

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



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



**Pastor: Fr. Yuriy Vyshnevskyy**

Emergency: 250.891.4507

Church: 250.384.2292 Hall: 250.384.2255

Facebook: [facebook.com/stnicholasvictoria](https://facebook.com/stnicholasvictoria)

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**Tue-Fri DL - 9am; Sun DL - 10am**

*The Ukrainian Catholic Eparchy of New Westminster  
Bishop: Most Rev. Ken Nowakowski  
[www.nweparchy.ca](http://www.nweparchy.ca)*

**TENTH SUNDAY AFTER PENTECOST  
ДЕСЯТА НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ**

Godly minded martyr Callinicus, you devoutly preferred death above life: you revealed a faithful image of the death of Christ! Therefore you obtained immortality and unending joy! You have made your dwelling with the ranks of angels, glorious one, where all the champions rejoice!

All-blessed martyr Callinicus, you obtained the unseen Lord as an invincible ally against unseen enemies! You raised up great trophies of immortality! By the first of your contests you overthrew him who boasts that he would blot out the earth and the sea. You drowned him in the streams of your blood!

Let us honour Callinicus in hymns today! He is the foremost fighter for piety; a destroyer of the enemy, the constant companion of the martyrs! He is a temple of the Holy Spirit who became a soldier of Christ the King! He is truly the inexhaustible treasury of healings, and the wonderful support of the faithful!



*Holy Martyr Callinicus*

**PLEASE JOIN US FOR COFFEE & FELLOWSHIP AFTER DIVINE LITURGY!**

<b>SUNDAY HYMNS</b>			
OPENING HYMN	Увійди Єрею / Come My Friends pg. 238-239		
COMMUNION HYMN	Витай Між Нами / With Solemn Greeting. pg. 244-245		
CLOSING HYMN	Як Славен / How Glorious is Our God in Sion - ( <i>Anthology</i> pg. 962-963)		
<i>Please join us today in singing our Sunday hymns!</i>			
<b>SUNDAY &amp; DAILY SCHEDULE</b>			
SUNDAY, July 29	Divine Liturgy - for the Parishioners of St Nicholas Parish		10:00 AM
MONDAY, July 30	NO SERVICE		
TUESDAY, July 31	NO SERVICE		
WEDNESDAY, August 1	NO SERVICE		
THURSDAY, August 2	NO SERVICE		
FRIDAY, August 3	NO SERVICE		
SATURDAY, August 4	NO SERVICE		
SUNDAY, August 5	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>			
<b>SUNDAY EPISTLE READERS</b>			
DATE	READING	UKRAINIAN	ENGLISH
SUNDAY, July 29	1 Cor. 4:9-16	Andrij Pelekhaty	Caroline Smudy
SUNDAY, August 5	1 Cor. 9:2-12	Motria Koropecy	Rita Vanderven
SUNDAY, August 12	1 Cor. 15:1-11	Yuliya Pelekhata	Darryl Huculak
SUNDAY, August 19	1 Cor. 16:13-24	Dmytro Maksymiv	Graciela Spaciuk-Schwarz
<i>Thank you, Epistle readers, for your service in proclaiming God's Word!</i>			
<b>2018 PARISH COUNCIL EXECUTIVE</b>		<b>PASTORAL MINISTRY &amp; HOLY MYSTERIES</b>	
CHAIRPERSON.....Alec Rossa - 250.472.3374		CONFESSIONS.....1/2 hour before Liturgy	
SECRETARY.....Richard DeMerchant - 250.893.3484		EUCARIST.....for the sick - any time	
TREASURER.....William Vanderven - 250.478.1458		BAPTISMS.....by appointment	
FINANCIAL SECRETARY.....David Newberry - 250.598.8197		MARRIAGES.....six months notice should be given to the parish priest, and he should be contacted before any other arrangements are made	
FUNDRAISING/HALL RENTAL.....Robert Herchak - 250.386.7872		FUNERALS.....by appointment	
MAINTENANCE.....Murray Chapman - 250.658.4769		ANOINTING.....any time	
LITURGICAL COMMITTEE...Motria Koropecy - 250.658.3051		HOSPITAL VISITS.....any time	
MEMBER AT LARGE.....Cindy Lazaruk - 778.677.9072			
<p><b>Bequests &amp; Wills:</b> 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!



