



**ST. NICHOLAS
THE WONDERWORKER**

СВ. МИКОЛАЯ ЧУДОТВОРЦЯ

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Pastor:
Fr. Yuriy Vyshnevskyy

~ 18 July 2021 ~

**EIGHTH SUNDAY AFTER PENTECOST
ВОСЬМА НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ**



The Commemoration of the Holy Fathers of the First Six Ecumenical Councils. The Church venerates the Holy Fathers of the Ecumenical Councils because Christ has established them as “lights upon the earth,” guiding us to the true Faith. “Adorned with the robe of truth,” the doctrine of the Fathers, based upon the preaching of the Apostles, has established one faith for the Church. The Ecumenical Councils, are the highest authority in the Church. Such Councils, guided by the grace of the Holy Spirit, and accepted by the Church, are infallible. The Ecumenical Councils were always convened for a specific reason: to combat false opinions and heresies, and to clarify the Church’s teaching. By virtue of the catholic nature of the Church, an Ecumenical Council is the Church’s supreme authority, and possesses the competence to resolve major questions of church life.



SUNDAY HYMNS	
OPENING HYMN	Увійди, Єрею / Come My Friends pg. 238-239
COMMUNION HYMN	Вірую, Господи / I Do Believe pg. 246-247
CLOSING HYMN	Як Славен pg. 292

SUNDAY & DAILY SCHEDULE		
SUNDAY, July 18	Divine Liturgy of St. John Chrysostom - ONLINE	10 AM
MONDAY, July 19	NO SERVICES	
TUESDAY, July 20	NO SERVICES	
WEDNESDAY, July 21	NO SERVICES	
THURSDAY, July 22	NO SERVICES	
FRIDAY, July 23	NO SERVICES	
SATURDAY, July 24	NO SERVICES	
SUNDAY, July 25	Divine Liturgy of St. John Chrysostom - ONLINE	10 AM

NOTE: to request a Divine Liturgy, please speak with Fr. Yuriy

SUNDAY EPISTLE		JULY 11 DONATIONS
DATE	READING	Envelope collection: \$345.00; Pre-authorized donations and e-transfers Jul 5 to Jul 11: \$335.00; Canada Helps online donations Jul 5 to Jul 11: \$192.50 TOTAL: \$872.50 May God bless and reward you abundantly for your generosity!
SUNDAY, Jul 18	Heb 13:7-16	
SUNDAY, Jul 25	1 Cor 3:9-17	
SUNDAY, Aug 1	1 Cor 4:9-16	
SUNDAY, Aug 8	1 Cor 9:2-12	

DONATE ONLINE - www.canadahelps.org/en/dn/45460

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

Apostolic Administrator ~ Bishop David Motiuk ~ www.nweparchy.ca



ANNOUNCEMENTS

▶ **HAPPY BIRTHDAY** to PETER IWANUCK, CAROL CHAPMANS 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!

▶ **CONFESSIONS** - if you would like to come to confession please contact Fr. Yuriy at [250.891.4507](tel:250.891.4507) or st.nicholas.victoria@gmail.com

▶ **PRAYER REQUEST** - Please keep in your prayers SYLVIA KELLY, CHARLOTTE & ED KRAKOWSKI, RICHARD NEWBERRY, LANCE DELVES, RICHARD MACEWKO, ANNE DRAPACK, PETER IWANUCK, LEO VANDERVEN 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.

▶ **EASTERN CHRISTIAN TRADITION** - learn more about Eastern Christian Tradition from the Newman Theological College. The program provides an introduction to the rich tradition of the Eastern Christian faith. Participants will explore their faith through the study of the Theology of Eastern Christianity, Worship and Spirituality of the Eastern Catholic Churches, Praying with Icons, and The Holy Mysteries, the terminology for what the West calls the Sacraments. For more information go to <https://newman.edu/ccs>

▶ **UNITY 2021** - Unity is a national gathering of Ukrainian Catholic young adults (1 to years of age) to further understand, embrace and celebrate the Ukrainian Catholic faith through prayer, education and fellowship. Unity promotes and strengthens Ukrainian Catholic religious life and social outreach through faith-based activities and workshops. Unity has been held across Canada since 1996, with hundreds of young adults from across the country being enriched by the experience. This meaningful weekend offers spiritual guidance, community service, and opportunities to deepen one's faith through catechetical enrichment. For information & registration go to unitytoronto2021@gmail.com

▶ **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."

DIVINE LITURGY PROPERS

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

Scripture readings from the New Testament are taken from the

New Revised Standard Version Catholic Edition.

Українською - у перекладі Івана Хоменка.

Troparion, Tone 7: By Your cross You destroyed death,* You opened Paradise to the thief,* You changed the lamentation of the myrrh-bearers to joy,* and charged the apostles to proclaim* that You are risen, O Christ our God,* offering great mercy to the world.

