

The Sunday Shepherd

Descent of the Holy Spirit
Ukrainian Orthodox Church (Sobor)
in Regina

Український Православний
Собор Зіслання Св. Духа в
Реджайні

1305 – 12th Ave,
Regina, SK S4P 4L6

And serving the congregations of St.
Michael's in Candiac, Selo Gardens Chapel,
St. Volodymyr's in Moose Jaw

Parish Bulletin for the week of October 16, 2016

17-та. НЕДЛЯ ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС 8-ий. СВЯТОГО
СВЯЩЕННОМУЧЕНИКА ДІОНІСІЯ АРЕОПАГІТА.

17-th. SUNDAY AFT. PENTECOST. TONE – 8. HIEROMARTYR
DIONYSIUS THE AREOPAGITE, BISHOP OF ATHENS....



Please let Father Pawlo know of anyone who is in the hospital or is convalescing at home or if you may, for any other reason, wish to have a visit from Father Pawlo call 306-761-0480 or 306-539-5315 cell.

Загальна Інформація

Свята Літургія – що-неділі і по святах о год. 10:00 рано. Вечірня – що суботи о год 5:00 ввеч.

Сповідь: Ісповідувати свої гріхи можна в Таїнстві Покаяння кожної неділі, чи свята перед Літургією (від 9:00 до 10:00 рано), або перед чи після Вечірньої Служби напередодні неділі чи свята. А також в будь-який інший день за домовленістю із священником.

Святе Причастя: Причащатись Святих Таїнств Христових за Літургією потрібно як найчастіше, попередньо ісповідувавши свої гріхи в Таїнстві Покаяння і належно приготувавшись до Причастя через виконання Молитовного Правилу. За додатковими поясненнями, будь-ласка, звертайтеся до настоятеля в будь-який час

Подавання Записок “За Здоров’я” і “За Упокой”: Ви завжди можете подати записки з іменами ваших сродників і помолитись за їх здоров’я і благополуччя чи за упокій померших під час Літургії. Запишіть імена і передайте до Вівтаря перед Літургією для попереднього поминання імен спочатку за Проскомидією а потім і за Літургією.

Церковні Треби: Ви завжди можете замовити Треби: Молебні, Панахиди, Освячення, Хрещення, Вінчання, Похорон тощо, попередньо домовившись із священником про час і місце. Якщо вам потрібна додаткова інформація відносно Церковних Треб і їх призначення, звертайтеся до настоятеля за поясненнями.

General Information

The Divine Liturgy is served on Sundays and Feast Days at 10:00 am. Vespers is served at 5:00 pm at Selo Chapel on Saturdays.

Confession: You may always confess your sins in the Holy Mystery of Repentance before Liturgy on Sundays or Feast Days (between 9:00 - 9:30 AM), as well as before or after Vespers. You may also arrange to confess your sins on any other day by appointment with the parish priest.

Holy Communion: Orthodox Christians are encouraged to receive Holy Communion as often as possible, after having prepared themselves by fulfilling the prayer rule, fasting, and confession. For additional information about receiving Communion ask your parish priest. According to our pious Orthodox tradition we approach for the Holy Mysteries regularly and often, for healing of our spiritual and physical illnesses.

Prayers “For Health” and “For Repose”: You can always request of the church prayers for health or for the repose of the departed by writing down their names and passing this list to the Altar before Liturgy for commemoration at the Proskomedia and during the Liturgy.

Special Services: In time of special needs you can always request special services, such as: Service of Thanksgiving; Requiem/Panahyda for the departed; Blessings; Baptism; Wedding; Funeral; and other services by appointment with your parish priest. For additional information regarding Special Church Services and what they are for, please contact your parish priest.

Our Orthodox faith teaches us the importance of interceding on behalf of others through Prayer. In our prayers today please remember the following faithful who are hospitalized, convalescing or ill: Please note that individuals will be kept on the prayer list for one month.

Wayne (0904)	George ((1004)	Larissa ((1004)	
Bill ((0904)	Lena (1004)	Merve (1004)	Yvonne H (0804)
Pearl ((0904)	Vicky (1004)	Sophie K (1004)	Mary R (1004)
Katherine L (0904)	Wendy (1004)		

And those in care homes or similar situations:

Ivan Kozey	Bill Warnyca	
Christina Spak	Doreen Kuyek	Carolina Miller
Joyce Stadnyk	Mary Yaremchuk	Larry Trafananko

Please let Father Pawlo know if there are others who we should remember in our prayers

And those in special or extraordinary situations: We pray for peace in Ukraine.

