

# The Sunday Shepherd

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

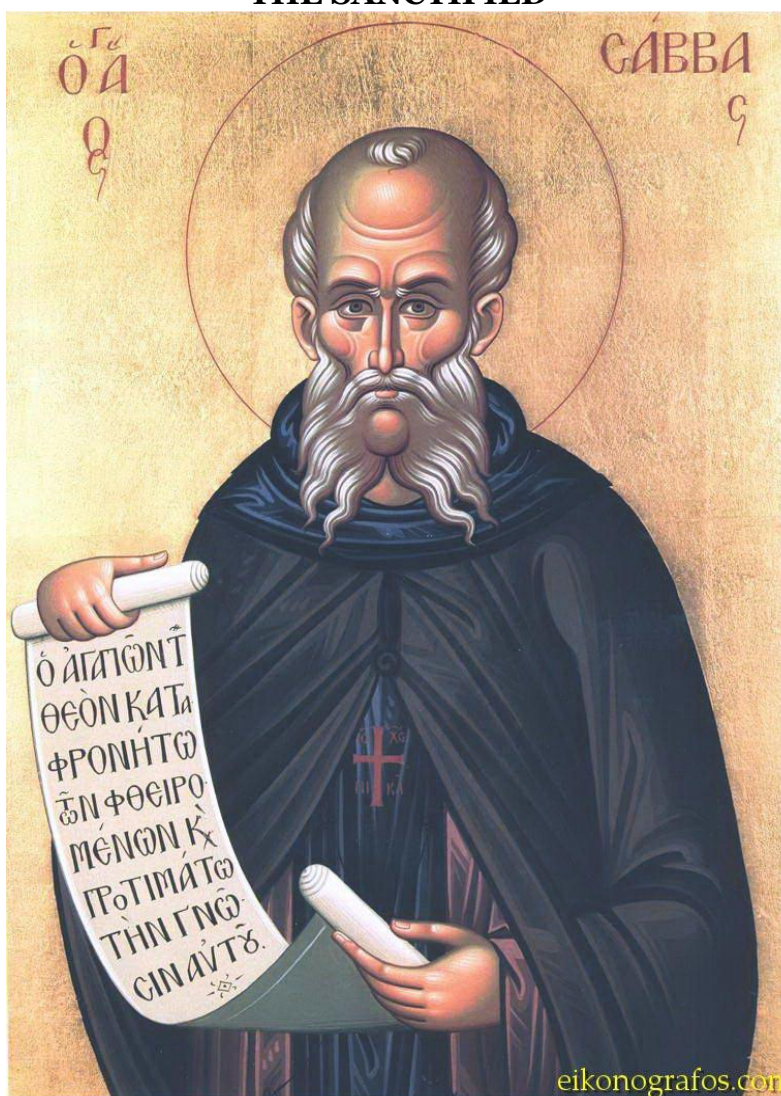
1305 – 12<sup>th</sup> Ave,  
Regina, SK S4P 4L6

Український Православний  
Собор Зіслання Св. Духа в  
Реджайні

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 December 18, 2016**

26-та. НЕДІЛЯ ПО ПЯТИДЕСЯТНИЦІ. ГОЛОС 1. ПРЕПОДОБНОГО І  
БОГОНОСНОГО ОТЦЯ НАШОГО САВИ ОСВЯЧЕНОГО.  
26-th. SUNDAY AFTER PENTECOST. TONE-1. VENERABLE SABBAS  
THE SANCTIFIED



**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.**

**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:** Individuals will be kept on the prayer list for one month.

Wayne (1204)	George (1204)	Larissa (1204)	Amy (1204)
Bill (1204)	Lena (1204)	Merve (1204)	Donna (1204)
Pearl (1204)	Vicky (1204))	Sophie K (1204)	Mary R (1204)
Katherine L (1204)	Wendy (1204)	Mark (1204)	

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 pray for.)*

**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.**

**Today we remember and pray for the souls of our fellow Christians who died last week in a bombing attack by the Islamic State on the St. Paul and St. Peter Church in Cairo, Egypt – details at the end of Bulletin.**

**SAINT - Saint Sava the Sanctified** was born in the fifth century at Cappadocia of pious Christian parents, John and Sophia. His father was a military commander. Journeying to Alexandria on military matters, John and Sophia left their five-year-old son Sava in the care of an uncle. When the boy reached eight years of age, he entered the monastery of Saint Flavian located nearby. The gifted child quickly learned to read and became an expert on the Holy Scriptures. In vain did his parents urge Saint Sava to return to the world and enter into marriage.

