



Statue of St. Michael the Archangel that stands above Kyiv's Independence Square. St. Michael is patron saint of the Ukrainian capital.



ST. MICHAEL THE ARCHANGEL

Defend people of Ukraine in battle; be their defence against the wickedness and snares of the devil. May God rebuke him, we humbly pray; and to you, O Prince of the heavenly host, by the power of God, thrust into hell Satan and the other evil spirits who are trying to invade Ukraine.
Amen.

~ 31 July 2022 ~
~ EIGHTH SUNDAY AFTER PENTECOST ~
~ ВОСЬМА НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ ~
~ 158TH DAY OF WAR IN UKRAINE ~



“At that time, Jesus went ashore, he saw a great crowd; and he had compassion for them and cured their sick.”

Who is in this crowd upon whom Jesus has compassion/mercy? Some who are sick, lost souls, some seeking God, the walking wounded, those who have lost their faith, the downcast and the outcasts. But also, there were curiosity seekers, non-believers, some who are hostile to Christ – His enemies. Throughout the Gospel His enemies follow Him everywhere, listening to His words, gathering evidence against Him – but they are in the mix and often very near Christ for they engage Him in conversation.

Christ ministers to all of them. His grace, love, mercy, compassion is not limited to His disciples, but extends to all whom He sees. Jesus teaches us by His own example to love and commands us to love one another in the same that that He loves us. He is moved by compassion when He looks on us. We have to be aware of how Christ loves us and to see the world through the eyes of Christ.

How are we to judge others? With compassion. Any who come to Christ, who seek Christ for any reason are to be welcomed by us and blessed by us. This is how the Lord Jesus loves us. He expects us to love as He loves us. Is it hard? Yes. Is it impossible? Hardly.

SUNDAY HYMNS	
OPENING HYMN	В Страсі і Покорі/We Are Gathered Here to Worship (pg. 234-235)
COMMUNION HYMN	Пливи Світами/Let All Creation, Sing Out in Glory (pg. 256-257)
CLOSING HYMN	Боже, Великий, Єдиний (pg. 264)

SUNDAY & DAILY SCHEDULE		
SUNDAY, Jul 31	Prayer for Ukraine - Divine Liturgy	10 AM
MONDAY, Aug 1	NO SERVICES	
TUESDAY, Aug 2	NO SERVICES	
WEDNESDAY, Aug 3	NO SERVICES	
THURSDAY, Aug 4	NO SERVICES	
FRIDAY, Aug 5	NO SERVICES	
SATURDAY, Aug 6	NO SERVICES	
SUNDAY, Aug 7	Prayer for Ukraine - Divine Liturgy	10 AM

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

SUNDAY EPISTLE		JULY 24 DONATIONS
DATE	READING	
SUNDAY, JUL 31	1 Cor 1:10-18	Coffee: \$55.00; Vigil lights: \$4.55; Loose collection: \$35.00; Envelope collection: \$355.00; Pre-authorized donations Jul 18-24: \$135.00; Canada Helps online donations Jul 18-24: \$192.25 TOTAL: \$776.80 <i>May God bless and reward you abundantly for your generosity!</i>
SUNDAY, AUG 7	1 Cor 3:9-17	
SUNDAY, AUG 14	1 Cor 4:9-16	
SUNDAY, AUG 21	1 Cor 9:2-12	

E-TRANSFER - st.nicholas.victoria@gmail.com

DONATE ONLINE - www.stnicholasparish.org/donate

PASTORAL MINISTRY & HOLY MYSTERIES

CONFESSIONS.....any time before or after services
 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.....any time; call emergency number 250.891.4507