#### ST. NICHOLAS 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

*The Divine Liturgy - An Anthology for Worship: Liturgy - pg. 270-318; propers - pg. 329*

*The Liturgy prescribed for today is that of St. John Chrysostom.*

**Troparion, Tone 1:** Though the stone was sealed by the Judeans,\* and soldiers guarded Your most pure body,\* You arose, O Saviour, on the third day,\* and gave life to the world.\* And so the heavenly powers cried out to You, O Giver of Life:\* Glory to Your resurrection, O Christ!\* Glory to Your kingdom!\* Glory to Your saving plan,\* O only Lover of mankind.

**Glory: Kontakion, Tone 1:** You arose in glory from the tomb\* and with Yourself You raise the world.\* All humanity acclaims You as God.\* and death has vanished.\* Adam exults, O Master,\* and Eve, redeemed from bondage now, cries out for joy:\* “You are the One, O Christ, Who offer resurrection to all.”

**Now: Theotokion, Tone 1:** When Gabriel uttered to you, O Virgin, his ‘Rejoice!’\* at that sound the Master of all became flesh in you, the Holy Ark.\* As the just David said,\* you have become wider than the heavens carrying your Creator.\* Glory to Him Who dwelt in you!\* Glory to Him Who came forth from you!\* Glory to Him Who freed us through birth from you!

**Prokeimenon, Tone 1:** Let Your mercy, O Lord, be upon us, as we have hoped in You. *Verse:* Rejoice in the Lord, O you just; praise befits the righteous.

**Epistle - 1 Cor. 4:9-16 - A Reading from the 1st Letter of Saint Apostle Paul to Corinthians:** Brothers and Sisters, God has exhibited us apostles as last of all, as though sentenced to death, because we have become a spectacle to the world, to angels and to mortals. We are fools for the sake of Christ, but you are wise in Christ. We are weak, but you are strong. You are held in honour, but we in disrepute. To the present hour we are hungry and thirsty, we are poorly clothed and beaten and homeless, and we grow weary from the work of our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we speak kindly. We have become like the rubbish of the world, the dregs of all things, to this very day. I am not writing this to make you ashamed, but to admonish you as my beloved children. For though you might have ten thousand guardians in Christ, you do not have many fathers. Indeed, in Christ Jesus I became your father through the gospel. I appeal to you, then, be imitators of me.

**Alleluia, Tone 1:** *Verse:* God gives me vindication, and has subdued people under me. *Verse:* Making great the salvation of the king, and showing mercy to His anointed, to David, and to His posterity forever.

**Gospel - Matthew 17:14-23 -** And when they came to the crowd, a man came up to him and kneeling before him said, “Lord, have mercy on my son, for he is an epileptic and he suffers terribly; for often he falls into the fire, and often into the water. And I brought him to your disciples, and they could not heal him.” And Jesus answered, “O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me.” And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. Then the disciples came to Jesus privately and said, “Why could we not cast it out?” He said to them, “Because of your little faith. For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible to you. However, this kind does not go out except by prayer and fasting.” As they were gathering in Galilee, Jesus said to them, “The Son of man is to be delivered into the hands of men, and they will kill him, and he will be raised on the third day.” And they were greatly distressed.

