

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



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**PASTOR:  
FR. YURIY VYSHNEVSKYY**

~ 11 OCTOBER 2020 ~  
**19<sup>TH</sup> SUNDAY AFTER PENTECOST**  
**19-А НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ**



Today the Church remembers the 350 **Holy Fathers of the Seventh Ecumenical Council** under the holy Patriarch Tarasius. The Synod of 787, the second to meet at Nicea, refuted the Iconoclast heresy during the reign of Empress Irene and her son Constantine VI. The Council decreed that the veneration of icons was not idolatry (Exodus 20:4-5), because the honor shown to them is not directed to the wood or paint, but passes to the prototype (the person depicted). It also upheld the possibility of depicting Christ, Who became man and took flesh at His Incarnation. The Father, on the other hand, cannot be represented in His eternal nature, because “no man has seen God at any time” (John 1:18).

## SUNDAY HYMNS

OPENING HYMN	В Стрпці і Покопі/We are Gathered Here to Worship pg. 234-235
COMMUNION HYMN	Пливи Світами / Let All Creation pg. 256-257
CLOSING HYMN	Як Славен pg. 292

## SUNDAY & DAILY SCHEDULE

SUNDAY, Oct 11	Liturgy - for the Parishioners of St Nicholas Parish	10:00 AM
MONDAY, Oct 12	NO SERVICES	
TUESDAY, Oct 13	Divine Liturgy of St. John Chrysostom	9:00 AM
WEDNESDAY, Oct 14	Divine Liturgy of St. John Chrysostom	9:00 AM
THURSDAY, Oct 15	Divine Liturgy of St. John Chrysostom	9:00 AM
FRIDAY, Oct 16	Divine Liturgy of St. John Chrysostom	9:00 AM
SATURDAY, Oct 17	NO SERVICES	
SUNDAY, Oct 18	Liturgy - for the Parishioners of St Nicholas Parish	10:00 AM

## SUNDAY EPISTLE READERS

DATE	READING	UKRAINIAN	ENGLISH
SUNDAY, Oct 11	Heb 13:7-16	~~~~~	~~~~~
SUNDAY, Oct 18	Gal 1:11-19	~~~~~	~~~~~
SUNDAY, Oct 25	Gal 2:16-20	~~~~~	~~~~~
SUNDAY, Nov 1	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](http://www.nweparchy.ca)*

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## ANNOUNCEMENTS

☀ **HAPPY THANKSGIVING** Wishing you and your families a blessed Thanksgiving, a time to reflect and be thankful for all that God has given to us!

☀ **HAPPY BIRTHDAY** to JEREMY & SOPHIA TSEPENYUK, MIKE KLYM 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 SYLVIA KELLY, CHARLOTTE KRAKOWSKI, RICHARD NEWBERRY, LANCE DELVES, GORD HRYHORYSHEN, RICHARD MACEWKO 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.*

☀ **OCTOBER 4 DONATIONS** - Loose collection: \$5.00; Envelope collection: \$583.00; Pre-authorized donations Sept 28 to Oct 4: \$380.00; Canada Helps online donations Sept 28 to Oct 4: \$24.13. **TOTAL: \$992.13.** May God bless and reward you abundantly for your generosity!



**DONATE ONLINE** to St. Nicholas parish:

[www.canadahelps.org/en/dn/45460](http://www.canadahelps.org/en/dn/45460)

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## **DIVINE LITURGY PROPERS**

*The Divine Liturgy of our Father among the Saints John Chrysostom*

**Troparion, Tone 2:** When You went down to death, O Life Immortal,\* You struck Hades dead with the blazing light of Your divinity.\* When You raised the dead from the nether world,\* all the powers of heaven cried out:\* “O Giver of Life, Christ our God, glory be to You!”

**Troparion, Tone 8:** Christ our God, You are glorified above all,\* You established our fathers as beacons on the earth\* and through them guided all of us to the true faith.\* Glory to You, most compassionate Lord.

**Kontakion, Tone 2:** You rose from the tomb, O almighty Saviour;\* and Hades, seeing this wonder, was stricken with fear; and the dead arose.\* Creation saw and rejoices with You, and Adam exults.\* And the world, my Saviour, sings Your praises for ever.