Вічна Пам'ять! Memory Eternal to all (10,000 plus) who died in the conflict in Ukraine these past weeks and months.

Let us remember all those who died and those suffering as a result of Hurricane Matthew.

St Dionysius lived originally in the city of Athens. He was raised there and received a classical Greek education. He then went to Egypt, where he studied astronomy at the city of Heliopolis. It was in Heliopolis, along with his friend Apollonophonos where he witnessed the solar eclipse that occurred at the moment of the death of the Lord Jesus Christ by Crucifixion. “Either the Creator of all the world now suffers, or this visible world is coming to an end,” Dionysius said. Upon his return to Athens from Egypt, he was chosen to be a member of the Areopagus Council (Athenian high court).

When the holy Apostle Paul preached at the place on the Hill of Ares (Acts 17:16-34), Dionysius accepted his salvific proclamation and became a Christian. For three years St Dionysius remained a companion of the holy Apostle Paul in preaching the Word of God. Later on, the Apostle Paul selected him as bishop of the city of Athens. And in the year 57 St Dionysius was present at the repose of the Most Holy Theotokos.

During the lifetime of the Mother of God, St Dionysius had journeyed from Athens to Jerusalem to meet Her. He wrote to his teacher the Apostle Paul: “I witness by God, that besides the very God Himself, there is nothing else filled with such divine power and grace. No one can fully comprehend what I saw. I confess before God: when I was with John, who shone among the Apostles like the sun in the sky, when I was brought before the countenance of the Most Holy Virgin, I experienced an inexpressible sensation. Before me gleamed a sort of divine radiance which transfixed my spirit. I perceived the fragrance of indescribable aromas and was filled with such delight that my very body became faint, and my spirit could hardly endure these signs and marks of eternal majesty and heavenly power. The grace from her overwhelmed my heart and shook my very spirit. If I did not have in mind your instruction, I should have mistaken Her for the very God. It is impossible to stand before greater blessedness than this which I beheld.”

After the death of the Apostle Paul, St Dionysius wanted to continue with his work, and therefore went off preaching in the West, accompanied by the Presbyter Rusticus and Deacon Eleutherius. They converted many to Christ at Rome, and then in Germany, and then in Spain. In Gaul, during a persecution against Christians by the pagan authorities, all three confessors were arrested and thrown into prison. By night St Dionysius celebrated the Divine Liturgy with angels of the Lord. In the morning the martyrs were beheaded. According to an old tradition, St Dionysius took up his head, proceeded with it to the church and fell down dead there. A pious woman named Catulla buried the relics of the saint.

The writings of St Dionysius the Areopagite hold great significance for the Orthodox Church. Four books of his have survived to the present day:

On the Celestial Hierarchy

On the Ecclesiastical Hierarchy

On the Names of God

On Mystical Theology

Source: <https://oca.org/saints/lives/2013/10/03/102843-hieromartyr-dionysius-the-areopagite-the-bishop-of-athens>

TROPAR OF SUNDAY IN TONE 8

You descended from on high, O Merciful One. You accepted the three-day burial to free us from our passions. Our life and resurrection; O Lord, Glory to You.

TROPAR OF THE HIEROMARTYR IN TONE 4

In good conscience you learned goodness and been watchful in all things, as befits a priest, you drew forth from the chosen vessel in good conscience, and kept the Faith, you moved forward and completed the course for the truth. O hieromartyr Dionysius, pray to Christ God, that our souls be saved.

KONDAK OF SUNDAY IN TONE 8

Having risen from the tomb, You raised the dead and resurrected Adam. Eve rejoices in Your resurrection and the ends of the earth celebrate Your rising from the dead, O Greatly Merciful One.

