



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

>|< >|< >|<

Hall: 250.384.2255

Church: 250.384.2292

Emergency: 250.891.4507

www.stnicholasparish.org
st.nicholas.victoria@gmail.com
facebook.com/stnicholasvictoria

1112 Caledonia Ave.
Victoria, BC V8T 1G1

**PASTOR:
FR. YURIY VYSHNEVSKYY**

~ 30 AUGUST 2020 ~

**THIRTEENTH SUNDAY AFTER PENTECOST
ТРИНАДЦАТА НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ**



Saint Alexander was sent to the First Ecumenical Council in Nicaea as the delegate of Saint Metrophanes, Bishop of Constantinople, to whose throne he succeeded in the year 325. When Arius had deceitfully professed allegiance to the Council of Nicaea, Saint Alexander, knowing his guile, refused to receive him into communion; Arius' powerful partisans threatened that they would use force to bring Arius into the communion of the Church the following day. Saint Alexander prayed fervently that God might spare the Church; and as Arius was in a privy place relieving nature, his bowels gushed forth with an effusion of blood, and the arch-heresiarch died the death of Judas. Saint Alexander was Bishop from 325 until 337, when he was succeeded by Saint Paul the Confessor, who died a martyr's death at the hands of the Arians.

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	Боже Великий Єдиний ст. 264

SUNDAY & DAILY SCHEDULE

SUNDAY, Aug 30	Liturgy - for the Parishioners of St Nicholas Parish	10:00 AM
MONDAY, Aug 31	NO SERVICES	
TUESDAY, Sep 1	NO SERVICES	
WEDNESDAY, Sep 2	NO SERVICES	
THURSDAY, Sep 3	NO SERVICES	
FRIDAY, Sep 4	NO SERVICES	
SATURDAY, Sep 5	NO SERVICES	
SUNDAY, Sep 6	Liturgy - for the Parishioners of St Nicholas Parish	10:00 AM

SUNDAY EPISTLE READERS

DATE	READING	UKRAINIAN	ENGLISH
SUNDAY, Aug 30	1 Cor. 16: 13-24	~~~~~	~~~~~
SUNDAY, Sep 6	2 Cor 1:21-2:4	~~~~~	~~~~~
SUNDAY, Sep 13	Gal. 6:11-18	~~~~~	~~~~~
SUNDAY, Sep 20	Gal. 2:16-20	~~~~~	~~~~~

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

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

☀ **OUR CONDOLENCES TO BAZIUK FAMILY** on the loss of LENA BAZIUK who passed away on August 17. Funeral took place in Kelowna on August 28. May our Lord place Lena's soul in the place where all the saints abide, and may her memory be everlasting - Вічна пам'ять!

☀ **PLEASE NOTE** - as Fr. Yuriy will be on holidays (Aug 31- Sep 4) 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 23 DONATIONS** - Loose collection: \$5.00; Envelope donations: \$238.00; Pre-authorized donations Aug 17 to Aug 23: \$185.00. **TOTAL: \$428.** 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 4: When the disciples of the Lord learned from the angel* the glorious news of the resurrection* and cast off the ancestral condemnation,* they proudly told the apostles:* “Death has been plundered!* Christ our God is risen,* granting to the world great mercy.”

Glory: Kontakion, Tone 4: My Saviour and Deliverer from the grave* as God raised out of bondage the children of the earth* and shattered the gates of Hades;* and as Master, He rose on the third day.

Now: Theotokion, Tone 4: By your birth, O immaculate one,* Joachim and Anna were freed from the reproach of childlessness,* and Adam and Eve* from the corruption of death.* And your people, redeemed from the guilt of their sins,* celebrate as they cry out to you:* “The barren one gives birth to the Mother of God* and nourisher of our life.”

Prokeimenon, Tone 4: How great are Your works, O Lord* You have made all things in wisdom. *Verse:* Bless the Lord, O my soul: O Lord my God, You are exceedingly great.