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

Kontakion, Tone 7: No longer shall the dominion of death be able to hold humanity,* for Christ went down shattering and destroying its powers.* Hades is bound.* The prophets exult with one voice.* The Saviour has come for those with faith, saying:* “Come forth, O faithful, to the resurrection!”

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 - Hebrews 13:7-16 - A reading from the Epistle of the Holy Apostle Paul to the 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 forever. 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

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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.

**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. (*Psalm 49:1,5*)

**Gospel - John 17:1-13** - At that time, Jesus looked up to heaven and said, “Father, the hour has come; glorify your Son so that the Son may glorify you, since you have given him authority over all people, to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth by finishing the work that you gave me to do. So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed. “I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one. While I was with them, I protected them in your name that you have given me. I guarded them, and not one of them was lost except the one destined to be lost, so that the scripture might be fulfilled. But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves.”

**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*)

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**Тропар, глас 7:** Знищив Ти хрестом Твоїм смерть,\* відчинив розбійникові рай,\* мироносицям плач на радість перемінив\* і апостолам звелів проповідувати,\* що воскрес Ти, Христе Боже,\* даючи світові велику милість.

**Тропар, глас 8:** Препрославлений ти, Христе Боже наш, світила на землі - отців наших оснував ти і ними до істинної віри всіх нас направив ти. Багатомилосердний, слава тобі.

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**Кондак, глас 7:** Вже більше влада смерти не зможе людей держати,\* зійшов бо Христос, знищивши і знівечивши сили її,\* зв'язується ад,\* пророки ж однодушно радіють.\* З'явився Спас тим, що вірують, промовляючи:\* Виходьте, вірні, до воскресіння.

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

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

**Прокімен, глас 4:** Благословен еси, Господи, Боже отців наших, і хвальне, і прославлене ім'я твоє на віки. Стих: Бо Ти праведний у всьому, що Ти зробив для нас.

**Апостол - Євр. 13:7-16 - До Євреїв послання Святого Апостола Павла читання:** Браття і сестри, спогадуйте наставників ваших, що вам говорили Слово Боже; і, дивлячися на кінець їхнього життя, переймайте їхню віру. Ісус Христос учора, і сьогодні, і навіки Той Самий! Не захоплюйтеся всілякими та чужими науками. Бо річ добра зміцнити серця благодаттю, а не стравами, що користи від них не одержали ті, хто за ними ходив. Маємо жертівника, що від нього годуватися права не мають ті, хто скинії служить, бо котрих звірят кров первосвященик уносить до святині за гріхи, тих м'ясо палиться поза табором, тому то Ісус, щоб кров'ю Своєю людей освятити, постраждав поза брамою. Тож виходьмо до Нього поза табір, і наругу Його понесімо, бо постійного міста не маємо тут, а шукаємо майбутнього! Отож, завжди приносимо Богові жертву хвали, цебто плід уст, що Ім'я Його славлять. Не забувайте ж і про добротинність та спільність, бо жертви такі вгодні Богові.

**Аллилуя, 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.



**Євангеліє - Івана 17:1-17 -** Того часу Ісус, підвівши очі свої до неба, проказав: «Отче, прийшла година! Прослав свого Сина, щоб Син твій тебе прославив, згідно з владою, що 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 ти 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 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

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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 загинув, щоб збулося Писання. Тепер же іду до тебе, і кажу те, у світі будучи, щоб вони радість моїх мали у собі вщерть.

Причасний: Хваліте Господа з небес,* хваліте Його на висотах. Алилуя, алилуя, алилуя! Возрадуйтеся праведні у Господі, правим належить похвала. Алилуя, алилуя, алилуя!

PRAYER DURING THE CORONAVIRUS OUTBREAK



“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 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.

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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 якійсь 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 всіма 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.

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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 FIRST SIX ECUMENICAL COUNCILS

Many Christian churches in North America were founded by a pastor who had a Bible, a microphone and a conviction that God wanted him to preach. So he gathered a few followers (often his own relatives), rented space and scheduled services. The historic Churches (those of the first centuries) saw things differently. Many of these Churches had, in fact, been founded by one of the apostles or their co-workers. They emphasized that the Church is the Body of Christ, an organic unity of Head and members. Like St Paul, these Churches saw unity as a chief mark of the Church and an important part of their mission “endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all” (Ephesians 4:3-6). Still, the first centuries saw a number of teachers with competing doctrines arise in the Church. When they were not accepted by the leaders of a local Church, these teachers or their followers formed their own rival groups. In some places these groups became more popular than the historic Church. Arians, for example, were prominent in Constantinople through much of the fourth century and in much of the West through the fifth.

When Emperor Constantine accepted Christ and recognized the Church as an important structure in his empire, he faced the rivalry between these groups. In his quest for a strong and united Church, he called the first Ecumenical Council as a vehicle for unifying the teaching and practices of the empire. There had been councils before, of course, but always on regional levels. This council involved bishops from the entire empire (the ecumene) under Constantine’s rule. He set a precedent which would be repeated several times during the first millennium. These councils are:

**First Council of Nicaea (325)** – Arians held that Christ was like the Father, but was not of the same essence. They believed Him to be the first of God’s creatures. This council rejected Arianism and, in the Creed which it drafted, proclaimed Him as being “one in essence” with the Father. The council also recognized as first sees Rome, Alexandria and Antioch. It unified the celebration of Pascha and issued other canons regulating Church life.

