



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



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**PASTOR:
FR. YURIY VYSHNEVSKYY**

~ 23 AUGUST 2020 ~
**TWELFTH SUNDAY AFTER PENTECOST
ДВАНАДЦЯТА НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ**



The Hieromartyr Irenaeus, Bishop of Lyons, was born in the year 130 in the city of Smyrna (Asia Minor). He received there the finest education, studying poetics, philosophy, rhetoric, and the rest of the classical sciences considered necessary for a young man of the world. Saint Polycarp baptized Irenaeus, and afterwards ordained him presbyter and sent him to a city in Gaul then named Lugdunum [the present day Lyons in France]. After the martyric death of Bishop Pothinus, Saint Irenaeus was chosen a year later (in 178) as Bishop of Lugdunum. At that time there appeared a series of religious-philosophical gnostic teachings. The Gnostics taught that God cannot be incarnate [i.e. born in human flesh], since matter is imperfect and manifests itself as the bearer of evil. They taught also that the Son of God is only an outflowing (“emanation”) of Divinity. In refuting this heresy Saint Irenaeus taught that: “The Word of God, Jesus Christ, through His inexplicable blessedness caused it to be, that we also, should be made that which He is ... ,” “Jesus Christ the Son of God, through exceedingly great love for His creation, condescended to be born of a Virgin, having united mankind with God in His own Self.” Through the Incarnation of God, creation becomes co-imaged and co-bodied to the Son of God.

SUNDAY HYMNS

OPENING HYMN	Увійди, Єрею / Come My Friends pg. 238-239
COMMUNION HYMN	Витай Між Нами / With Solemn Greeting pg. 244-245
CLOSING HYMN	Наче Повний Голос Дзвону/Having Shared Your Loving Kindness pg.270-271

SUNDAY & DAILY SCHEDULE

SUNDAY, Aug 23	Liturgy - for the Parishioners of St Nicholas Parish	10:00 AM
MONDAY, Aug 24	NO SERVICES	
TUESDAY, Aug 25	NO SERVICES	
WEDNESDAY, Aug 26	NO SERVICES	
THURSDAY, Aug 27	NO SERVICES	
FRIDAY, Aug 28	NO SERVICES	
SATURDAY, Aug 29	NO SERVICES	
SUNDAY, Aug 30	Liturgy - for the Parishioners of St Nicholas Parish	10:00 AM

SUNDAY EPISTLE READERS

DATE	READING	UKRAINIAN	ENGLISH
SUNDAY, Aug 23	1 Cor. 15: 1-11	~~~~~	~~~~~
SUNDAY, Aug 30	1 Cor. 16: 13-24	~~~~~	~~~~~
SUNDAY, Sep 6	2 Cor 1:21-2:4	~~~~~	~~~~~
SUNDAY, Sep 13	Gal. 6:11-18	~~~~~	~~~~~

PASTORAL MINISTRY & HOLY MYSTERIES

CONFESSIONS.....by appointment
 EUCHARIST.....by appointment
 BAPTISMS.....by appointment
 MARRIAGES.....six months notice should be given to the parish priest, and he should be contacted before any other arrangements are made
 FUNERALS.....by appointment
 ANOINTING.....by appointment
 HOSPITAL VISITS.....by appointment

Eparchy of New Westminster~Bishop David Motiuk ~Apostolic Administrator~ www.nweparchy.ca

ANNOUNCEMENTS

☀ **HAPPY BIRTHDAY** to GRAYSON HUCULAK, MOTRIA KOROPECKY 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!

☀ **PLEASE NOTE** - as Fr. Yuriy will be on holidays (4-28 Aug) in case of emergency please phone a hospital chaplain @ [250.889.3761](tel:250.889.3761).

☀ **PRAYER REQUEST** - Please keep in your prayers SYLVIA KELLY, CHARLOTTE KRAKOWSKI, RICHARD NEWBERRY, CAROLINE SMUDY, LANCE DELVES 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.

☀ **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."

☀ **LIVE STREAMING OF THE DIVINE LITURGIES** - as we start to re-open our churches to the public the live streaming of the services from St. Nicholas parish will continue as usual. Every Sunday at 10AM.

☀ **WE SHARE THE AIR** - Please keep it healthy and fragrant free. Someone in this area is scent-sitive. 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.*

☀ **AUGUST 16 DONATIONS** - Envelope collection: \$258.00; Pre-authorized donations Aug 10 to Aug 16: \$135.00. **TOTAL: \$393.** May God bless and reward you abundantly for your generosity! May God bless and reward you abundantly for your generosity!