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

HELP THE PEOPLE OF UKRAINE TO SURVIVE THE WAR



ST. NICHOLAS
THE WONDERWORKER
—†—
СВ. МИКОЛАЯ ЧУДОТВОРЦЯ



Church: 250.384.2255

Rectory: 250.384.2292

Emergency: 250.891.4507

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Victoria, BC V8T 1G1

~ Priest ~
Fr. Yuriy Vyshnevskyy

AID FOR UKRAINE - please donate to the “**Aid for Ukraine**”. All donations will be directed to regional organizations in Ukraine, who support all people in need including refugees fleeing their homes to other parts of Ukraine. The funds will be forwarded to **Caritas Ukraine** (via **The Catholic Near East Welfare Association**), a charitable organization with over 20 offices in Ukraine. They supply aid by accessing and delivering food, shelter, medical supplies and providing spiritual and psychological support for those in need. Two generous families have pledged to match all donations in support of humanitarian aid in Ukraine up to \$1,250,000. Help us meet this goal. Make cheques payable to ‘**St. Nicholas church**’ with memo ‘**Aid for Ukraine**’. You can also donate cash or via e-transfer to st.nicholas.victoria@gmail.com. Tax receipts will be issued by CNEWA. Another way to donate to Caritas Ukraine is directly through CNEWA. Please donate generously. **For fundraising updates go to** <https://cnewa.org/ca/campaigns/ukraine/>.

DONATE TO HELP UKRAINIANS ARRIVING ON SOUTH VANCOUVER ISLAND - Make cheques payable to ‘**St. Nicholas church**’ with memo ‘**Help arriving Ukrainians**’. You can also donate cash or via e-transfer to st.nicholas.victoria@gmail.com. Click **DONATE** button on the parish website www.stnicholasparish.org to donate via CanadaHelps. Tax receipts will be issued.

WWW.UKRAINEHELPVI.CA - the website is designed to connect people and organizations on Vancouver Island to help the people of Ukraine.

ACCEPT PEOPLE FLEEING UKRAINE ON VANCOUVER ISLAND - please complete **this form** if you can accept people fleeing Ukraine. Please share this with your friends and neighbours!



VOLUNTEERS NEEDED - as we are preparing for the arrival of the Ukrainian families on Vancouver Island, we are looking for volunteers to help out in a variety of ways such as translators, drivers and more. Please complete this form <https://ukrainehelpvi.ca/volunteer/>

JOB POSTING - employers who wish to support Ukrainians with offers of employment to register these offers on [Jobs for Ukraine](#).

SUPPORT SERVICES expanded for Ukrainians arriving in BC - news.gov.bc.ca

ANNOUNCEMENTS

▶ **HAPPY BIRTHDAY** to ARLENE STANIUL, ANNA VYSHNEVSKA, TANYA ROSSA 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!

▶ **FATHER YURIY AND FAMILY, FIRE RECOVERY FUNDRAISER. URGENT APPEAL** - St Nicholas Ukrainian Church Rectory was the target of an arsonist early Wednesday morning April 20th, 2022. If it were not the Angel watching over the family of 5, Father Yuriy, Wife Anna and there three daughters age 11, 7, and 4 years we possibly may have the heartache of loss of life. Father Yuriy and Anna's oldest daughter suffered injuries to her arm while jumping out the 2 story Heritage building to safety. The family home has been destroyed along all of their personal contents and unfortunately the insurance carried is not sufficient to cover the loss of personal items and living accommodation required for the next 12-18 month: <https://www.canadahelps.org/en/pages/father-yuriy-and-family-fire-recovery-fundraiser/>

▶ **SACRAMENT OF CONFESSION** - available before and after daily (9AM) & Sunday (10AM) Liturgies.

▶ **PRAYER REQUEST** - Please keep in your prayers SYLVIA KELLY, CHARLOTTE & ED KRAKOWSKI, RICHARD NEWBERRY, LANCE DELVES, PETER IWANUCK, LEO VANDERVEN, ED SALYN, YURIJ, MARK & PETER DASHKEWYTCHE 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."

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 myrrhbearers to joy,* and charged the apostles to proclaim* that You are risen, O Christ our God,* offering great mercy to the world.

Glory: 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!"

Now: Theotokion, Tone 7: O all-praised treasury of our resurrection, we hope in You,* bring us up from the pit and depth of sins,* for You have saved those subject to sin* by giving birth to our Salvation,* O Virgin before childbirth, and Virgin in childbirth,* and still a Virgin after the childbirth.