When he was seventeen years old he received monastic tonsure, and attained such perfection in fasting and prayer that he was given the gift of wonderworking. After spending ten years at the monastery of Saint Flavian, he went to Jerusalem, and from there to the monastery of Saint Euthymius the Great (January 20). But Saint Euthymius sent Saint Sava to Abba Theoctistus, the head of a nearby monastery with a strict cenobitic rule. Saint Sava lived in obedience at this monastery until the age of thirty. After the death of the Elder Theoctistus, his successor blessed Saint Sava to seclude himself in a cave. On Saturdays, however, he left his hermitage and came to the monastery, where he participated in divine services and ate with the brethren. After a certain time Saint Sava received permission not to leave his hermitage at all, and he struggled in the cave for five years.

Saint Euthymius attentively directed the life of the young monk, and seeing his spiritual maturity, he began to take him to the Rouba wilderness with him. They set out on January 14, and remained there until Palm Sunday. Saint Euthymius called Saint Sava a child-elder, and encouraged him to grow in the monastic virtues.

When Saint Euthymius fell asleep in the Lord (+ 473), Saint Sava withdrew from the Lavra and moved to a cave near the monastery of Saint Gerasimus of Jordan (March 4). After several years, disciples began to gather around Saint Sava, seeking the monastic life. As the number of monks increased, a lavra sprang up. When a pillar of fire appeared before Saint Sava as he was walking, he found a spacious cave in the form of a church.

Saint Sava founded several more monasteries. Many miracles took place through the prayers of Saint Sava: at the Lavra a spring of water welled up, during a time of drought there was abundant rain, and there were also healings of the sick and the demoniacs. Saint Sava composed the first monastic Rule of church services, the so-called "Jerusalem Typikon", accepted by all the Palestine monasteries. The saint surrendered his soul to God in the year 532.

Source: <https://oca.org/saints/lives/2008/12/05/103477-venerable-sava-the-sanctified>

**TROPAR OF SUNDAY IN TONE 1**

When the stone had been sealed by the Jews, and the soldiers were guarding Your Most Pure Body, You arose on the third day, O Saviour, granting life to the world. Therefore, the Powers of Heaven cried out to You, O Giver of Life: Glory to Your Resurrection, O Christ. Glory to Your Kingdom. Glory to Your Providence, O only lover of mankind.

**TROPAR OF VENERABLE FATHER IN TONE 8**

With streams of tears did you renew the barren desert, and with sighs from the depths of your soul you made it bear fruit a hundredfold. You were a beacon to the whole world, radiating miracles. O Sabbas our father, pray to Christ God, that our souls be saved!

**KONDAK OF SUNDAY IN TONE 1**

As God, You arose from the tomb in glory, raising the world together with Yourself. Human nature praises You as God, for death has vanished. Adam exults, O Master. Eve rejoices, for she is freed from bondage and cries out: You, O Christ, are the One Who gives resurrection to all.

**GLORY to the Father and the Son and the Holy Spirit.****KONDAK OF VENERABLE FATHER IN TONE 8**

In your virtue you offered yourself from childhood to God as an unblemished sacrifice; you became a gardener in the garden of piety, O blessed Sabbas. Therefore, you were an adornment for the venerable and a right laudable citizen of the desert. Therefore, we cry out to you, rejoice, most spiritually rich Sabbas.

**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.

**ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 1**

Хоч камінь запечатали юдеї, і воїни стерегли Пречисте Тіло Твоє, воскрес Ти на третій день, Спасе, даруючи світові життя. Ради цього Сили Небесні вzywали до Тебе, Життєдавче, Слава Воскресінню Твоєму, Христе, слава Царству Твоєму, слава Провидінню Твоєму, Єдиний Чоловіколюбче.

**ТРОПАР ПРЕПОДОБНОМУ НА ГОЛОС 8**

Сліз своїх потоками неродючість оживив, а зітханнями із глибини серця стократними трудами збагатив її, і був ти світилом для світу, сяючи чудодійствами, Саво, отче наш, моли Христа Бога, щоб спасти нам душі наші.

**КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 1**

Воскрес єси, як Бог, із гробу у славі і світ із Собою воскресив, людське єство, як Бога, оспівує Тебе, і смерть щезла. Адам же торжествує, Владико, і Єва нині, з неволі визволяючись, радується, звиваючи. Ти єси Христе, Той, що всім подаєш воскресіння.

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

Доброчинством з дитячих літ життя сбое ти у жертву приніс Богу, Саво блаженний. Як садівник старанний, трудився у саду благочестя, пустелі ти був гідним поселенцем, і добрими справами своїми сяєш, мов прикраса у чині преподобних. А тому тобі ми співаємо: “Радуйся, Саво, духовними обдаруваннями багатий”.

**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 звиваємо до Тебе, поспіши на молитву і скоро прийди на благання, бо Ти заступаєшся завжди за тих, що шанують Тебе, Богородице.

### **PROKIMENON TONE 1**

Let Your mercy, O Lord, be upon us as we have put our hope in You.

Rejoice in the Lord, you righteous. Praise befits the upright.

### **ANOTHER PROKIMEN IN TONE 7**

Precious in the sight of the Lord is the death of His Saints.”

### **ПРОКИМЕН НА ГОЛОС 1**

Милість Твоя, Господи, нехай буде над нами, бо ми вповаємо на Тебе.

Радуйтеся, праведні, в Господі, праведним подобає похвала.

### **ІНШИЙ ПРОКИМЕН НА ГОЛОС 7**

Чесна перед Господом смерть преподобних Його.

## **Апостол – Epistle**

### **3 Послання до Ефесян Святого Апостола Павла читання 5:8-19**

Ukrainian Bible (UKR)

**8** Ви бо були колись темрявою, тепер же ви світло в Господі, поведіться, як діти світла,

**9** бо плід світла знаходиться в кожній доброті, і праведності, і правді.

**10** Допевняйтеся, що приємне для Господа,

**11** і не беріть участі в неплідних ділах темряви, а краще й докоряйте.

**12** Бо соромно навіть казати про те, що роблять вони потаємно!

**13** Усе ж те, що світлом докоряється, стає явне, бо все, що явне стає, то світло.

**14** Через це то й говорить: Сплячий, вставай, і воскресни із мертвих, і Христос освітлить тебе!

**15** Отож, уважайте, щоб поводитися обережно, не як немудрі, але як мудрі,

**16** використовуючи час, дні бо лукаві!

**17** Через це не будьте нерозумні, але розумійте, що є воля Господня.

**18** І не впивайтесь вином, в якому розпуста, але краще наповнюйтесь Духом,

**19** розмовляючи поміж собою псалмами, і гімнами, і піснями духовними, співаючи й граючи в серці своєму для Господа,

### **Lesson from the Epistle of Saint Paul to the Ephesians 5:8-19**

New Revised Standard Version (NRSV)

**8** For once you were darkness, but now in the Lord you are light. Live as children of light— **9** for the fruit of the light is found in all that is good and right and true. **10** Try to find out what is pleasing to the Lord. **11** Take no part in the unfruitful works of darkness, but instead expose them. **12** For it is shameful even to mention what such people do secretly; **13** but everything exposed by the light becomes visible, **14** for everything that becomes visible is light. Therefore it says,

“Sleeper, awake!

Rise from the dead,  
and Christ will shine on you.”

**15** Be careful then how you live, not as unwise people but as wise, **16** making the most of the time, because the days are evil. **17** So do not be foolish, but understand what the will of the Lord is. **18** Do not get drunk with wine, for that is debauchery; but be filled with the Spirit, **19** as you sing psalms and hymns and spiritual songs among yourselves, singing and making melody to the Lord in your hearts,

**ALLELUIA IN TONE 1**

God avenges me, and has subdued peoples under me. Alleluia.

He magnifies the salvation of the king and deals mercifully for His anointed, for David and for his seed forever. Alleluia.

**ALLELUIA IN TONE 8**

Blessed is the man who fears the Lord, who greatly delights in His commandments. Alleluia.”

**АЛИЛУЯ НА ГОЛОС 1**

Бог відплату дає за мене, і покоровив мені народи. Алилуя.

Він величає спасіння Свого царя, і творить милість помазаникові Давиду і родові його довіку. Алилуя.

**ІНШИЙ АЛИЛУЯ НА ГОЛОС 8**

Блажен муж, що боїться Господа, заповіді Його дуже любі йому. Алилуя

**Євангелія – Gospel****Від Луки 17:12-19**

Ukrainian Bible (UKR)

<sup>12</sup> І, коли входив до одного села, перестріли Його десять мужів, слабих на проказу, що стали здалека.