GLORY to the Father and to the Son and to the Holy Spirit.**KONDAK OF THE HIEROMARTYR IN TONE 8**

You did pass as spirit, through the portals of heaven, as a disciple of the apostle who reached the third heaven. O Dionysius, you were enriched with all understanding and did illumine those who sit in the darknes

NOW AND FOREVER and to the ages of ages, Amen.**THEOTOKION IN TONE 6**

O Protection of Christians that cannot be put to shame, unchanging mediation unto the Creator, do not despise the suppliant voices of sinners, but be quick to come to our aid, O Good One, who in faith cry out to You: hasten to intercession and come quickly to make supplication, for You, O Theotokos, always protect those who honour You.

PROKIMEN IN TONE 8

The Pray and give glory to the Lord our God.

In Judah God is known; His Name is great in Israel.

ANOTHER PROKIMEN IN TONE 8

The saints shall rejoice in glory and they shall exult upon their beds.

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 8

З висоти зійшов еси, Благоутробний, / погребення прийняв триденне, / щоб нас визволити від пристрастей. / Життя і воскресіння наше, / Господи, слава Тобі.

ТРОПАР СВЯТОГО НА ГОЛОС 4

Доброті навчившись і слідкуючи за собою у всьому, чисту совість ти мав, а тому і збагнув те, ще невимовне, і віру зберігаючи, невтомно ішов до пізнання істини, священомученице Діоністе, моли Христа Бога, щоб спасти нам душі наші.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 8

Воскресши з гробу, померлих підняв: Адама воскресив яси, і Єва радується Твоєму воскресенню, і кінці світу святкують Твоє воскресіння з мертвих, многомилостивий.

СЛАВА Отцю і Сину і Святому Духові.**КОНДАК СВЯТОГО ДІОНІСІЯ НА ГОЛОС 8**

Духом пройшовши через всіх на небо, як справжній учень апостола, котрий досяг третього неба, Діонісіє, збагатився ти тим, що незбагненне для людського розуму і просвітив тих, що у темряві незнання перебували, а тому і співаємо тобі, радуйся, отче всесвітній.

І НИНІ і повсякчас і на віки вічні, Амінь. БОГОРОДИЧНИЙ НА ГОЛОС 6

Заступнице християн усердная, молитвенница до Творця надійная, не зневаж молитви грішників, але прийди швидше, як Благая, на поміч нам, що з вірою взиваємо до Тебе, поспіши на молитву і скоро прийди на благання, бо Ти заступаєшся завжди за тих, що шанують Тебе, Богородице.

ПРОКИМЕН НА ГОЛОС 8

Помоліться і хвалу віддайте Господеві Богу нашому.

Відомий Бог в Юдеї, в Ізраїлі велике Імя Його.

ДРУГИЙ ПРОКИМЕН НА ГОЛОС 8

Звеличаться преподобні у славі і зрадіють на ложах своїх

3 2 Книги до коринтян 6:16-7:1

Ukrainian Bible (UKR)

16 Або яка згода поміж Божим храмом та ідолами? Бо ви храм Бога Живого, як Бог прорік: Поселюсь серед них і ходитиму, і буду їм Богом, а вони будуть народом Моїм!

17 Вийдіть тому з-поміж них та й відлучіться, каже Господь, і не торкайтесь нечистого, і Я вас прийму,

18 і буду Я вам за Отця, а ви за синів і дочок Мені будете, говорить Господь Вседержитель!

7 Отож, мої любі, мавши ці обітниці, очистьмо себе від усякої нечисти тіла та духа, і творімо святиню у Божім страху!

Дії 17:16-34

Ukrainian Bible (UKR)

16 Як Павло ж їх чекав ув Атенах, у ньому кипів його дух, як бачив це місто, повне ідолів.

17 Тож він розмовляв у синагозі з юдеями та з богобійними, і на ринку щоденно зо стрічними.

18 А дехто з філософів епікуреїв та стоїків сперечалися з ним. Одні говорили: Що то хоче сказати оцей пустомов? А інші: Здається, він проповідник чужих богів, бо він їм звіщав Євангелію про Ісуса й воскресення.

19 І, взявши його, повели в ареопаг та й казали: Чи можемо знати, що то є ця наука нова, яку проповідуєш ти?

20 Бо чудне щось вкладаєш до наших вух. Отже хочемо знати, що то значити має?

21 А всі атеняни та захожі чужинці нічим іншим радніш не займалися, як аби щось нове говорити чи слухати.

22 Тоді Павло став посередині ареопагу й промовив: Мужі атенські! Із усього я бачу, що ви дуже побожні.