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

**Prayer After Holy Communion:** Having been made worthy to partake in a mystical way of Your immaculate Body and precious Blood, O Christ our God, I acclaim and bless, worship and glorify You, and proclaim the greatness of Your saving acts, now and for ever and ever. Amen. *(more Prayers After Holy Communion on pg. 324-326 in the Anthology book).*



**Тропар, глас 1:** Хоч запечатали камінь юдеї\* і воїни стерегли пречисте тіло Твоє,\* воскрес Ти, Спасе, на третій день,\* даруючи життя світові.\* Тому сили небесні взивали до Тебе, Життедавче \* Слава воскресінню Твоєму, Христе,\* слава Царству Твоєму,\* слава провидінню Твоєму,\* єдиний Чоловіколюбче!

**Слава: Кондак, глас 1:** Воскрес Ти у славі як Бог із гробу\* і світ із Собою воскресив;\* людське ество Тебе, як Бога, оспівує\* і смерть щезла.\* Адам же ликує, Владико,\* і Єва нині, з узів визволившись, радіє, взиваючи \* Ти, Христе, Той, Хто всім подає воскресіння.

**І нині: Богородичний, глас 1:** Коли Гавриїл звістив Тобі, Діво: Радуйся!\* то з цим голосом прийняв тіло Владика в Тобі, святім кивоті,\* як мовив праведний Давид,\* і Ти з'явилася просторішою небес, носивши Творця Свого.\* Слава Тому, що поселився в Тобі!\* Слава Тому, що вийшов із Тебе!\* Слава Тому, що визволив нас народженням Твоїм.

**Прокімен, глас 1:** Милість Твоя, Господи, хай буде над нами,\* бо ми надіялись на Тебе. Стих: Радуйтеся, праведні, в Господі, правим належить похвала.

**Апостол - 1 Кор. 4:9-16 - До Коринтян 1-е Послання Святого Апостола Павла**  
**Читання:** Браття і сестри, Бог поставив нас, апостолів, останніми, немов призначених на страту ми бо стали видовищем і світові, й ангелам, і людям. Ми нерозумні Христа ради, ви ж у Христі розумні; ми немічні, ви ж – міцні ви славні, ми ж без чести. До цього часу ми голодуємо і спрагли і нагі; нас б'ють, і ми скитаємось. Ми трудимося, працюючи власними руками; нас ображають, а ми благословляємо; нас гонять, а ми терпимо; нас ганьблять, а ми з любов'ю відзиваємося; ми мов те сміття світу стали, покидьки всіх аж досі. Не щоб осоромити вас я це пишу, але щоб як дітей моїх улюблених навести на розум. Бо хоч би ви мали тисячі учителів у Христі, та батьків не багато; бо я вас породив через Євангелію в Христі Ісусі. Отож благаю вас: Будьте моїми послідовниками.

**Алилуя, глас 1:** Стих: Бог богів, Господь мовив, і призвав землю від сходу сонця до заходу. Стих: Зберіть Йому преподобних Його, що заповідують завіт Його в жертвах.

**Єангеліє - Матея 17:14-23 - І як вони до народу прийшли, то до Нього один чоловік приступив, і навколішки впав перед Ним, і сказав: Господи, змилуйсь над сином моїм, що**



біснується у новомісяччі, і мучиться тяжко, бо почасти падає він ув огонь, і почасти в воду. Я його був привів до учнів Твоїх, та вони не могли вздоровити його. А Ісус відповів і сказав: О роде невірний й розбещений, доки буду Я з вами? Доки вас Я терпітиму? Приведіть до Мене сюди його! Потому Ісус погрозив йому, і демон вийшов із нього. І видужав хлопець тієї години! Тоді підійшли учні насамоті до Ісуса й сказали: Чому ми не могли його вигнати? А Він їм відповів: Через ваше невірство. Бо поправді кажу вам: коли будете ви мати віру, хоч як зерно гірчичне, і горі оцій скажете: Перейди звідси туди, то й перейде вона, і нічого не матимете неможливого! Цей же рід не виходить інакше, як тільки молитвою й постом. Коли пробували вони в Галілеї, то сказав їм Ісус: Людський Син буде виданий людям до рук, і вони Його вб'ють, але третього дня Він воскресне. І тяжко вони зажурились.