**First Council of Constantinople (381)** – Macedonius was one of the rival bishops in Constantinople during the Arian controversy. His followers denied the divinity of the Holy Spirit. In response this Council proclaimed the second part of the Creed (“and in the Holy Spirit...”).

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Council of Ephesus (431) – The question “How could Jesus be both God and Man?” was much debated in these centuries. Nestorius taught that Jesus was a man in whom the Logos dwelt and therefore Mary could not be called “Theotokos.” His chief opponent, Cyril of Alexandria, saw that, if Christ were not truly divine, He could not have united that divinity to our humanity. This council endorsed Cyril’s teaching and forbade the development of any further Creed.

Council of Chalcedon (451) – As Nestorius had lessened the reality of the incarnation by emphasizing Christ’s humanity, Eutyches, a disciple of Cyril, seemed to be minimizing His humanity. After several rival councils endorsed first one then the other approach, a new emperor, Marcian, summoned this council which endorsed the teaching of Leo, Pope of Rome, finding it compatible with the teaching of Cyril and Ephesus. The Fathers of this Council confessed that Christ was “unconfusedly, unchangeably, indivisibly, and inseparably one in two natures.” The Council also added the sees of Constantinople and Jerusalem to the principal sees recognized at Nicaea, constituting the “pentarchy” (Rome, Constantinople, Alexandria, Antioch, and Jerusalem). The (Assyrian) Church of the East did not explicitly accept the Council of Ephesus and the Oriental Orthodox Churches have not recognized the Council of Chalcedon, resulting in schisms between these Churches and the Eastern Orthodox (Byzantine) and Roman Catholic Churches. Twentieth-century Agreed Statements between these Churches succeeded in expressing their teachings in a harmonious way, thereby eliminating the theological bases for their divisions.

Second Council of Constantinople (553) – Many felt that in his “Three Chapters,” Theodore of Mopsuestia had paved the way for Nestorius’ teachings. To assure the opponents of Chalcedon that the Greek and Latin Churches were firmly behind the Council of Ephesus, this Council condemned his and others’ writings as having inspired Nestorius.

Third Council of Constantinople (680-681) – Attempts at reconciling the teachings of Cyril and Leo sought to stress the unity of God and man in Christ had given rise to two new theological trends. Monoenergism taught that Christ had but one energy. Monothelitism taught that He had only one will. This Council condemned both propositions as minimizing the fullness of Christ’s humanity and divinity.

The council – whether local, regional or ecumenical – reflects a basic understanding of Church in the Christian East. The Church is the “communion in the Holy Spirit,” a community infused with the life-giving presence of the Spirit of God. Councils reflect this image of the Church as a community. The council is a true image of the Church when it is imbued with and dependent on the grace of the Holy Spirit.

SAINTS BORYS AND HLIB (July 24)



Saints Borys and Hlib were sons of Saint Volodymyr. Saint Borys was named Roman and Saint Hlib was named David at their Baptism. After their father's death the eldest son Sviatopolk planned to kill his brothers Borys, Hlib, and Yaroslav in order to seize power. He sent a message to Borys, pretending that he wished to live in peace with him, and to increase Borys' land holdings inherited from their father.

Some of Volodymyr's advisers told Borys that he should take the army and establish himself as ruler of Kyiv. Saint Borys, however, said that he could never lift his hand against his own brother. Unfortunately, Sviatopolk was not so scrupulous. He came to the town of Vyshhorod to ask its leaders if they were loyal to him. They assured him that they were ready to die for him.

Sviatopolk sent assassins to kill Borys, who already knew that his brother wanted him dead. When they arrived they heard him chanting psalms and praying before an icon of Christ. He asked the Lord to strengthen him for the suffering he was about to endure. He also prayed for Sviatopolk, asking God not to count this against him as sin.

Then he lay down upon his couch, and the assassins stabbed him with their lances, and also killed some of Borys's servants.

After Sviatopolk had killed Borys, he wondered, "Now how can I kill Hlib?" He sent him a message saying that their father was ill and wished to see him. As he was on his way, he received word from Yaroslav that their father had died and that Sviatopolk had murdered Borys.

Saint Hlib wept for his father and brother, and was lamenting them when the assassins arrived. They seized his boat and drew their weapons, but it was Hlib's cook Torchin who stabbed him with a knife.

The martyr's body was thrown onto the shore between two trees. Later, he was buried beside Saint Borys in the church of Saint Basil.

Saints Borys and Hlib received the crown of martyrdom in 1015. They became known as Passion-Bearers, since they did not resist evil with violence.