23 Бо, проходячи та оглядаючи святощі ваші, я знайшов також жертівника, що на ньому написано: Незнаному Богові. Ось Того, Кого навмання ви шануєте, Того я проповідую вам.

24 Бог, що створив світ і все, що в ньому, бувши Господом неба й землі, проживає не в храмах, рукою збудованих,

25 і Він не вимагає служіння рук людських, ніби в чомусь Він мав би потребу, бо Сам дає всім і життя, і дихання, і все.

26 І весь людський рід Він з одного створив, щоб замешкати всю поверхню землі, і призначив окреслені доби й границі замешкання їх, **27** щоб Бога шукали вони, чи Його не відчують і не знайдуть, хоч Він недалеко від кожного з нас.

28 Бо ми в Нім живемо, і рухаємось, і існуємо, як і деякі з ваших поетів казали: Навіть рід ми Його!

29 Отож, бувши Божим тим родом, не повинні ми думати, що Божество подібне до золота, або срібла, чи до каменю, твору мистецтва чи людської вигадки.

30 Не зважаючи ж Бог на часи невідомости, ось тепер усім людям наказує, щоб скрізь каялися,**31** бо Він визначив день, коли хоче судити поправді весь світ через Мужа, що Його наперед Він поставив, і Він подав доказа всім, із мертвих Його воскресивши.

32 Як почули ж вони про воскресення мертвих, то одні насміхатися стали, а інші казали: Про це будемо слухати тебе іншим разом... **33** Так вийшов Павло з-поміж них. **34** А деякі мужі пристали до нього й увірували, серед них і Діонісій Ареопагіт, і жінка, Дамара ім'ям, та інші із ними.

Lesson from 2 Corinthians 6:16-7:1

New Revised Standard Version (NRSV)

¹⁶ What agreement has the temple of God with idols? For we^[a] are the temple of the living God; as God said, “I will live in them and walk among them, and I will be their God, and they shall be my people.

¹⁷ Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you, ¹⁸ and I will be your father, and you shall be my sons and daughters, says the Lord Almighty.”

⁷ Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and of spirit, making holiness perfect in the fear of God.

Acts 17:16-34

New Revised Standard Version (NRSV)

¹⁶ While Paul was waiting for them in Athens, he was deeply distressed to see that the city was full of idols. ¹⁷ So he argued in the synagogue with the Jews and the devout persons, and also in the marketplace every day with those who happened to be there. ¹⁸ Also some Epicurean and Stoic philosophers debated with him. Some said, “What does this babbler want to say?” Others said, “He seems to be a proclaimer of foreign divinities.” (This was because he was telling the good news about Jesus and the resurrection.) ¹⁹ So they took him and brought him to the Areopagus and asked him, “May we know what this new teaching is that you are presenting? ²⁰ It sounds rather strange to us, so we would like to know what it means.” ²¹ Now all the Athenians and the foreigners living there would spend their time in nothing but telling or hearing something new.

²² Then Paul stood in front of the Areopagus and said, “Athenians, I see how extremely religious you are in every way. ²³ For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, ‘To an unknown god.’ What therefore you worship as unknown, this I proclaim to you. ²⁴ The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, ²⁵ nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. ²⁶ From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live,²⁷ so that they would search for God and perhaps grope for him and find him—though indeed he is not far from each one of us. ²⁸ For ‘In him we live and move and have our being’; as even some of your own poets have said, ‘For we too are his offspring.’

²⁹ Since we are God’s offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals. ³⁰ While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, ³¹ because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead.”

³² When they heard of the resurrection of the dead, some scoffed; but others said, “We will hear you again about this.” ³³ At that point Paul left them. ³⁴ But some of them joined him and became believers, including Dionysius the Areopagite and a woman named Damaris, and others with them.

ALLELUIA IN TONE 8

Come let us rejoice in the Lord. Let us shout with joy to God our Saviour.

Let us come before His face with thanksgiving, and with psalms let us shout with joy to Him.

ANOTHER ALLELUIA IN TONE 2

Your priests shall clothe themselves with righteousness and Your righteous ones will rejoice.

АЛІЛУЯ НА ГОЛОС 8

Прийдіть, заспіваймо Господеві, викликуємо Богіві, Спасителеві нашому. Алілуя.