Prokimenon, Tone 7: The Lord will give strength to His people,* the Lord will bless His people with peace. *Verse:* Bring to the Lord, O you sons of God; bring to the Lord young rams.

Epistle - 1 Corinthians 1:10-18 - A reading from the First Epistle of the Holy Apostle Paul to the Corinthians. Brothers and Sisters, I appeal to you, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose. For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters. What I mean is that each of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, so that no one can say that you were baptized in my name. (I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to proclaim the

gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power. For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

Alleluia, Tone 7: *Verse:* It is good to give praise to the Lord and to sing in Your name, O Most High. *Verse:* To announce Your mercy in the morning and Your truth every night.

Gospel - Matthew 14:14-22 - At that time, Jesus went ashore, he saw a great crowd; and he had compassion for them and cured their sick. When it was evening, the disciples came to him and said, “This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves.” Jesus said to them, “They need not go away; you give them something to eat.” They replied, “We have nothing here but five loaves and two fish.” And he said, “Bring them here to me.” Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. And those who ate were about five thousand men, besides women and children. Immediately he made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds.

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



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.

Слава: 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.

І нині: Богородичний, глас 7: Як на скарбницю нашого воскресіння,* надіємось на Тебе, Всехвальна,* тож виведи нас з ями й безодні прогріхів,* бо Ти спасла підлеглих гріхам, породивши наш Спасіння.* Як перед народ-женням ти була Діва,* так і в народженні і по народженні, Ти залишилась Дівою.

Прокімен, глас 7: Господь силу людям Своїм дасть,* Господь поблагословить людей своїх миром. *Стих:* Принесіть Господеві, сини Божі, принесіть Господеві молодих баранців.

Апостол - 1 Кор. 1:10-18 - До Коринтян Послання Святого Апостола Павла Читання: Браття і сестри, благаю вас ім'ям Господа нашого Ісуса Христа, щоб ви всі те саме говорили; щоб не було розколів поміж вами, але щоб були поєднані в одному розумінні й у

одній думці. Я бо довідався про вас, мої брати, від людей Хлої, що між вами є суперечки. Казку ж про те, що кожен з вас говорить: «Я – Павлів, а я – Аполлосів, а я – Кифин, а я – Христів.» Чи ж Христос розділювався? Хіба Павло був розп'ятий за вас? Або хіба в Павлове ім'я ви христилися? Дякую Богові, що я нікого з вас не охрестив, крім Криспа та Гаїя, щоб не сказав хтось, що ви були охрищені в моє ім'я. Охрестив я теж дім Стефана; а більш не знаю, чи хрестив я когось іншого. Христос же послав мене не хрестити, а благовістити, і то не мудрістю слова, щоб хрест Христа не став безуспішним. Бо слово про хрест – глупота тим, що погибають, а для нас, що спасаємося, сила Божа.

Алилуя, глас 7: *Стих:* Добре воно - прославляти Господа, і співати Твоєму імені, Всевишній. *Стих:* Звіщати вранці Твою милість, ночами - Твою вірність.

Євангеліє - Мт. 14:14-22 - У той час, вийшовши, Ісус побачив силу народу і змилювався над ними та вигоїв їхніх недужих. Якже настав вечір, підійшли до нього його учні й кажуть: “Пусте це місце та й час минув уже. Відпусти людей, нехай ідуть по селах та куплять собі поживи.” А Ісус сказав їм: “Не треба їм відходити: дайте ви їм їсти.” Вони ж мовлять до нього: “Ми маємо тут тільки п'ять хлібів і дві риби.” Тоді він каже: “Принесіть мені їх сюди.” І, звелівши народові посідати на траві, взяв п'ять хлібів і дві риби, підвів очі до неба, поблагословив і розламав ті хліби, і дав учням, а учні – людям. Всі їли до насити й назбирали куснів, що zostалися, дванадцять кошів повних. Тих же, що їли, було яких п'ять тисяч чоловіків, окрім жінок та дітей. І зараз же спонукав учнів увійти до човна й переплисти на той бік раніше від нього, тим часом як він відпускав народ.