<sup>13</sup> І голос піднесли вони та й казали: Ісусе, Наставнику, змилуйсь над нами!

<sup>14</sup> І, побачивши їх, Він промовив до них: Підіть і покажіться священикам! І сталося, коли вони йшли, то очистились...

<sup>15</sup> Один же з них, як побачив, що видужав, то вернувся, і почав гучним голосом славити Бога.

<sup>16</sup> І припав він обличчям до ніг Його, складаючи дяку Йому. А то самарянин був...

<sup>17</sup> Ісус же промовив у відповідь: Чи не десять очистилось, а дев'ять же де?

<sup>18</sup> Чому не вернулись вони хвалу Богові віддати, крім цього чужинця?

<sup>19</sup> І сказав Він йому: Підведися й іди: твоя віра спасла тебе!

**Luke 17:12-19**

New Revised Standard Version (NRSV)

<sup>12</sup> As he entered a village, ten lepers<sup>[a]</sup> approached him. Keeping their distance, <sup>13</sup> they called out, saying, “Jesus, Master, have mercy on us!” <sup>14</sup> When he saw them, he said to them, “Go and show yourselves to the priests.” And as they went, they were made clean. <sup>15</sup> Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. <sup>16</sup> He prostrated himself at Jesus’<sup>[b]</sup> feet and thanked him. And he was a Samaritan. <sup>17</sup> Then Jesus asked, “Were not ten made clean? But the other nine, where are they?” <sup>18</sup> Was none of them found to return and give praise to God except this foreigner?” <sup>19</sup> Then he said to him, “Get up and go on your way; your faith has made you well.”

**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.

## Від Отця Павла - Father Pawlo's Corner

### Дитина є повноважним членом Церкви

В 1979 році цілий світ звернув увагу на дитину. Спеціальна комісія Сівтової Ради Церков для справ Міжнародного Року Дитини у своєму рапорті звертає увагу всім християнським Церквам, щоб взяли приклад від Православної Церкви, «яка дає дітям повноправне становище їхньої участі в Св. Євхаристії та яка уважає, що участь дітей в богослуженнях є важливим для їхнього формування та росту в християнській вірі». Становище дитини в Православній Церкві є дійсно відмінне від становища в Католицькій Церкві чи Протестантських деномінаціях.

З найдавніших часів є відомим, що в Православній Церкві до хрещення приносили малих дітей і немовлят. Св. Іван Злотоустий, який жив при кінці 4 ст. свідчить, що «Ми хрестили дітей, щоб через хрещення приєднати їх до громади святих». Сьогодні православні батьки уважають, що новонароджену дитину треба якнайшвидше охрестити. В Православній Церкві увійшло у практику, що одночасово з хрещенням відбувається і друге Таїнство Миропомазання, яким вводиться охрещену дитину в повноправність членства Христової Церкви. У відміну від практики Православної Церкви, в Католицькій Церкві, а також Протестантських деномінаціях, Таїнство Миропомазання уділяється дітям у старшому віці, коли вони вже розуміють і до цього їх приготується.

В практиці Православної Церкви є добрим звичаєм, що відразу після хрещення і миропомазання, дитину причащається. Також священники постійно заликають, щоб батьки приносили немовлят і приводили дітей до Св. Причастя так часто, як лише можливо. Практика причащати дітей без обов'язку сповіді в Православній Церкві є до семи років, або коли дитина уже ясно усвідомлює, що є добре, а що зле. Дітей в семи роках готують до Св. Сповіді і тоді вони приступають до першої сповіді. Св. Іван Злотоустий говорить, що «Справжнє християнське виховання в дитинстві є запорукою, що людина в дорослому віці не буде опанована злим духом». Ці слова підтверджує сучасна наука психіатрії, яка стверджує, що формування характеру і поведінки дорослих людей відбувається в ранньому дитинстві.