Ходімо перед лицем Його з хвалою, і в псаьмах викликуємо Йому. Алілуя.

АЛІЛУЯ НА ГОЛОС 2

Священики Твої зодягнуться в правду, і преподобні Твої возрадуються.

Євангеліє від Луки 6:31-36

Ukrainian Bible (UKR)

31 І як бажаєте, щоб вам люди чинили, так само чиніть їм і ви.

32 А коли любите тих, хто любить вас, яка вам за те ласка? Люблять бо й грішники тих, хто їх любить.

33 І коли добре чините тим, хто добро чинить вам, яка вам за те ласка? Бо те саме і грішники роблять.

34 А коли позичаєте тим, що й від них сподіваєтесь взяти, яка вам за те ласка? Позичають бо й грішники грішникам, щоб одержати стільки ж.

35 Тож любіть своїх ворогів, робіть добро, позичайте, не ждучи нічого назад, і ваша за це нагорода великою буде, і синами Всевишнього станете ви, добрий бо Він до невдячних і злих!

36 Будьте ж милосердні, як і Отець ваш милосердний!

Євангеліє від Матвія 13:44-54

Ukrainian Bible (UKR)

44 Царство Небесне подібне ще до захованого в полі скарбу, що людина, знайшовши, ховає його, і з радости з того йде, та й усе, що має, продає та купує те поле.

45 Подібне ще Царство Небесне до того купця, що пошукує перел добрих,

46 а як знайде одну дорогоцінну перлину, то йде, і все продає, що має, і купує її.

47 Подібне ще Царство Небесне до невода, у море закиненого, що зібрав він усячину.

48 Коли він наповниться, тягнуть на берег його, і, сівши, вибирають до посуду добре, непотріб же геть викидають. 49 Так буде й наприкінці віку: Анголи повиходять, і вилучать злих з-поміж праведних, 50 і їх повкидають до печі огненної, буде там плач і скрегіт зубів!

51 Чи ви зрозуміли це все? Так! відказали Йому.

52 І Він їм сказав: Тому кожен книжник, що навчений про Царство Небесне, подібний до того господаря, що з скарбниці своєї виносить нове та старе.

53 І сталось, як скінчив Ісус притчі оці, Він звідти пішов.

54 І прийшов Він до Своєї батьківщини, і навчав їх у їхній синагозі, так що стали вони дивуватися й питати: Звідки в Нього ця мудрість та сили чудодійні?

Saint Luke 6:31-36

New Revised Standard Version (NRSV)

31 Do to others as you would have them do to you.

32 "If you love those who love you, what credit is that to you? For even sinners love those who love them. 33 If you do good to those who do good to you, what credit is that to you? For even sinners do the same. 34 If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. 35 But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. 36 Be merciful, just as your Father is merciful.

Saint Matthew 13:44-54

New Revised Standard Version (NRSV)

44 "The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field. 45 "Again, the kingdom of heaven is like a merchant in search of fine pearls; 46 on finding one pearl of great value, he went and sold all that he had and bought it. 47 "Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; 48 when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. 49 So it will be at the end of the age. The angels will come out and separate the evil from the righteous 50 and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.

51 "Have you understood all this?" They answered, "Yes." 52 And he said to them, "Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old." 53 When Jesus had finished these parables, he left that place. 54 He came to his hometown and began to teach the people in their synagogue, so that they were astounded and said, "Where did this man get this wisdom and these deeds of power?"

Причасний:

Хваліть Господа з небес, хваліть Його в вишніх. Алилуя.

В пам'ять вічну буде праведник, лихої слави він не убоїться. Алилуя.

Communion Hymn:

Praise the Lord from the heavens, praise Him in the highest. Alleluia.

The righteous man shall be in everlasting remembrance. He shall not fear evil tidings. Alleluia.

Father Pawlo's Corner

17th SUNDAY AFTER PENTECOST [reading - 19th SUNDAY OF PENTECOST]

Today's Gospel, dear brothers and sisters, speaks of our Christian obligations to one another and towards all those around us. "And just as you want men to do to you, you also do to them likewise" is what Christ the Saviour teaches us. This precept of our Lord Jesus Christ is a rule with which we should all be familiar. In our relationships with others in this life we should always make it our guiding principle. Who among us would not wish to be treated by others straightforwardly, sincerely and merciful towards him and to look upon his faults and actions with indulgence?