**Glory: Kontakion, Tone 6:** The Son who ineffably shone from the Father\* was born two-fold of nature from a woman.\* Beholding Him, we do not reject the image of His form;\* but depicting it, we revere it faithfully.\* Therefore the Church, holding the true faith,\* kisses the icon of Christ’s becoming man.

**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 4:** Blessed are You, Lord God of our fathers,\* and praised and glorified is Your Name forever. *Verse:* For You are righteous in everything that You have done to us. (*Daniel 3:26-27*)

**Epistle - Heb. 13:7-16 - A Reading from the Letter of Saint Apostle Paul to Hebrews:** Brothers and Sisters, remember your leaders, those who spoke the word of God to you; consider the outcome of their way of life, and imitate their faith. Jesus Christ is the same yesterday and today and for ever. Do not be carried away by all kinds of strange teachings; for it is well for the heart to be strengthened by grace, not by regulations about food, which have not benefited those who observe them. We have an altar from which those who officiate in the tent have no right to eat. For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. Therefore Jesus also suffered outside the city gate in order to sanctify the people by his own blood. Let us then go to him outside the camp and bear the abuse he endured. For here we have no lasting city, but we are looking for the city that is to come. Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

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**Апостол - Євр. 13:7-16 - До Євреїв послання Св. Ап. Павла читання:** Браття і сестри, пам'ятайте про наставників ваших, які звіщали вам слово Боже, і дивлячись уважно на кінець їхнього життя, наслідуйте їхню віру. Ісус Христос учора й сьогодні – той самий навіки. Не піддавайтесь різним та чужим наукам: воно бо добре укріпити серце благодаттю, не стравами, які не принесли ніякої користі тим, що віддавалися їм. Є у нас жертвник, з якого не мають права їсти ті, що при наметі служать. Бо котрих звірят кров архиерей заносить у святиню за гріхи, тих м'ясо палиться за табором. Тому й Ісус, щоб освятити народ власною своєю кров'ю, страждав поза містом. Тож виходьмо до нього за табір, несучи наругу його, бо ми не маємо тут постійного міста, а майбутнього шукаєм. Через нього принесім завжди Богові жертву хвали, тобто плід уст, які визнають його ім'я. Добродійства та взаємної допомоги не забувайте: такі бо жертви Богові приємні.

**Alleluia, Tone 1:** *Verse:* The God of gods, the Lord, spoke and summoned the earth from the rising of the sun to its setting. *Verse:* Gather to Him His devout ones, who with sacrifice make covenant with Him. (*Psalms 49:1,5*)

**Gospel - John 17:1-13** - Jesus raised his eyes to heaven and said, "Father, the hour has come. Give glory to your son, so that your son may glorify you, just as you gave him authority over all people, so that he may give eternal life to all you gave him. Now this is eternal life, that they should know you, the only true God, and the one whom you sent, Jesus Christ. I glorified you on earth by accomplishing the work that you gave me to do. Now glorify me, Father, with you, with the glory that I had with you before the world began. "I revealed your name to those whom you gave me out of the world. They belonged to you, and you gave them to me, and they have kept your word. Now they know that everything you gave me is from you, because the words you gave to me I have given to them, and they accepted them and truly understood that I came from you, and they have believed that you sent me. I pray for them. I do not pray for the world but for the ones you have given me, because they are yours, and everything of mine is yours and everything of yours is mine, and I have been glorified in them. And now I will no longer be in the world, but they are in the world, while I am coming to you. Holy Father, keep them in your name that you have given me, so that they may be one just as we are. When I was with them I protected them in your name that you gave me, and I guarded them, and none of them was lost except the son of destruction, in order that the scripture might be fulfilled. But now I am coming to you. I speak this in the world so that they may share my joy completely.

**Євангеліє - Іван 17:1-13** - Того часу Ісус, підвівши очі свої до неба, проказав: «Отче, прийшла година! Прослав свого Сина, щоб Син твій тебе прославив, згідно з владою, що її ти дав йому над усяким тілом: дарувати життя вічне тим, яких ти передав йому. А вічне життя у тому, щоб вони спізнали тебе, єдиного, істинного Бога, і тобою посланого – Ісуса Христа. Я тебе на землі прославив, виконавши те діло, яке ти дав мені до виконання. Тепер же прослав мене, Отче, у себе – славою тією, що її я мав у тебе перед тим, як постав світ! Я об'явив твоє ім'я людям, яких ти від світу передав мені. Вони були твої, ти ж передав мені їх, і зберегли вони слово твоє. Нині збагнули вони, що все, тобою дане мені – від