☀ **DONATE ONLINE** to St. Nicholas parish:
www.canadahelps.org/en/dn/45460

DIVINE LITURGY PROPERS

The Divine Liturgy of our Father among the Saints John Chrysostom

Troparion, Tone 3: Let the heavens be glad, let the earth rejoice,* for the Lord has done a mighty deed with His arm.* He trampled death by death. He became the first-born of the dead;* He saved us from the abyss of Hades* and granted great mercy to the world.

Troparion, Tone 1: In giving birth you retained your virginity,* in falling asleep you did not abandon the world, O Mother of God.* You passed into life, for you are the Mother of Life,* and by your prayers* you deliver our souls from death.

Glory: Kontakion, Tone 3: You rose from the tomb, O compassionate Lord,* and led us out from the gates of death.* Today Adam exults and Eve rejoices,* and the prophets together with the patriarchs* unceasingly acclaim the divine might of Your power.

Now: Kontakion, Tone 2: The tomb and death could not hold the Mother of God,* unceasing in her intercession and unfailing hope of patronage,* for, as the Mother of Life, she was transferred to life* by Him Who had dwelt in her ever-virgin womb.

Prokeimenon, Tone 3: Sing to our God, sing; sing to our King, sing. *Verse:* Clap your hands, all you nations; shout unto God with the voice of joy. (*Psalms 46:7,2*) *Verse:* My soul magnifies the Lord, and my spirit has rejoiced in God my Saviour.

Epistle - 1 Cor. 15:1-11 - A Reading from the 1st Letter of Saint Apostle Paul to Corinthians: Brothers and Sisters, now I should remind you, of the good news that I proclaimed to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain. For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. Then he appeared to James, then to all the apostles. Last of all, as to someone untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace towards me has not been in vain. On the contrary, I worked harder than any of them—though it was not I, but the grace of God that is with me. Whether then it was I or they, so we proclaim and so you have come to believe.

Апостол - 1 Кор 15:1-11 - До Коринтян 1-е Послання Святого Апостола Павла
Читання: Браття і сестри, пригадую вам Євангелію, яку я вам проповідував, яку ви і прийняли, в якій і стоїте. Нею ви також спасаетесь, коли держите її такою, як я вам

проповідував; інакше ви увірували надармо. Я бо вам передав найперше те, що й сам прийняв був: що Христос умер за наші гріхи згідно з Писанням; що був похований, що воскрес третього дня за Писанням; що з'явився Кифі, потім дванадцятьом; опісля ж з'явився він більш, як п'ятистам братів разом, більшість яких живе й досі, деякі ж померли. Опісля з'явився Якову, згодом усім апостолам. А наостанку всіх, немов якомусь недоносові, з'явивсь і мені; бо я найменший з апостолів, я недостойний зватись апостолом, бо гонив Церкву Божу. Благодаттю Божою я є те, що є, а благодать його в мені не була марна; бож я працював більше всіх їх, та не я, але благодать Божа, що зо мною. Чи то я, отже, чи то вони, – так ми проповідуємо, і так ви увірували.

Alleluia, Tone 3: *Verse:* In You, O Lord, have I hoped that I may not be put to shame for ever. *Verse:* Be a protector unto me, O God, and a house of refuge to save me. (*Psalms 30:2,3*) *Verse:* Rise up, O Lord, to the place of Your rest, You and the ark of Your holiness. *Verse:* The Lord swore an oath to David, and will not go back on His word. (*Psalms 131:8,11*)

Gospel - Matthew 19:16-26 - Now someone approached Jesus and said, "Teacher, what good must I do to gain eternal life?" He answered him, "Why do you ask me about the good? There is only One who is good. If you wish to enter into life, keep the commandments." He asked him, "Which ones?" And Jesus replied, " 'You shall not kill; you shall not commit adultery; you shall not steal; you shall not bear false witness; honor your father and your mother'; and 'you shall love your neighbor as yourself.'" The young man said to him, "All of these I have observed. What do I still lack?" Jesus said to him, "If you wish to be perfect, go, sell what you have and give to (the) poor, and you will have treasure in heaven. Then come, follow me." When the young man heard this statement, he went away sad, for he had many possessions. Then Jesus said to his disciples, "Amen, I say to you, it will be hard for one who is rich to enter the kingdom of heaven. Again I say to you, it is easier for a camel to pass through the eye of a needle than for one who is rich to enter the kingdom of God." When the disciples heard this, they were greatly astonished and said, "Who then can be saved?" Jesus looked at them and said, "For human beings this is impossible, but for God all things are possible."