The nature God gave us is such that we love all that is good, kind and beautiful, and turn away from that which is evil and ugly. And when we are treated well we are contented, calm and a peace within. When, on the other hand, we are treated badly, when people regard us coldly, without affection, unkindly or with contempt, when they offend us, oppose us or do us wrong, then we are discontented, irritated and upset, and we grieve within ourselves. The same goes for the way we treat others; we call forth the same unpleasant feelings in them.

Much depends in this life upon our actions and our relations with one another. It is upon the basis of mutual trust, mutual help, tolerance, kindness and love that we build a good, peaceful and happy life, and it therefore follows that if relations amongst us are distorted and activated by enmity and anger, then there will be no love and peace, and consequently no calm, quiet life for us. That is why Christ teaches us to treat others, as we would wish them to treat us. He teaches us to love one another. "A new commandment I give to you", He says, "that you love one another; as I have loved you, that you also love one another". God is the source of love and peace. His Gospel is summed up in two commandments: to love God and to love our neighbour. He who neglects to keep these commandments has no real love in him.

For people to treat us well we must start by treating them well ourselves, giving them the attention that is their due with sympathy and tact. What we wish for ourselves we must wish for others, that which we do not wish and do to ourselves we must also not wish and do to others. "Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you", says the Lord. "For with the same measure that you use, it will be measured back to you".

We all have our faults. We all sin and it is natural for all of us to make mistakes or do wrong. And what can make up for our faults, if not love? Who can forgive us, if not the one who loves us? For love, according to St. Paul, suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil. The Apostle Paul begs us to be tolerant towards one another, "with all lowliness and gentleness, with longsuffering, bearing with one another on love". All men are brothers – one to another. We are all made in the Image of God and are the children of one and the same Heavenly Father Who created man and started the human race, and makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust.

Our Lord Jesus Christ came down to earth for the love of men. He taught men to love. And He, the true sacrificial Love, offered Himself to save men. Though innocent, He suffered for the guilty, prayed for His enemies on the Cross and forgave them. This is the greatest incentive for us to love all men, good or evil, and be an example of goodness to them.

To love those who offend us means to answer their insults. He who loves his offender love not his evil deeds, but the man himself, his soul, in other words, all that is good in him. He grieves over his evil deeds and tries to help him to improve, to turn to the way of virtue, praying that this should come about.

We can overcome our offender or insulter only through goodness – through tolerance towards his weakness, kind words of reason, humility, patience and forgiveness. In Holy Scripture we find many examples of love for one another, of good mutual relations among men, an of indulgence towards the faults of another. “Now the multitude of those who believed were of one heart and one soul”, we read in the Acts of the Apostles. They were of one family and united by a great love. Each one made up for his neighbour’s weakness by mutual meekness and tolerance. They referred to each other as “brothers in Christ”. They all knew and felt their spiritual relationship through their faith in the one Lord, Jesus Christ.

Beloved, brothers and sisters in Christ, let us fill our hearts with the love of Christ for all our neighbor, and let us always be guided by it in our relations with others. Let us pray to God to soften and warm our hearts with His sacred love, begging that this holy sentiment reside within us always and that it may never diminish.

May the example of the love of the saints for all men inspire each of us mutual love, kindness, sympathy, forgiveness, respect, and a truly brotherly attitude to one another. “And just as you want men to do to you, you also do so them likewise”.

Amen.

ANNOUNCEMENTS

We ask our members to send in information about special – significant date - anniversary or birthday announcements that can be shared with the rest of our membership.

- 1. Прийомні години - отець Павло запрошує всіх до зустрічі в парафіяльній канцелярії або резиденції за попереднім домовленням (306) 761-0480.**

Office Hours - Father Pawlo is holding office hours at the Manse office 306-757-0445 or at the residence by appointment 136 - 2501 Windsor Park Rd. 306 761 0480 home; 306-539-5315 cell-мобільний: e-mail: pberezniak@gmail.com

- 2. Пригадуємо: Просимо шановних членів нашої парафії, якщо хто із Вас змінив адресу або номер телефону, просимо Вас повідомити про це отця настоятеля або кого з членів церковної управи. Щиро дякуємо за Вашу співпрацю!**