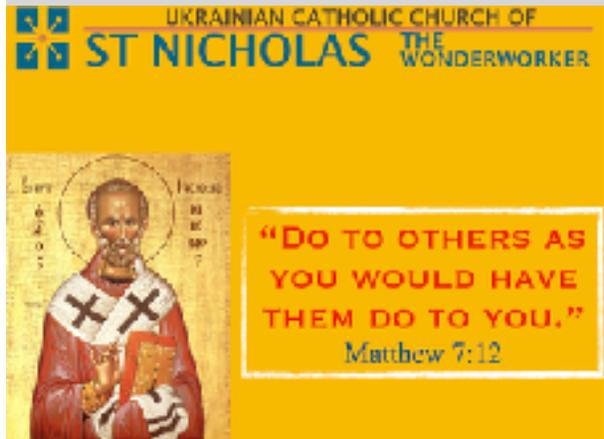
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тебе; слова бо, тобою мені дані, я їм дав, і сприйняли вони їх, і справді збагнули, що від тебе я вийшов, і увірували, що ти мене послав. Молю ж за них: не за світ молю, лише за тих, яких ти передав мені, бо вони – твої. І все моє – твоє, твоє ж – моє, і в них я прославився. Я вже більш не у світі, а вони у світі, і я до тебе йду. Отче Святий! Заради імени твого бережи їх, тих, що їх ти мені передав, щоб були одно, як ми! Бувши з ними у світі, я беріг їх у твоє ім'я; тих, яких ти передав мені, я їх стеріг, і ніхто з них не пропав, лише син загибелі, щоб збулося Писання. Тепер же іду до тебе, і кажу те, у світі будучи, щоб вони радощів моїх мали у собі вщерть.

**Communion Hymn:** Praise the Lord from the heavens,\* praise Him in the highest.\* Rejoice in the Lord, O you just;\* praise befits the righteous.\* Alleluia, alleluia,\* alleluia. (*Psalms 184:1; 32:1*)

**PRAYER DURING THE CORONAVIRUS OUTBREAK**



UKRAINIAN CATHOLIC CHURCH OF  
**ST NICHOLAS** THE WONDERWORKER

**"DO TO OTHERS AS YOU WOULD HAVE THEM DO TO YOU."**  
Matthew 7:12

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

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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

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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.

## **THE CHURCH IN COUNCIL**

THE BYZANTINE CHURCHES commemorate liturgically each of the seven Ecumenical Councils of the first millennium. Both Catholic and Orthodox Churches have held important councils since then, but none of those councils are celebrated with liturgical feasts in either the East or the West. Why are only the seven Councils which we commemorate so set apart?

An answer may be found in the title of a recent book on these councils, edited by Sergey Trostyanskiy. Its title, *Seven Icons of Christ*, indicated the unique character of these gatherings. They articulated the heart of the Church's faith in Christ, expressed in the first two councils by the Creed. The five councils which followed nuanced this faith by insisting that to say that the incarnate Word was "fully God and fully man" meant that He was one person in two natures (Chalcedon), that, as one person, His Mother could be called Theotokos (Ephesus), that He had both a divine and a human will (3 Constantinople) and that as truly man He could legitimately be depicted in icons (2 Nicaea).

While all these councils were accepted by the Greek and Latin Churches in the first millennium, the Church of the East and the Oriental Orthodox Churches (Armenians, Copts, etc.) only accepted some of them. Beginning in 1988 all these Churches signed agreed statements of faith with both the Roman Catholic and Eastern Orthodox Churches. Thus, while using contrasting terms and upholding different councils, all the historic Churches share a common faith in Christ as truly God and man.

### **Was There an Eighth Council?**

In the ninth century we find the first signs that the Greeks and Latins had seemingly irreconcilable differences. Two councils were held in Constantinople to resolve the question of who was the rightful patriarch of Constantinople. At that time the patriarchs were closely tied to the imperial court and their fortunes rose or fell depending on who ruled the empire. The situation was intricate; the following timeline may help clarify it.

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847 — Ignatius, of royal stock and an anti-iconoclast, became patriarch shortly after the Triumph of Orthodoxy (restoration of icons).