Практика Православної Церкви, яка дитину, від немовляти, ставить повноправним членом Христової Церкви, основана на Святому Письмі. В жидівській традиції часу проповіді Ісуса Христа жінки, а тим більше діти, не мали значення в релігійному житті. В тогочасному розумінні, діти були надто малими і не були важливим для Царства Божого. Тому навіть апостоли не допускали матерей, які приносили дітей до Ісуса Христа, щоб Він до них доторкнувся. На це Ісус Христос сказав до Своїх учнів: «Пустіть дітей, і не бороніть їм приходити до Мене, бо таких є Царство Небесне» (Матвій 19:14). Про те, що діти таки мають своє місце в Царстві Божому, тоді ж Христос сказав апостолам так: «Істино кажу вам: хто не прийме Царства Божого, як дитина, той не ввійде в нього. І обнявши їх, положив руки на них і благословив їх» (Марко 10:15-16). Будучи в Капернаумі, Ісус Христос, знаючи, що апостоли поміж собою розмовляли проте, хто буде найвищим у Царстві Небесному, подав їм слідуєчий приклад: «Взяв дитину і поставив її біля Себе, та й сказав їм: \*Хто прийме оце дитя в ім'я Моє, той Мене приймає, і хто приймає Мене, той прийме Того, що Мене постав\*» (Лука 9:47-48). Євангелист Матвій ще точніше записує цю науку Христову про місце дитини у Його Церкві, що має постати після Його Вознесіння: «Хто прийме одне таке дитя в ім'я Моє, той Мене Самого приймає. А хто спокусить одного з малих цих, що в Мене вірують, тому краще було б, коли б камінь млиновий повішено було йому на шию й потонув би він в глибині морський» (Матвій 18:5-6). Оце є основа, чому в Православній Церкві увійшло в практику причащати дітей від немовлят.

Живучи серед іншівірного оточення, нині все менше і менше ми бачимо в наших храмах, щоб хресні батьки чи рідні батьки приносили дітей до Св. Причастя. Цим позбавляється дітей постійної єдності з Христом та відтягається їх від благодаті Божої, яка є необхідною для духовного росту дитини.

Є похвальним, коли учительки в Недільних Школах звертають на це увагу та приготують і приводять дітей до Св. Причастя в час недільних Богослужень. Потрібно, щоб на це звертали свою пильну увагу батьки. Щоб разом з дбайливим піклуванням про фізичний розвиток своїх дітей, подбали за належний і духовний розвиток. Є це можливим лише в єдності з Христом, а досягається це через Св. Причастя. Потрібно, щоб батьки дітей, коли вони стають більшими, належно приготували. **Батьки могтимуть приготувати своїх дітей лише тоді, коли самі будуть добре розуміти про потребу Св. Причастя, як для себе, так і своїх дітей.**

## **Will the Real Santa Please Stand? Inviting Saint Nicholas Into Our Christmas**

Every year, Christian parents face a dilemma: what to do about Santa Claus.

He's everywhere, that "jolly old elf", hawking tires, toys, and Playboy magazine, sitting in shopping malls taking orders for the latest batteries-not-included whizzbang. Although movies about him portray him as someone concerned about the left-out-child, his hymnography (think about the words to "Santa Claus Is Coming to Town!") carries a theology of vengeful justice that is strange to be associated with One who said, "I have not come to call the righteous, but sinners, to repentance" (Luke 5:32).

As a matter of fact, this Santa Claus is not associated with Christ. He may be appropriate to affluent Victorian Christ-mases with huge candle-laden Christmas trees and middle-class American living rooms (with or without chimneys) where a snack awaits near the comfy chair. But in a stable with the Infant Jesus? They're from different worlds.

Even the Supreme Court acknowledged the anomaly in *Lynch vs. Donnelly* (1984), when it ruled that Santa Claus and another secular symbols overcome the religious connection of a crèche in a public display. Santa may have his good points, but he has become our society's way of keeping a happy winter holiday without facing up to the reality of Christ. So, cut off from the Triune God, the basis of all good, the "good" of Santa is defined by the movies, books, and advertisements that characterize him, and this good is ultimately answerable only to conventional morality. In a commercial society, it's a commercial "good".

Another dilemma that parents may find more immediately painful is that every year brings a new decision – whether to maintain the lie of Santa's existence or to tell children the truth, at the risk of imitating that bah-humbugging (and also fictional) Christmas character, Scrooge.

There is an answer, though: Saint Nicholas, the real Saint Nicholas, a bishop of Myra in Lycea, who died around AD 350.