Reminder: We ask the members of our parish, if anyone of you have changed your address or phone number, please notify Father Pawlo or any member of the Parish Council. *We thank you for your cooperation!*

- 3. Next Parish Council Meeting – Monday October 24, 2016 at Selo Gardens Television Room.**

October Services

Wednesday 12 – Sunday 15	Clergy retreat and Central Eparchy Annual Conference Saskatoon
Sunday 16 10:00 am	Divine Liturgy - Regina - Sobor
Wednesday 19 10:15 am	Noon Service - Parkside Care Home
	6:15 pm Akathyst - Sobor
Saturday 22 5:00 pm	Vespers - Selo
Sunday 23 10:00 am	Divine Liturgy - Candiac (85 Anniversary of St. Michael’s Parish) and Blessing of Harvest

Wednesday 26 10:00 am Care Home Service – Pioneer

6:15 pm Akathyst

Saturday 29 5:00 pm Akathyst Selo

Sunday 30 10:00 am Divine Liturgy
5:00 pm Hallelujah Night

November Services

Saturday 6 5:00 pm Akathyst Selo

Sunday 7 10:00 am Divine Liturgy

Friday 11 2:45 pm Noon Service - Pioneer Care Home Chapel

Always Give Thanks To God

“The mark of a soul that loves wisdom always gives thanks to God. If you have suffered evil, give thanks and it is changed to good. He has not sinned who suffered the evil but he who has done the evil. Give thanks even in disease, lack of possessions, or false accusations. It is not we who are injured but those who are the authors of them”

– St. John Chrysostom

The Challenge of a 20th Century Saint, Maria Skobtsova

“The vocation of hospitality is much more than the provision of food, clothing and a place to sleep. In its depths, it is a contemplative vocation. It is the constant search for the face of Christ in the stranger. “If someone turns with his spiritual world toward the spiritual world of another person,” she reflected, “he encounters an awesome and inspiring mystery He comes into contact with the true image of God in man, with the very icon of God incarnate in the world, with a reflection of the mystery of God’s incarnation and divine manhood. And he needs to accept this awesome revelation of God unconditionally, to venerate the image of God in his brother.

“We have not gathered together for the theoretical study of social problems in the spirit of Orthodoxy,” she wrote, “[but] to link our social thought as closely as possible with life and work. More precisely, we proceed from our work and seek the fullest possible theological interpretation of it.” While many valued what she and her co-workers were doing, there were others who were scandalized with the shabby nun who was so uncompromising in her hospitality that she might leave a church service to answer the door bell. “For many in church circles we are too far to the left,” she noted, “while for the left we are too church-minded.”

Every saint poses a challenge, but Mother Maria is perhaps among the most challenging saints. Her life is a passionate objection to any form of Christianity that seeks Christ chiefly inside church buildings. Still more profoundly, she challenges each of us to a life of a deeper, more radical hospitality, a hospitality that includes not only those who share our faith and language but those whom we regard as “the other,” people in whom we resist recognizing the face of Christ.

Mother Maria was certain that there was no other path to heaven than participating in God’s mercy. “The way to God lies through love of people. At the Last Judgment I shall not be asked whether I was successful in my ascetic exercises, nor how many bows and prostrations I made. Instead I shall be asked, Did I feed the hungry, clothe the naked, visit the sick and the prisoners. That is all I shall be asked. About every poor, hungry and imprisoned person the Savior says ‘I: ‘I was hungry and thirsty, I was sick and in prison.’ To think that he puts an equal sign between himself and anyone in need.... I always knew it, but now it has somehow penetrated to my sinews. It fills me with awe.”

We can sum up Mother Maria’s credo in just a few words: “Each person is the very icon of God incarnate in the world.”`

St. Maria of Paris, pray for us !

Source: <https://www.tumblr.com/search/maria%20skobtsova>

On January 18, 2004, the Holy Synod of the Ecumenical Patriarchate in Istanbul recognized Mother Maria Skobtsova as a saint along with her son Yuri, the priest who worked closely with her, Fr. Dimitri Klépinin, and her close friend and collaborator Ilya Fondaminsky. All four died in German concentration camps.



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SATURDAY OCTOBER 29TH, 2016

9 A.M. – 3 P.M.

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