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

PRAYER FOR THE AFFLICTED PEOPLE OF UKRAINE IN TIME OF WAR



O Lord Jesus Christ, our God, we entreat You to hear the earnest prayer of Your beloved Church of Kyivan Rus' for her deeply afflicted children abiding in the land of Ukraine. Behold their grave sorrow and grievous plight, and speedily come to their aid. Deliver Your vulnerable people from unjust aggressors, foreign invasion and the terror of war. Strengthen courageous

defenders of the nation to fight virtuously, inspired more by love of those they protect than hatred of the enemy. O compassionate Lord, shelter the displaced, heal the wounded, console the orphan, protect the widow, comfort those who mourn, and mercifully receive into Your Kingdom those who have nobly died guarding their homeland against every aggression. Quickly make cease the spilling of blood of friend and foe alike, yet stir many to bravely struggle for that true justice which alone can bring lasting peace. O kind-hearted Lord, as You are our peace, soften

the hearts of the unmerciful and convert those who promote hostilities toward reconciliation, so that Your beloved children of the land of Ukraine, may abide in that tranquility, justice and freedom which reflects your Kingdom, where You reign with Your eternal Father, and Your most holy, good and life-giving Spirit, now, and forever and ever. Amen.

МОЛИТВА ЗА МНОГОСТРАЖДАЛЬНИЙ УКРАЇНСЬКИЙ НАРОД У ЧАС ВІЙНИ

Господи Ісусе Христе Боже наш, благаємо Тебе, вислухай щирю молитву Твоєї улюбленої Церкви Київської Русі за важко страждаючих дітей українського краю. Споглянь милостивим оком на їх лихоліття та ласкаво поспіши на допомогу. Звільни свій беззахисний народ від несправедливих загарбників, нашествия агресорів та терору війни. Зміцни силою Твою усіх доблесних і відважних захисників для добродісної боротьби, щоб вони радше керувалися любов'ю до беззахисних, аніж ненавистю до ворогів. О Премилосердний Господи, захорони переселенців, зціли поранених, борони сиріт, підтримай вдів, потіш скорботних та ласкаво прийми до Твого Царства всіх, хто благородно віддав своє життя в обороні Батьківщини від нападів ворогів. Поспіши зупинити кровопролиття як друга, так і недруга та запали серця багатьох до мужньої боротьби за істинну справедливість, що є джерелом тривалого миру. О добросердий Господи, Ти – наш мир, пом'якши зачерствілі серця, наверни тих, хто сприяє воєнним діям, до примирення, щоб Твій улюблений українській народ втішався миром, справедливістю та свободою – ознаками Твого Царства, в якому Ти царюєш з Предвічним Твоїм Отцем, і Всесвятим, Благим і Животворним Твоїм Духом, нині, і повсякчас, і на віки віків. Амінь.

A COMMUNITY FRAGMENTED (1 Cor 1:10-18)

Port cities have long been vital to commerce, both in the ancient world and up to our own day. Founded in c. 700 BC, Corinth was the principal port connecting the Greek mainland, the Peloponnesian peninsula and Italy. It was especially important in St Paul's day as the capital of the Roman province of Achaia. There was a sizeable community of Jews in the city and St Paul spent eighteen months there organizing a Church (AD 49-51).

Coming from Athens to Corinth, we are told, Paul “...found a certain Jew named Aquila, born in Pontus, who had recently come from Italy with his wife Priscilla (because Claudius had commanded all the Jews to depart from Rome); and he came to them. So, because he was of the same trade, he stayed with them and worked; for by occupation they were tentmakers. And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks” (Acts 18:2-4). In Acts 18 we read how Paul had come from Athens and began presenting his views in the synagogue on every Sabbath. Although many opposed him, he persuaded others, the ruler of the synagogue, to confess the Lord Jesus as the Messiah. A few years after Paul left the city he received word from “people in Chloe's household” (1 Cor 1:11) that the Christian community was becoming increasingly fragmented. Paul writes this epistle to address this problem.