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

**Молитва По Святім Причастю:** Таїнственно удостоївшись бути причасником Твого пречистого тіла і чесної крові, Христе Боже, оспівую і благословлю, поклоняюся, і славлю, і величаю спасіння Твої, Господи, нині і повсякчас, і на віки вічні. Амінь. *(більше Молитов По Святім Причастю на ст. 80-87 в маленькій книжечці “Божественна Літургія”).*

## ANNOUNCEMENTS

- ◆ **HAPPY 11th ANNIVERSARY OF EPISCOPAL ORDINATION** (July 24) to our Bishop Ken. All God's blessings for many more years to come. Eis Polla Eti Despota - На Многая Літа, Владико!
- ◆ **HAPPY BIRTHDAY** to ANNA VYSHNEVSKA 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!
- ◆ **PRAYER REQUEST:** Please keep in your prayers GORD HRYHORYSHEN, CORNELL BABIE 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.
- ◆ **ST. NICHOLAS BOOK STORE:** The Divine Liturgy An Anthology of Worship - **\$25**; “Christ Our Pascha” Catechism of the Ukrainian Catholic Church/“Христос Наша Пасха” Катехизм Української Католицької Церкви - **\$25**; “Sing to Our God” hymn book - **\$15**; Молитовник “Прийдіте Поклонімся” - **\$10**.
- ◆ **TRAVELING ICON:** Anyone interested in gracing their home with Christ The Teacher Icon can call Darlene DeMerchant at 250.727.3837.

- ◆ **PARISH CALENDAR OF BIRTHDAYS & ANNIVERSARIES:** If you would like to be included in our Parish Calendar of Birthday and Anniversary celebrations, please put date in our calendar located at the church vestibule. Each week, we will list the names in our parish bulletin so we can celebrate these happy occasions together!
  
  - ◆ **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 Koropecy for details at 250.658.3051.
  
  - ◆ **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.
  
  - ◆ **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.
  
  - ◆ **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.
  
  - ◆ **PARISH LIBRARY:** please visit our parish library and browse through the books on spirituality, church history, iconography, history of the Ukrainians in Canada, children's books and more... The library is located in the church vestibule. Please use a library book sign out form when borrowing a book.
  
  - ◆ **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. Please speak with Robert if you would like to volunteer.
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◆ **WE SHARE THE AIR:** Please keep it healthy and fragrant free. Someone in this area is scent-sensitive. The chemicals used in scented products can make some people sick, especially those with fragrance sensitivities, asthma, allergies and other respiratory ailments. PLEASE DO NOT \*wear perfume, cologne, lotion, aftershave and other fragrances; \*USE unscented personal care products. Be Sensitive to Others. Thank you for your understanding. *St. Nicholas parish.*

◆ **JULY 22, SUNDAY DONATIONS** - Coffee: \$32.65; Vigil lights: \$22.00; Loose collection: \$50.00; Envelope collection: \$441.00; Pre-authorized donations July 16 to July 22: \$120.0  
**Total: \$665.65**

## CAMP ST. VOLODYMYR - August 19-26, 2018

If you are between the ages of 7-15 this is a summer must do! Camp St. Volodymyr is a great opportunity for campers to experience God through nature and the companionship of others. Campers will learn about the Ukrainian language and culture along with games, hikes, sports, arts and crafts, camp fires, water activities and much more!

Come join us August 19-26, 2018 in celebrating our 34<sup>th</sup> year of offering camp to children in our Eparchy! Register today and use the promo code **July 2018** to get \$50 off your registration. Register online using Eventbrite. Search “Camp St. Volodymyr BC 2018.”

For more information contact Jennifer Caldwell @ 604.220.0584 or [jennsawka@hotmail.com](mailto:jennsawka@hotmail.com).