Epistle - 1 Cor. 16:13-24 - A Reading from the 1st Letter of Saint Apostle Paul to Corinthians: Brothers and Sisters, keep alert, stand firm in your faith, be courageous, be strong. Let all that you do be done in love. Now, brothers and sisters, you know that members of the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints; I urge you to put yourselves at the service of such people, and of everyone who works and toils with them. I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence; for they refreshed my spirit as well as yours. So give recognition to such people. The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, greet you warmly in the Lord. All the brothers and sisters send greetings. Greet one another with a holy kiss. I, Paul, write this greeting with my own hand. Let anyone be accursed who has no love for the Lord. Our Lord, come! The grace of the Lord Jesus be with you. My love be with all of you in Christ Jesus. Amen.

Alleluia, Tone 4: *Verse:* Poise yourself and advance in triumph and reign in the cause of truth, and meekness, and justice. *Verse:* You have loved justice and hated iniquity.

Gospel - Matthew 21:33-42 - At that time the Lord told this parable: "There was a landowner who planted a vineyard, put a hedge around it, dug a wine press in it, and built a tower. Then he leased it to tenants and went on a journey. When vintage time drew near, he sent his servants to the tenants to obtain his produce. But the tenants seized the servants and one they beat, another they killed, and a third they stoned. Again he sent other servants, more numerous than the first ones, but they treated them in the same way. Finally, he sent his son to them, thinking, 'They will respect my son.' But when the tenants saw the son, they said to one another, 'This is the heir. Come, let us kill him and acquire his inheritance.' They seized him, threw him out of the vineyard, and killed him. What will the owner of the vineyard do to those tenants when he comes?" They answered him, "He will put those wretched men to a wretched death and lease his vineyard to other tenants who will give him the produce at the proper times." Jesus said to them, "Did you never read in the scriptures: 'The stone that the builders rejected has become the cornerstone; by the Lord has this been done, and it is wonderful in our eyes?'"

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



Тропар, глас 4: Світлу про воскресіння розповідь від ангела почувши* і від прадідного засуду звільнившись,* Господні учениці, радіючи, казали апостолам:* Здолано смерть, воскрес Христос Бог,* що дає світові велику милість.

Слава: Кондак, глас 4: Спас і мій визволитель,* як Бог, із гробу воскресив землян від увів* і розбив брами адові* та воскрес на третій день, як Владика.

І нині: Богородичний, глас 4: Йоаким і Анна народженням Твоїм, Пречиста, з неслави бездітності,* Адам же і Єва від тління смерті, визволилися.* Звільнений від вини за гріхи, Твій народ святкує, взиваючи: Неплідна народжує Богородицю і кормительку Життя нашого.

Прокімен, глас 4: Які величні діла Твої, Господи! Все премудрістю сотворив Ти. *Стих:* Благослови, душе моя, Господа! Господи, Боже мій, Ти вельми великий.

Апостол - 1 Кор. 16:13-24 - **До Коринтян 1-е Послання Святого Апостола Павла**
Читання: Браття і сестри, чувайте, стійте у вірі, будьте мужні, кріпиться. Нехай усе у вас діється в любові. А благаю вас, брати: Ви знаєте родину Степани, що вона первісток Ахаї і що вони віддали себе святим на службу; то щоб і ви також піддавалися таким людям і кожному, хто трудиться та працює з ними. Я тішуся приходом Степани, Фортуната й Ахаїка: вони вашу неприявність заступили, бо заспокоїли мій дух і ваш. Отож, шануйте

