father. But the Catholic Church in Spain added to the creed in the sixth century, to say that that the Holy Spirit proceeds from the Father and the Son, as a way to combat latent Arianism.

The addition of the filioque was slowly adopted throughout the west, but was seen in the east as an innovation that was unnecessary at best, and heretical at worst. According to Metropolitan Kallistos Ware, some Eastern Orthodox believe that the filioque is not heretical in itself, provided it is properly explained and understood, but that it is nonetheless an unauthorized addition to the creed.

The Pontifical Council for Promoting Christian Unity has stated that the doctrine of the filioque “cannot appear to contradict the Monarchy of the Father” nor the Father's role as the sole origin of the Spirit.

And the North American Orthodox-Catholic Theological Consultation in 2003 was able to sign an agreement stating that the filioque need not be a Church-dividing issue. Moreover, Catholics do not always say the filioque in the creed: whenever it is recited in the Greek language, the original text is used, and Eastern Catholic Churches do not now recite it, seeing its use as a latinization.

Indissolubility of Marriage

Of particular importance recently, the Eastern Orthodox and Catholics also disagree about the indissolubility of marriage. The Catholic Church believes that a sacramental marriage that

has been consummated can be dissolved only by death, whereas while the Eastern Orthodox recognize indissolubility as a characteristic of marriage and an ideal at which to aim, they generally accept that divorce-and-remarriage can occur.

Eastern Orthodox acceptance of divorce is linked to the historical subordination of the Church to the emperor in the Byzantine Empire, according to Archbishop Cyril Vasil', secretary of the Congregation for the Oriental Churches. It was the emperor Justinian II who reintroduced divorce to the Byzantine Empire around the year 700, and because of the close links between the Patriarchate of Constantinople and the empire, this novelty was slowly permitted in the east.

Nevertheless, it is hard to find a common answer for the Eastern Orthodox on the doctrine of marriage, and there are certainly many opponents of divorce among them.

Purgatory, the Immaculate Conception, and other disagreements

Purgatory is another topic of disagreement. While the Eastern Orthodox pray for the faithful departed and thus have some notion of their being in a situation requiring our intercession, the notion of purgatory has not been as clearly developed in the east as it has in the west.

In addition, most Eastern Orthodox reject the Immaculate Conception. While highly venerating the Blessed Virgin Mary, they see her as the goal and fulfillment of salvation history. According to Father Alexander Schmemmann of the Orthodox Church in America, the Eastern Orthodox reject her Immaculate Conception “precisely because it make Mary a miraculous 'break' in this long and patient growth of love and expectation, of this 'hunger for the living God' which fills the Old Testament.”

According to Father Andrew Louth, the Eastern Orthodox do not believe in “original sin” as it was conceived by St. Augustine of Hippo and received by the Church in the west. Rather, they have a notion of “ancestral sin.” Because the belief in inherited original sin is rejected, this means that the Eastern Orthodox also are not bound to believe in Adam and Eve. But Venerable Pius XII, in his 1950 encyclical *Humani generis*, taught that after Adam no men could not take their origin through natural generation from him, nor could Adam represent “a certain number of first parents.”

Since the seven ecumenical councils that are recognized by both the Catholic Church and the Eastern Orthodox Church, the Catholic Church has held 14 more councils which it regards as ecumenical. The Eastern Orthodox have held several councils since the Second Council of Nicaea in 787, but none of these are (universally) recognized as having been ecumenical.

Rather, there have been local councils, and letters from individual bishops. The most recent is the pan-Orthodox Council held last week – though four of the 14 autocephalous Orthodox Churches declined to participate.

Lesser issues on which the Catholic Church and the Eastern Orthodox disagree are the date of Easter; the use of unleavened bread for the Eucharist; the portrayal of Christ as a lamb; and the ordination of married men.

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