### WAYS TO SUPPORT OUR CAMP

#### DONATE Food

We are always happy to accept food donations of fresh fruits and vegetables, breakfast items; cereal, syrup, pancake mix, jam, Nutella, lunch items; chicken soup, Kraft dinner, cheese, drinks; juice boxes, powdered drinks, brownie/cake mixes, Jello, snack bars, cookies or treats. Gift certificates to Superstore and Costco are also welcomed.

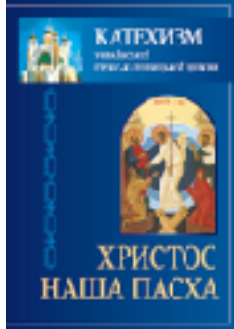
#### DONATE Monetarily

Each year the Eparchy sponsors several children to attend. You can help send a deserving child to camp through your donations. Donation can be made through the Eparchy or online at our Eventbrite page. Tax receipts can be issued for donations of \$25 or more.

[nweparchy.ca](http://nweparchy.ca)



## READING THE CATECHISM “CHRIST - OUR PASCHA”



### 2) *The Heavenly and the Earthly*

**#438** As two natures - the divine and the human - are united in Christ, so also in the Eucharist “the bread, which is produced from the earth, when it receives the invocation of God, is no longer common bread but the Eucharist, consisting of two realities, earthly and heavenly.” John of Damascus explains the

union of the earthly and the heavenly in the Eucharist by the example of fiery coal:

[Burning] coal is not plain wood but wood united with fire; in like manner also the bread of the Communion is not plain bread but bread united with divinity. But a body which is united with divinity is not one nature, but has one nature belonging to the body and another belonging to the divinity that is united to it, so that the compound is not one nature but two.

Christ offers his Body and Blood in a way accessible to human beings: “Since it is man’s custom to eat [bread] and to drink water and wine he [Christ] connected his divinity with these and made them his Body and Blood in order that we may rise to what is supernatural through what is familiar and natural.”

## HALY MARTYR CALLINICUS

The Holy Martyr Callinicus, a native of Cilicia, was raised from childhood in the Christian Faith. Grieving that many misguided people would perish for eternity because they worshiped idols, he went through the cities and villages to proclaim Jesus Christ and His teachings to the pagans, and with the Word of God he converted many to Christianity.

In the Galatian city of Ancyra the holy confessor was arrested and brought to trial before a governor named Sacerdonus, a fierce persecutor of Christians. The governor, threatening tortures and death, ordered the saint to offer sacrifice to the idols. The saint fearlessly declared that he was not afraid of martyrdom, since every believer in Christ receives from Him strength in ordeals, and through death inherits an eternal blessed life.

They cruelly beat the saint with ox thongs and tore at his body with iron hooks, but he endured everything with patience and calm. This aroused still greater fury in Sacerdonus, and he ordered that sandals with sharp nails be placed on the saint’s feet, and that they should drive the martyr with whips to the city of Gangra to be burned.

The pathway was arduous, and the soldiers who accompanied the condemned man were weak from thirst. In despair they began to implore the saint to pray the Lord for water. The saint, taking pity on his tormentors, with the help of God caused a miraculous spring of water to gush forth from a stone. The astonished soldiers were filled with sympathy for their rescuer, and they wanted even to set him free. Fear of execution, however, compelled them to bring the martyr farther. In Gangra, Saint Callinicus joyfully offered thanks to the Lord, Who had vouchsafed him the crown of martyrdom. He went into the blazing fire and gave up his soul to God. His body, remaining unharmed, was reverently buried by believers.

## NEWS

### **In wildly different ways, Francis and Trump share a problem with Putin**

U.S. President Donald Trump spent most of the past week desperately trying to spin his controversial summit with Vladimir Putin as a breakthrough, despite widespread impressions of near-total capitulation on the question of Russian interference in the 2016 election.