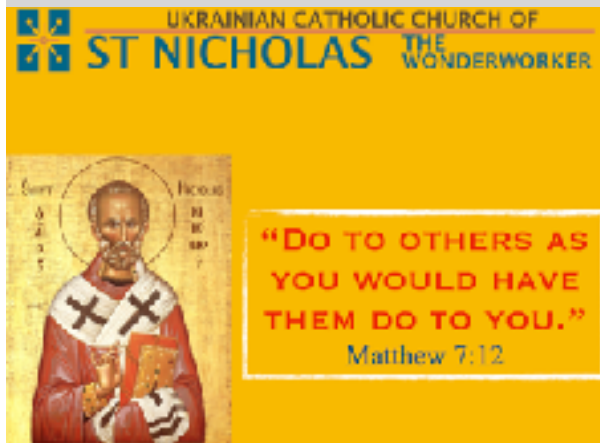
таких. Вітають вас Церкви азійські, Вітають вас у Господі сердечно Акила і Прискилла з їхньою домашньою Церквою. Всі брати вас вітають. Вітайте один одного святим цілунком. Привіт моєю рукою, Павловою. Як хтось не любить Господа, анатема на нього! “Маран ата!” Благодать Господа Ісуса з вами! Любов моя з усіма вами у Христі Ісусі. Амінь.

Алилуя, глас 4: *Стих:* Натягни лук і наступай, і пануй істини ради, лагідности і справедливости. *Стих:* Ти полюбив правду і зненавидів беззаконня.

Євангеліє - Матей 21:33-42 - Сказав Господь притчу оцю: "Був один чоловік-господар, що насадив виноградник. Він обвів його огорожею, видовбав у ньому чавило, вибудував башту, винайняв його виноградарям і відійшов. Коли ж настала пора винозбору, послав він слуг своїх до виноградарів, щоб узяти від них плоди, йому належні. А виногардарі, схопивши його слуг, кого побили, кого вбили, кого ж укаменували. Тоді він послав інших слуг, більше від перших, але ті вчинили й з ними те саме. Наприкінці послав до них свого сина, кажучи: Матимуть пошану до мого сина. Та виногардарі, узрівши сина, заговорили між собою: Це спадкоємець. Нумо, в'ємо його й заберемо собі його спадщину. І взявши його, вивели геть з виноградника й убили. Отож, коли прибуде господар виноградника, що зробить з тими виноградарями?" "Лютих люто вигубить", – відповіли йому, – “а виноградник винаймить іншим виноградарям, що будуть давати йому плоди його своєчасно.” Тоді Ісус сказав їм: “Чи в Письмі не читали ви ніколи: Камінь, що відкинули будівничі, став каменем нарижним? Від Господа це сталось і дивне в очах наших.”

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

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, залишайтесь 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.

CHRISTIAN HOPE, ROOTED IN GOD, IS OUR ANCHOR



'The first Christian communities understood this. They lived difficult times, like us'

In the face of the pandemic and its social consequences, many risk losing hope. In this time of uncertainty and anguish, I invite everyone to welcome the gift of hope that comes from Christ. It is He who helps us navigate the tumultuous waters of sickness, death and injustice, which do not have the last word over our final destination.

The pandemic has exposed and aggravated social problems, above all that of inequality. Some people can work from home, while this is impossible for many others. Certain children, notwithstanding the difficulties involved, can continue to receive an academic education, while this has been abruptly interrupted for many, many others. Some powerful nations can issue money to deal with the crisis, while this would mean mortgaging the future for others.

These symptoms of inequality reveal a social illness; it is a virus that comes from a sick economy. And we must say it simply: the economy is sick. It has become ill. It is sick. It is the fruit of unequal economic growth – this is the illness: the fruit of unequal economic growth – that disregards fundamental human values. In today's world, a few rich people possess more than all the rest of humanity. I will repeat this so that it makes us think: a few rich people, a small group, possess more than all the rest of humanity.

This is pure statistics. This is an injustice that cries out to heaven! At the same time, this economic model is indifferent to the damage inflicted on our common home. Care is not being taken of our common home.

We are close to exceeding many limits of our wonderful planet, with serious and irreversible consequences: from the loss of biodiversity and climate change to rising sea levels and the destruction of the tropical forests. Social inequality and environmental degradation go together and have the same root: the sin of wanting to possess and wanting to dominate one's brothers and sisters, of wanting to possess and dominate nature and God Himself. But this is not the design for creation.