857 — With a regime change, Ignatius loses imperial support and is deposed. He is replaced as patriarch by Photios. The new patriarch quarreled with the Pope of Rome over which of them had jurisdiction in Bulgaria.

867 — A new emperor, seeking an alliance with the West, deposed Photios and recalled Ignatius. Contrary to expectations, Ignatius would not cede Bulgaria to the pope.

869-870 — A council met in Constantinople to decide the status of clerics ordained by Photios. The pope sent three legates who presided. The other patriarchs were represented as well. Photios was condemned for rousing “continuous turmoil and storms for all the Churches of Christ our Savior, in a multiplicity of ways” and his supporters were deposed.

This council also challenged the imperial practice of deposing patriarchs, decreeing: “We declare that no secular powers should treat with disrespect any of those who hold the office of patriarch or seek to move them from their high positions, but rather they should esteem them as worthy of all honor and reverence .... If, then, any ruler or secular authority tries to expel the aforesaid pope of the apostolic see, or any of the other patriarchs, let him be anathema.” This canon would be invoked in later centuries as the Pope of Rome struggled for independence from various rulers.

877 — Ignatius dies and Photios is restored as patriarch with no significant opposition.

879-880 — Another council is called, again with representatives of Rome, Alexandria, Antioch and Jerusalem. The Roman legate presented Photios with a pallium sent by the pope. The council fathers abrogated the council of 869-870 and sealed the union of Rome and Constantinople, disrupted by the Photian affair.

This council became important later because it had implicitly rejected the addition of the Filioque to the Creed, an addition which was not yet used in Rome at that time. The fathers condemned those who would “impose on it [the Creed] their own invented phrases ... and display the audacity to falsify completely the antiquity of this sacred and venerable rule with illegitimate words, or additions, or subtractions.” It was not until the eleventh century that Rome would accept the Filioque.

After the eleventh century, when the Pope of Rome and the Patriarch of Constantinople had excommunicated one another, Western canonists began to designate the Council of 869-870 as the Eighth Ecumenical Council. Acts of this council are not found in any Byzantine canonical collections, however.

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In the fourteenth century, when the controversy between hesychast and scholastic theologians was raging, some Greeks began referring to the Council of 879-880 as the Eighth Ecumenical Council. This designation is generally not followed by all Orthodox. In the words of Metropolitan Onufry of Kiev, “Since the seven ecumenical councils represent the fullness of the Church’s teaching, an eighth council is not only superfluous, but also quite dangerous.”

### **Later Councils**

Several other councils have had enough of an impact upon the Churches of East and West that they have been deemed by some to be Ecumenical Councils. In the Greek Church the Hesychast Councils of Constantinople, held between 1341 and 1351 are sometimes referred to as the Ninth Ecumenical Council. This council endorsed the theology of St Gregory Palamas, upholding the distinction between the essence and the energies of God as well as man’s ability to commune with these energies.

Some Orthodox have proposed that the Council of Jassy (1642), which countered some trends from Roman Catholic and Protestant theology, and the Council of Jerusalem (1672), which refuted Calvinism, should also be considered as ecumenical. The encyclical of the 2016 Holy and Great Council of the Orthodox Churches simply described them as “later councils of universal authority.”

There have been thirteen other councils which Roman Catholics generally consider to have been ecumenical:

Five Lateran Councils (1123, 1139, 1179, 1215, 1512-1517) — chiefly concerned with Western Church discipline and reform;

Two Councils of Lyons (1245, 1274) — The first was concerned with the Crusade led by King Louis IX of France. The second unsuccessfully sought a reunion with the Greek Church.

Council of Vienne (1311-1313) and the Council of Constance (1414-1418) — dealing with local schisms and heretical movements.

Council of Basle-Ferrara-Florence (1431-1439) — concerned with Church reforms and another unsuccessful attempt at reunion with the Greek Church.

Council of Trent (1545-1563) — The Roman Catholic response to the Protestant Reformation.

First Vatican Council (1869-1870) — Decreed papal infallibility.

Second Vatican Council (1962-1965) — Concerned with expressing Church teaching and practice in the contemporary world.

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While Catholics usually refer to all these councils as ecumenical, many prefer to call the last thirteen “General Councils of the Catholic Church,” more accurately distinguishing them from those which preceded them.

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