“The Summit with Russia was a great success, except with the real enemy of the people, the Fake News Media,” the president insisted in a typically bristling tweet on Thursday.

As Trump struggles to cast his odd-couple bond with Putin in a positive light, it’s worth recalling he’s not the only major world leader with a perceived “Russia problem.” Pope Francis has one too, and although the pontiff embodies a wildly different outlook and agenda from the U.S. leader, we may be on the brink of a major turning point in his ties to Russia as well.

From the beginning of his papacy in July 2013, Francis’s tenure seemed full of promise on the ecumenical front, including with Russia. Finally, the Catholic Church had a leader from the developing world who didn’t carry the baggage of centuries of rivalries between East and West in Europe, and, more recently, Cold War tensions between the former Soviet sphere and the Atlantic alliance.

The new pontiff also brought a view of the world that allows him to operate outside the usual diplomatic and geopolitical frameworks, reflected early on in synchronicity between Moscow and Rome on Syria. Putin credited Francis in late 2013 with helping to head off an anti-Assad Western offensive in Syria, and in general the Vatican shares Moscow’s diagnosis that trying to dislodge the Syrian leader would be a mistake.

Moreover, Putin and his Orthodox allies were edified in 2014 when Francis and his Vatican team didn’t come down harder on Russia for its incursion into Eastern Ukraine. At one stage Francis even outraged his own Greek Catholic Church in Ukraine, the largest and most influential of the Eastern churches in communion with Rome, by describing the conflict in the

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country as “fratricidal” - suggesting it’s largely internal, rather than the result of Russian aggression.

That thaw between Moscow and Rome culminated in a first-ever summit between Francis and Patriarch Kirill of Moscow in Havana, Cuba, in February 2016, while the pontiff was on his way to Mexico. The joint declaration the two men released afterwards further inflamed Greek Catholic sentiment by referring to them as “uniates,” a disparaging term long since abandoned in most official ecumenical discourse.

The joint declaration also pointedly avoided any criticism of Russian policy in Ukraine, or any mention of the suffering of Ukrainian Catholics during the Soviet era.

All of this has brought backlash against the pope. Critics charge him and the Vatican with excessive “ecumenical correctness,” insisting that he should be more outspoken on Ukraine, and that he should challenge the Russian Orthodox to drop their hostility to the Greek Catholics and the Eastern churches generally.

Basically, those Catholics think the Russians always want ecumenical dialogue to be on their terms, and they’d like to see the pope remind them who the real 800-pound gorilla of Christianity is.

One might suspect that the Vatican’s kid-gloves treatment is related to protecting the interests of Catholics inside Russia itself, but that’s not generally their impression.

“Since our own Church is small and weak by itself, we should be pleased if these contacts with the Holy See have helped achieve a few small steps, if nothing more,” said Monsignor Igor Kovalevsky, secretary-general of Russia’s Catholic bishops’ conference, in an interview in May with the National Catholic Reporter.

“But they all seem to be happening over our heads without much reference to local conditions,” Kovalevsky said, suggesting that whatever the Vatican is after in its détente with Moscow, fostering the growth and strength of the local Church doesn’t appear to be high on the to-do list.

All this may be coming to a head soon if, as expected, the Ecumenical Patriarchate of Constantinople, the traditional “first among equals” in the Orthodox world, recognizes the “autocephaly,” or independence, of the branch of the Orthodox church in Ukraine that’s not currently part of the Russian Orthodox Church.

Leaders of the independent Ukrainian church had hoped the decree, formally known as a tomos, would be issued before July 28, when the 1,030th anniversary of the Baptism of Kievan Rus’ will be celebrated. It now appears the earliest it may come is August, when the synod of the Ecumenical Patriarchate next meets.

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Ukrainian Orthodox are expressing confidence in the eventual outcome, especially after the bid for autocephaly was backed by the country's President, Petro Poroshenko, and the national parliament in April.