“In the beginning God entrusted the earth and its resources to the common stewardship of mankind to take care of them”. God has called us to dominate the earth in His name (see Gen 1:28), tilling it and keeping it like a garden, everyone's garden (see Gen 2:15). “‘Tilling’ refers to cultivating, ploughing or working, while ‘keeping’ means caring, protecting, overseeing and preserving”. But be careful not to interpret this as a carte blanche to do whatever you want with the earth. No. There exists a “relationship of mutual responsibility”; between ourselves and nature. A relationship of mutual responsibility between ourselves and nature. We receive from creation and we give back in return. “Each community can take from the bounty of the earth whatever it needs for subsistence, but it also has the duty to protect the earth”. It goes both ways.

In fact, the earth “was here before us and it has been given to us”, it has been given by God “for the whole human race”). And therefore it is our duty to make sure that its fruit reaches everyone, not just a few people. And this is a key element of our relationship with earthly goods. As the Fathers of the Second Vatican Council recalled, they said: “Man should regard the external things that he legitimately possesses not only as his own but also as common in the sense that they should be able to benefit not only him but also others”. In fact, “The ownership of any property makes its holder a steward of Providence, with the task of making it fruitful and communicating its benefits to others”. We are administrators of the goods, not masters. Administrators. “Yes, but the good is mine”: that is true, it is yours, but to administer it, not to possess it selfishly for yourself.

To ensure that what we possess brings value to the community, “political authority has the right and duty to regulate the legitimate exercise of the right to ownership for the sake of the common good”. The “subordination of private property to the universal destination of goods, [...] is a golden rule of social conduct and the first principle of the whole ethical and social order”.

Property and money are instruments that can serve mission. However, we easily transform them into ends, whether individual or collective. And when this happens, essential human values are affected.

The homo sapiens is deformed and becomes a species of homo œconomicus – in a detrimental sense – a species of man that is individualistic, calculating and domineering. We forget that, being created in the image and likeness of God, we are social, creative and solidary beings with an immense capacity to love.

We often forget this. In fact, from among all the species, we are the beings who are the most cooperative and we flourish in community, as is seen well in the experience of the saints. There is a saying in Spanish that inspired me to write this phrase. It says: “Floreceamos en racimo, como los santos”: we flourish in community, as is seen well in the experience of the saints.

When the obsession to possess and dominate excludes millions of persons from having primary goods; when economic and technological inequality are such that the social fabric is torn; and when dependence on unlimited material progress threatens our common home, then we cannot stand by and watch. No, this is distressing. We cannot stand by and watch! With our gaze fixed on Jesus (see Heb 12:2) and with the certainty that His love is operative through the community of His disciples, we must act all together, in the hope of generating something different and better. Christian hope, rooted in God, is our anchor. It moves the will to share, strengthening our mission as disciples of Christ, Who shared everything with us.

The first Christian communities understood this. They lived difficult times, like us. Aware that they formed one heart and one soul, they put all of their goods in common, bearing witness to Christ’s abundant grace in them (see Acts 4:32-35). We are experiencing a crisis. The pandemic has put all of us in crisis. But let us remember that after a crisis a person is not the same. We come out of it better, or we come out of it worse. This is our option. After the crisis, will we continue with this economic system of social injustice and depreciating care for the environment, for creation, for our common home? Let’s think about this. May the Christian communities of the twenty-first century recuperate this reality – care for creation and social justice: they go together ... – thus bearing witness to the Lord’s Resurrection. If we take care of the goods that the Creator gives us, if we put what we possess in common in such a way that no one would be lacking, then we would truly inspire hope to regenerate a more healthy and equal world. And in conclusion, let us think about the children. Read the statistics: how many children today are dying of hunger because the distribution of riches is not good, because of the economic system as I said above; and how many children today do not have the right to education for the same reason.

May this image of children in want due to hunger and the lack of education help us understand that after this crisis we must come out of it better.

zenit.org