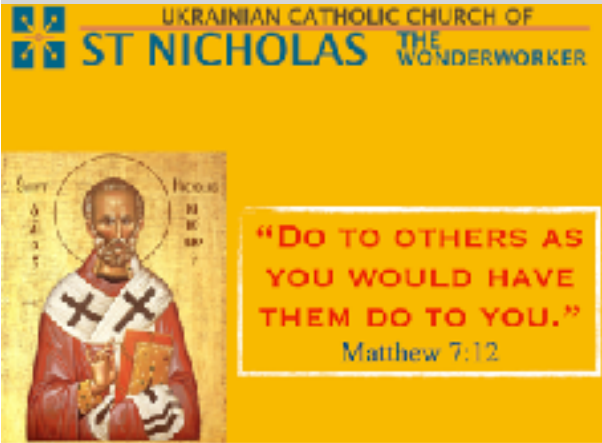
Євангеліє - Матея 19:16-26 - І ось підійшов до Ісуса один, і сказав: Учителю Добрий, що маю зробити я доброго, щоб мати життя вічне? Він же йому відказав: Чого звеш Мене Добрим? Ніхто не є Добрий, крім Бога Самого. Коли ж хочеш увійти до життя, то виконай заповіді. Той питає Його: Які саме? А Ісус відказав: Не вбивай, не чини перелюбу, не кради, не свідкуй неправдиво. Шануй батька та матір, і: Люби свого ближнього, як самого себе. Говорить до Нього юнак: Це я виконав все. Чого ще бракує мені? Ісус каже йому: Коли хочеш бути досконалим, піди, продай добра свої та й убогим роздай, і матимеш скарби на небі. Потому приходь та й іди вслід за Мною. Почувши ж юнак таке слово, відійшов, зажурившись, бо великі маєтки він мав. Ісус же сказав Своїм учням: Поправді кажу вам, що багатому трудно увійти в Царство Небесне. Іще вам кажу: Верблюдові легше пройти через голчине вушко, ніж багатому в Боже Царство увійти! Як учні ж Його це зачули, здивувалися дуже й сказали: Хто ж тоді може спастися? А Ісус позирнув і сказав їм: Неможливе це людям, та можливе все Богові.

Instead of “It is truly...” we sing: Seeing the pure one’s falling asleep, angels marvelled in wonder how the Virgin could ascend from earth to heaven.

Irmos: O pure Virgin, in you are conquered the bounds of nature,* for childbirth remains virginal and death is betrothed to life.* Virgin after childbearing and alive after death, O Mother of God,* never cease to save your inheritance.

Communion Hymn: Praise the Lord from the heavens;* praise Him in the highest. (*Psalm 148:1*)* I will take the chalice of salvation;* and I will call upon the name of the Lord.* Alleluia, alleluia,* alleluia. (*Psalm 115:13*)

PRAYER DURING THE CORONAVIRUS OUTBREAK



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

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

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

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

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

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

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

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



МОЛИТВА ПІД ЧАС СПАЛАХУ КОРОНАВІРУСУ

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

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

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

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

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

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

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

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

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

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

A KEY CRITERION OF CHRISTIAN AUTHENTICITY *(by Pope Francis)*



‘The pandemic is a crisis, and we do not emerge from a crisis the same as before: either we come out of it better, or we come out of it worse’

The pandemic has exposed the plight of the poor and the great inequality that reigns in the world.

And the virus, while it does not distinguish between people, has found, in its devastating path, great inequalities and discrimination. And it has exacerbated them!

The response to the pandemic is therefore dual. On the one hand, it is essential to find a cure for this small but terrible virus, which has brought the whole world to its knees. On the other, we must also cure a larger virus, that of social injustice, inequality of opportunity, marginalization, and the lack of protection for the weakest. In this dual response for healing there is a choice that, according to the Gospel, cannot be lacking: the preferential option for the poor (see Apostolic Exhortation *Evangelii gaudium* [EG], 195). And this is not a political option; nor is it an ideological option, a party option... no. The preferential option for the poor is at the centre of the Gospel. And the first to do this was Jesus; we heard this in the reading from the Letter to the Corinthians which was read at the beginning. Since He was rich, He made Himself poor to enrich us. He made Himself one of us and for this reason, at the centre of the Gospel, there is this option, at the centre of Jesus’ proclamation.