The Issue of Leadership

There were several reasons for the divisions in the community in Corinth; at the beginning of St Paul's First Epistle to the Corinthians he discusses the question of rival allegiances: "...*each of you says, 'I am of Paul,' or 'I am of Apollos,' or 'I am of Cephas,' or 'I am of Christ'*" (1 Cor 1:12). This does not mean that the leaders named were responsible for the divisions, but that members of these factions were using the names of Paul or the others named to justify their divisive actions.

Commentators have suggested that the "Cephas party" may have consisted of converted Jews who continued to observe Jewish practices such as the Sabbath, circumcision and the dietary laws.

Apollos was an apparently powerful preacher who had come to Ephesus (probably in AD 52 or 53), where he was described as "a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, [who] ... had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John. So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately. And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace; for he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Messiah" (Acts 18:24-28).

Apollos had apparently come to Corinth after St Paul had left and built on Paul's work. As the Apostle himself described it, "*I planted, Apollos watered, but God gave the increase*" (1 Cor 3:6). There is no evidence that Apollos himself led the faction which claimed his name.

St Paul was particularly upset that people were claiming Christ as inspiring one of these factions, in fact reducing His place to that of a sectarian leader: "*Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?*" (1 Cor 1:12). There is no Church without Christ so, as St John Chrysostom observed, "The quarreling at Corinth was not over trivial matters, but over something fundamental. Even those who said they were 'of Christ' were at fault, because they were implicitly denying this to others and making Christ the head of a faction rather than the head of the whole Church".

Because of his experience with Christ on the road to Damascus, St Paul saw the unity of believer with the Lord as more than that of teacher and pupil. He viewed it as an organic relationship. When Christ told Paul, "*I am Jesus, whom you are persecuting*" (Acts 9:5), the Lord made it clear that Christ's people are one with their Lord. St Paul would express this in imagery of the whole body – Christ the Head and we the members (see 1 Cor 12:12 ff.).

But Only One Is Your Father

St Paul describes his role as founder of the Corinthian Church as the one who “begat” it: “... though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel” (1 Cor 4:15). While many dioceses attribute their founding to an apostle, Corinth is one of the few dioceses with a Scriptural witness to its claim. Today the metropolitan see of Corinth is the oldest and most prestigious diocese in southern Greece, tracing itself back to the apostle Paul, its father.

When St Paul says that he “begat” the Corinthian Church, he is clearly speaking in a way Jews of his day would recognize. The Jews commonly called Abraham the father of the God-fearing who would become the people of Israel. This claim was a source of pride for the Jews – one which their own actions did not support. Thus St John the Forerunner and Baptist reproached Jews of his day for claiming that being sons of Abraham made them by definition acceptable to God as Abraham was: “...do not think to say to yourselves, ‘We have Abraham as our father.’ For I say to you that God is able to raise up children to Abraham from these stones” (Mt 3:9). As some say today, “God has no grandchildren” – we must all live as His children.

In Jesus’ day, many of the Jewish religious leaders had distorted the teaching of the Law and the Prophets by their “authoritative” interpretations. Jesus rebuked them to their face in these words: “The scribes and the Pharisees sit in Moses’ seat. Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do. For they bind heavy burdens, hard to bear, and lay them on men’s shoulders; but they themselves will not move them with one of their fingers. But all their works they do to be seen by men.

“They make their phylacteries broad and enlarge the borders of their garments. They love the best places at feasts, the best seats in the synagogues, greetings in the marketplaces, and to be called by men, ‘Rabbi, Rabbi.’ “But you, do not be called ‘Rabbi’; for One is your Teacher, the Christ, and you are all brethren. Do not call anyone on earth your father; for One is your Father, He who is in heaven. And do not be called teachers; for One is your Teacher, the Christ. But he who is greatest among you shall be your servant” (Mt 23: 2-11).

The Lord reproached the Jewish religious leaders for claiming the authority to interpret the Law and using that as a means to attain worldly prestige and power. Jesus’ own disciples were to distance themselves from such practices. This passage is often quoted by many fundamentalist Protestants against the practice in the historic Churches of East and West of calling the clergy “father.” If they are correct, then St Paul clearly was violating Jesus’ precept when he claimed to have fathered the Church at Corinth.