Though the Greek Catholic Church officially takes no position on internal Orthodox matters, it's an open secret that most Ukrainian Catholics back the autocephaly drive, seeing it as an important step towards a truly independent Ukraine not forever taking its cues from Moscow. On a practical level, members of the Greek Catholic and Ukrainian Orthodox churches collaborate deeply on a wide variety of fronts and have long-standing theological dialogues.

The Russian Orthodox, however, have warned of a "schism" on the order of 1056 should Constantinople pull the trigger, and the scene appears set for a major showdown in the Orthodox world.

Back in May, in an audience with visiting Russian clergy led by Metropolitan Hilarion of Moscow, Francis made some comments interpreted in official Russian outlets as friendly to their position.

"The Catholic Church, the Catholic Churches should not interfere in the internal affairs of the Russian Orthodox Church, not even in political matters," Francis said in that session. "This is my position and the position of the Holy See today. Those who meddle do not obey the Holy See."

The question going forward may be how far Francis and the Vatican are prepared to go to placate Russian sensitivities, assuming the decree does happen.

For instance, when the Vatican is organizing ecumenical summits in the future, will they omit the autocephalous Ukrainian Orthodox Church from the guest list, in order to secure Russian participation?

Earlier this year, there were rumors about a second summit between Francis and Kirill - possibly when the pope traveled to Bari in Italy on July 7, or later, when he travels to the Baltics in September.

Would the Vatican be prepared to distance itself from Moscow's Ukrainian rivals - and, thus, the sentiments of most of their own flock on the ground - in order to make that happen?

Granted, there's a great deal at stake. The Russian Orthodox represent somewhere between half and two-thirds of all Orthodox believers in the world, depending on how you count, and there's no serious ecumenical endgame in which they're not involved.

Moreover, Russia is a major world power, and if the Vatican wants to act as a voice of conscience on the global stage, engagement with Putin and his team is the only realistic option.

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Yet as with Trump, albeit in a very different key, the question that appears destined to plague Francis going forward is how much is too much - when flexibility and pragmatism, in other words, turn into craven placation.

So far, the verdict would appear to be that for both men, the answer remains a work in progress.

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## CATHEDRAL 'BUILT ON PEROGIES' EMBRACES ITS HERITAGE



A small Byzantine community in New Westminster is embracing its culture after decades of masking itself as just another Roman Catholic church.

“Our Byzantine rite was not appreciated as much, so we were trying to look more like Roman Catholics – ‘Let’s just have two little icons, maybe one big icon, and that would be it. A crucifix, and we’ll be like our Roman Catholic brothers’ – without treasuring what we are meant to be and what we can be, if only we try,” said Father Mikhailo Ozorovych.

“Now, there is a great revival of Eastern Christianity and Byzantine rite, so we try to be as authentic as possible. We are Catholics, but we have our art, our theology, and our beauty to show to the world.”

That’s why Holy Eucharist Cathedral embarked on a project to write five major icons, laden with gold and rich in symbolism, inside its large dome.

### Reclaiming a culture

Father Ozorovych flew Ukrainian iconographers Serhii Kolodka, Dmytro Vasylykiv, and Oleksii Cherednichenko to B.C. to write the masterpieces from June 5 to 23.

All masters of their craft, these artists have founded iconography guilds and written icons for many Ukrainian churches. Cherednichenko, an artist since the age of 10, has decorated 20 churches and his largest project covered 2,500 square metres, including a 27-metre-high dome.





Architecture and iconography are essential to Byzantine worship, said Father Ozorovych. Typically, icons cover the walls from top to bottom in Catholic churches in Ukraine. If there is anything on the ceiling, it's an icon of Jesus Christ the Pantocrator (Ruler of All).

Holy Eucharist Cathedral is far from coating its walls with icons, but it took a big step with this master project: Christ the Pantocrator, surrounded by the four evangelists.