Christ Himself, Who is God, despoiled Himself, making Himself similar to men; and he chose not a life of privilege, but he chose the condition of a servant (cf. Phil 2:6-7). He annihilated Himself by making Himself a servant. He was born into a humble family and worked as a craftsman. At the beginning of His preaching, He announced that in the Kingdom of God the poor are blessed (cf. Mt 5:3; Lk 6:20; EG, 197). He stood among the sick, the poor, the excluded, showing them God’s merciful love (cf. Catechism of the Catholic Church, 2444). And many times He was judged an impure man because He went to the sick, to lepers... and this made people impure, according to the law of the age. And He took risks to be near to the poor.

Therefore, Jesus' followers recognize themselves by their closeness to the poor, the little ones, the sick and the imprisoned, the excluded and the forgotten, those without food and clothing (cf. Mt 25:31-36; CCC, 2443). We can read that famous protocol by which we will all be judged, we will all be judged.

It is Matthew, chapter 25. This is a key criterion of Christian authenticity (cf. Gal 2:10; EG, 195). Some mistakenly think that this preferential love for the poor is a task for the few, but in reality it is the mission of the Church as a whole, as Saint John Paul II said. (cf. St. John Paul II, *Sollicitudo rei socialis*, 42).

“Each individual Christian and every community is called to be an instrument of God for the liberation and promotion of the poor society” (EG, 187).

Faith, hope and love necessarily push us towards this preference for those most in need, 1[1] which goes beyond necessary assistance (cf. EG, 198). Indeed it implies walking together, letting ourselves be evangelized by them, who know the suffering Christ well, letting ourselves be “infected” by their experience of salvation, by their wisdom and by their creativity (see *ibid*). Sharing with the poor means mutual enrichment. And, if there are unhealthy social structures that prevent them from dreaming of the future, we must work together to heal them, to change them (see *ibid*, 195). And we are led to this by the love of Christ, Who loved us to the extreme (see Jn 13:1), and reaches the boundaries, the margins, the existential frontiers. Bringing the peripheries to the centre means focusing our life on Christ, Who “made Himself poor” for us, to enrich us “by His poverty” (2 Cor 8:9),² as we have heard.

We are all worried about the social consequences of the pandemic. All of us. Many people want to return to normality and resume economic activities. Certainly, but this “normality” should not include social injustices and the degradation of the environment. The pandemic is a crisis, and we do not emerge from a crisis the same as before: either we come out of it better, or we come out of it worse. We must come out of it better, to counter social injustice and environmental damage. Today we have an opportunity to build something different. For example, we can nurture an economy of the integral development of the poor, and not of providing assistance. By this I do not wish to condemn assistance: aid is important. I am thinking of the voluntary sector, which is one of the best structures of the Italian Church. Yes, aid does this, but we must go beyond this, to resolve the problems that lead us to provide aid. An economy that does not resort to remedies that in fact poison society, such as profits not linked to the creation of dignified jobs (see EG, 204). This type of profit is dissociated from the real economy, that which should bring benefits to the common people (see *Encyclical Laudato si'* [LS], 109), and in addition is at times indifferent to the damage inflicted to our common home. The preferential option for the poor, this ethical-social need that comes from God's love (cf. LS, 158), inspires us to conceive of and design an economy where people, and especially the poorest, are at the centre. And it also encourages us to plan the treatment of viruses by prioritizing those who are most in need. It would be sad if, for the vaccine for Covid-19, priority were to be given to the richest! It would be sad if this vaccine were to become the property of

this nation or another, rather than universal and for all. And what a scandal it would be if all the economic assistance we are observing – most of it with public money – were to focus on rescuing those industries that do not contribute to the inclusion of the excluded, the promotion of the least, the common good or the care of creation (ibid.). There are criteria for choosing which industries should be helped: those which contribute to the inclusion of the excluded, to the promotion of the last, to the common good and the care of creation. Four criteria.

If the virus were to intensify again in a world that is unjust to the poor and vulnerable, then we must change this world. Following the example of Jesus, the doctor of integral divine love, that is, of physical, social and spiritual healing (cf. Jn 5:6-9) – like the healing worked by Jesus – we must act now, to heal the epidemics caused by small, invisible viruses, and to heal those caused by the great and visible social injustices. I propose that this be done by starting from the love of God, placing the peripheries at the centre and the last in first place. Do not forget that protocol by which we will be judged, Matthew, chapter 25. Let us put it into practice in this recovery from the epidemic. And starting from this tangible love – as the Gospel says, there – anchored in hope and founded in faith, a healthier world will be possible.

Otherwise, we will come out of the crisis worse. May the Lord help us, and give us the strength to come out of it better, responding to the needs of today's world.

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