When the Gospel passage is read in context, it is clear that the Lord is not speaking against titles or imagery but the abuse they may represent. Even the foremost authority in European Protestantism, John Calvin, did not believe that St Paul was wrong to speak of himself as begetting the Corinthian Church. Commenting on this passage Calvin wrote, “While Paul claims for himself the appellation of father, he does it in such a manner as not to take away or diminish the smallest portion of the honour which is due to God. ... God alone is the Father of all in

faith ...But they whom he is graciously pleased to employ as his ministers for that purpose, are likewise allowed to share with Him in His honour while, at the same time, He parts with nothing that belongs to Himself.”

“In the same mind”

St Paul saw the unity of the Church as encompassing a two-fold dynamic: unity of mind and heart. “Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment” (1 Cor 1:10). The Church has understood oneness of mind to mean agreement in belief. Within a few years this led to the formation of creeds and the canon of Scripture as indicators of the unity of mind expected of believers.

The Greek word *gnomi*, translated above as *judgment*, has the connotation of *considered purpose* or *will*. Later Fathers would speak of the mind and the heart in describing the interaction of thought and will. Paul’s paring of mind and judgment is similar. While mind suggests the truth of a concept, judgment indicates a considered action connected to the concept. We find a similar paring in our Divine Liturgy. The deacon introduces the creed, saying, “*Let us love one another so that with one mind we may confess...*” Here the creedal concepts in the mind must be joined to the considered action of love for our expression of belief to represent a true unity of purpose.

Parallels in Our Church Life Today

Sad to say, it is not unusual for similar divisions to arise today in our Church life. People may be attached to one parish priest over another – “I am of Father X” vs. “I am of Father Y.” Some people might leave the parish when Father X does, despite his urgings to the contrary. Even sadder, Father X may encourage this kind of behaviour by criticizing Father Y.

The same thing happens when people attach themselves to a certain elder or theologian in contrast to another. The proliferation of blogs by devotees of Elder X or Professor Y encourages some people to surf for what one writer has called “scandal porn” – the latest dirt on a certain elder or theological school of thought. As one writer has noted, “*It is so much more in our carnal nature to curse rather than to bless; to tear down rather than to build up; to discourage rather than exhibit the spiritual gift of encouragement and exhortation.*”

When tempted to go along with this kind of “Corinthianism,” we would do well to listen to St Paul’s advice to the Philippians: “Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things” (Phil 4:8).

“Fathering” a Church

Every Church – whether eparchy or local parish – has its fathers, in the sense that St Paul used the term. Some were established by missionaries who were sent for that purpose, either to non-Christian areas or to scattered groups of Christians. Other communities were organized by groups of the faithful who had come from elsewhere and wanted to worship in the ways of their own Church. They often formed a society or organization and contacted Church authorities to request a priest to serve them. In some cases, they even built a church, then asked for a priest. This was often the case when Eastern Christians first migrated from their homelands in the nineteenth century.

These missionaries, grassroots organizers and the bishops who blessed their endeavours are all remembered as “founders of this holy Church” during every Liturgy served in that church. *During the prothesis* a particle is offered on the diskos “in memory of and for the remission of sins of the blessed founders of this holy church.” Secondly, “the blessed and ever to be remembered founders of this holy church” are remembered *during the insistent litany* after the Gospel or during the Great Entrance. A similar remembrance is made when this litany is chanted at vespers or orthros.

Newer parishes, whose founders are still living, often celebrate a “Founders’ Day” to recognize those who made the Church in their community possible. Such events often include civic recognition, festive meals, and special commemoration at the Liturgy. Our Churches never forget those who have begotten them.

Become a “Blessed Founder”

As new areas develop throughout the country and people move from their home towns to develop them, new Church missions need to be established. In some places, recent immigrants from Eastern Christian homelands abroad have arrived as well. Most Eastern Christian dioceses have opened new missions to serve these communities and are eager to learn of other places where their communicants may now be found.

Some parishes have begun to serve the Liturgy in areas near their churches, forming “satellite” missions for their members who live beyond regular weekly driving distance. Members from the main church often accompany the priest to serve as chanters, servers or simply to support these efforts by their presence.