Kolodka, Vasylkiv, and Cherednichenko spent 18 days at the cathedral, at times painting upside-down like Michelangelo, until they covered its dome and ceiling with brilliant images and patterns. Like the rest of the cathedral, the dome is

embellished with gold.

Vasylkiv, a specialist in iconography using egg tempera on wood, considered it a “great honour and privilege” to “contribute to the growth and development of our church in Canada.”

The artists took turns using real gold leaf, artificial gold leaf, and gold-coloured acrylic paint. It's a departure from iconography tradition, but not done to keep costs down, said Father Ozorovych.

“Gold is that feel of heaven, of richness and beauty, of heavenly realms present in church,” but real gold only sparkles in the sunshine, said Father Ozorovych.

On dark and rainy days, gold appears dark and almost black, so the artists also used artificial gold (which requires less light to sparkle) and acrylic gold paint (which always stays the same colour). That way, no matter the weather, some part of the work will always reflect the divine.

The artists incorporated English and Ukrainian letters in their work, reflecting the common languages of those who worship there.

Surrounding the large icon of Christ the Pantocrator are small patterns, painted in red or shades of blue, that mimic Ukrainian embroidery, adding “a little bit of ethnicity.”

### **Built on perogies**



Father Ozorovych launched the project after longtime parishioner Wally Komaryk (famous for his culinary pursuits, especially in support of the community's perogy suppers and bake sales), died of cancer last year and left behind a significant donation to the church.

"The parish council and I talked about it, and though we need money, we decided we would not put it in the

running costs of the parish," the priest said.

In honour of Komaryk, and in preparation for the cathedral's 50th anniversary in 2019, they decided to use the funds to embark on the church's biggest art project yet.

Father Ozorovych said the entire process has been sprinkled with a series of fortunate events he believes shows the work is God's will.

One "miracle" was acquiring scaffolding, he said. Father Ozorovych had contacted a local construction company and they came the next day to see the site and come up with a quote. Before workers scoped out the area, they spied a poster about a perogy sale and, to the priest's surprise, said they'd lower the cost of scaffolding in exchange for perogies.

Father Ozorovych gratefully agreed but was later dismayed when he received the discounted quote and found it was still three times over their budget.

He contacted the company again: "You're already doing us a favour, but is there another way you could bring down the cost?" He found some able-bodied parishioners to provide some volunteer labour, and the company cut the quote in half, down to about \$2,200.

"For this little parish, only 80 families, it is a lot of money, but it was provided by God in different ways," he said.

"There is a saying that most Ukrainian churches in Canada were built on perogies." The icon of Jesus Christ the Pantocrator between bars of scaffolding is seen during work on the dome.

Father Ozorovych listed other "miracles" that worked in their favour, such as obtaining visas for the master iconographers, and unseasonably cool June weather that made it bearable for them to work in the cathedral's otherwise hot, window-filled dome.

## **Celebrating a community**

Decorating a church, like strengthening a community, is a process, said Father Ozorovych.

“Building a church 50 years ago was a big endeavour for the small Ukrainian Catholic community,” and its lavish art has been installed slowly, over the years, by different artists.

“It’s very hard to build a perfect church from scratch.”

While scaffolding dominated the centre of the church this June, and hand-drawn sketches, paint brushes, and small buckets of paint could be found everywhere, Father Ozorovych did not drop his goal to invigorate his parishioners in their faith, tradition, and sense of belonging.

He held all regular Sunday services during the project. “Because we’ve stolen so much space for scaffolding when people come, the church looks packed! It’s not usually like that on Sundays, but I like that feeling when all the pews are taken and people are squeezing in,” he said.

“That’s the hope: that this art, or liturgy and worship, will bring people closer to God, stronger in their faith, and deeper in their relationship with Christ, and we’ll have a full church all the time.”

And, in honour of their heritage, their hard work, and the parishioner whose donation made the art possible, a small detail was added to the final piece. In the icon of St. Luke, perched in a small window, lies one small perogy.

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