Elsewhere there are groups of Eastern Christians beyond the reach of any existing parish. Anyone who knows where their Eastern Christian friends or relatives have recently settled should notify their respective dioceses. As bishops learn the whereabouts of their people they can explore the possibility of establishing new outreaches in these areas. By co

Flee Idolatry

For Jews the greatest uncleanness and lawlessness was idolatry, not believing in the one true God. Roman society was based on a religion of many gods and goddesses; for Paul that made it *de facto* unclean and lawless. And it led to “*more uncleanness.*” When we recall that devotion to “the protectress of Rome,” the fertility goddess Cymbele, involved intercourse with temple prostitutes we can understand how – at least as far as St Paul was concerned – idolatry begets immorality, making its followers “*slaves of uncleanness, and of lawlessness.*” Having been baptized, Roman Christians were now to be “*slaves of righteousness*” instead.

For St. Paul, righteousness was certainly not to be found in the idolatry of pagan Greece and Rome, nor in the observances of Rabbinic Judaism. While the Jews considered righteousness a matter of keeping the Law of Moses, St. Paul insisted that righteousness was found only through our relationship with Christ. The bulk of the Epistle to the Romans would elaborate this teaching. There, we are told, he encountered some Epicurean and Stoic philosophers. “*And some said, ‘What does this babbler want to say?’ Others said, ‘He seems to be a proclaimer of foreign gods,’ because he preached to them Jesus and the resurrection*” (v.18). Epicureans believed in a form of materialism, denying any kind of “divine intervention” in the world. Stoics believed that the universe itself is god and its principles can be discerned by human reason.

These philosophers took Paul “*...and brought him to the Areopagus [public square], saying, ‘May we know what this new doctrine is of which you speak? For you are bringing some strange things to our ears. Therefore we want to know what these things mean.’ For all the Athenians and the foreigners who were there spent their time in nothing else but either to tell or to hear some new thing*” (v.19-21).

The “Unknown God”

The Scripture reports what Paul told them: “*Then Paul stood in the midst of the Areopagus and said, ‘Men of Athens, I perceive that in all things you are very religious for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: To the unknown God. Therefore, the One whom you worship without knowing, Him I proclaim to you’*” (v. 22, 23).

Were the Athenians afraid of not honouring some god and thereby incurring his or her wrath? It seems that with this altar they were covering their bases. Paul then tried to present the Gospel to them by refuting idolatry. “*God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. Nor is He worshiped with men’s hands, as though He needed anything, since He gives to all life, breath, and all things. And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their pre-appointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and have our being, as also some of your own poets have said, ‘For we are also His offspring.’*”

The Wisdom of the Wise

Paul was not very successful in Athens. When he had tried to use “wisdom of words” with the Greek philosophers, he had not succeeded. Perhaps it was the memory of this experience which prompted St Paul to write to the Corinthians, “*For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect*” (1 Cor 1:17) .

St Paul came to make the cross the centre of his message, as he indicated to the Corinthians, “For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: ‘I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.’

“Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men” (1 Cor 1:18-25).

The Weakness of God?

By ordinary standards, Jesus was a failure. He had been proclaiming that the kingdom of God was at hand but He ended up as a disgraced criminal. Unlike other condemned agitators, however, He did not revile His accusers or curse those who condemned Him to death. Rather He prayed for their forgiveness. He responded like the Son of the God who is love and compassion which He is.

The Lord Jesus proclaimed the message that, above all else, God is love. He proclaimed it, not just in words but by the way He responded to His enemies: in compassion and forgiveness rather than in judgment and condemnation. His “weakness” became our strength and our glory.

Over the next few centuries the lesson of the Cross – the weakness of God – began to defeat the Greek philosophers. Eventually leading figures, army officers and even philosophers, like St Justin, accepted the way of Christ, which led many to crosses of their own. The “weakness of God” triumphed, not by clever words but by the senseless sufferings the martyrs endured in the spirit of Christ. As the third-century North African Tertullian wrote, “The blood of martyrs is the seed of the Church,” as their peaceful acceptance of suffering led to the conversion of many.