### ***South of the North Pole***

No, Myra wasn't located at the North Pole. It was an important sea port of the early Christian centuries, situated in what is now known as Turkey. Nicholas, a wealthy young man brought up in a godly home, gave away his inheritance to the needy. The young Bishop Nicholas was imprisoned for his faith during the persecutions under the Roman emperor Diocletian, and he was set free when Constantine released the religious prisoners.

One of the most famous legends about his life tells of a poor man who was unable to provide dowries for his three daughters. If he couldn't get them married, he's have to sell them into slavery. Hearing of the family's predicament, Nicholas took a bag (or a sock, as some versions have it) of gold, enough for a dowry, and tossed it into the family's house through the window (or down the chimney). He repeated his anonymous gift for each of the daughters, enabling the girls to marry.

Another legend says that Saint Nicholas participated in the First Ecumenical Council at Nicea. He was to incensed at some remark of the heretic Arius about Christ and the Theotokos that he punched Arius in the nose. That was considered an inappropriate debating technique, even in that distant time when theology was important enough to fight about, and the leaders of the council took away Nicholas's bishopric and put him in prison.

Christ and His mother appeared to those leaders, one bearing Nicholas's omophorion (the stole marked with crosses that he and other bishops of that period wear in iconographic depictions), and the other the

book of the Gospel. Taking their meaning, Nicholas's fellow bishops set him free and returned him to office.

### ***“St. Nicholas, Hold the Tiller!”***

There are many early legends about the miraculous interventions of Saint Nicholas in the lives of those in peril. In one, Bishop Nicholas helped three prisoners wrongly condemned to death. Coming to the scene of their execution, he stopped the executioner and berated the governor until he repented of having taken a bribe to have them killed. Three imperial officers passing through the area learned of these events.

Later, back in Constantinople, these three officers were themselves imprisoned and sentenced to death because of the intrigues of an official in Constantine's court. Remembering Nicholas's mercy, the officers prayed to God that through the bishop's intercession they might be saved. That night, both the unjust official and Constantine himself received a very early visit from Bishop Nicholas, in a dream. The next morning, Constantine and the official agreed to set the officers free.

When sailors in the Christian East bless each other with the words, “May Saint Nicholas hold the tiller!” they are alluding to a story of sailors caught in a terrible storm. Having heard of the holiness and power of the bishop of Myra, these sailors called on his intercession. Nicholas came to them in a vision and took the helm himself and guided the ship into port. When the sailors reached Myra, they went to the Church, where they recognized their mysterious pilot.

Another time, a famine hit Lycea, and ships loaded with wheat came into the harbor on the way from Alexandria to Constantinople. Bishop Nicholas asked the crews to leave some of the wheat for his starving people. The sailors refused at first, afraid of arriving at their destination with less than a full load. At Nicholas's promise that there would be no trouble, the sailors relented. And even though they left two year's supply in Myra, the ships were full when they arrived in Constantinople.

### ***Christmas Carryovers***

These and many other acts of virtue (some, indeed, more credible than others) have become Saint Nicholas's legacy to the Church. His feast day, December 19, goes far back in Christian history – at least to the ninth century, and very likely further than that. And the Church has celebrated his memory in many ways: in processions, in pageants, with special foods – some of which have become American Christmas customs without our even realizing it.

Many of the fun activities that we now associate with the holidays arise from commemorations of Saint Nicholas. Our practice of giving gifts as Christmas time came from the commemoration of the dowries, as well as the gifts of the Magi. The foil-covered chocolate coins that find their way into Christmas stockings are reminiscent of the dowries, as are the stockings themselves. And when we awake to find gifts that arrived anonymously in the night, we can recall the socks full of gold that came through the chimney (or the window) to save the lives of the three young women.

Our hooked candy canes are symbols of the bishop's crosier. And, early in their history, gingerbread men wore bishop's robes. The image of Saint Nicholas appeared on Byzantine seals more often than the image of any other person, and stamps are still available to imprint the seal of Saints Nicholas on cookies and other baked goods.

### ***Choosing the Real Santa***

Saint Nicholas models obedience to Christ by feeding the hungry, helping strangers, and caring for prisoners (Matthew 25:34-36). He is an image, an icon, of the Triune God, and that gives his goodness a foundation that challenges every culture. It is not merely the whim of this year's fashion.

Unlike the mythical Santa running a toy shop far off at the North Pole, Saint Nicholas presents us with an authentic witness of Christian virtue. Instead of beckoning us to join the holiday retrace, Saint Nicholas calls us to run the great race of faith (II Timothy 4:7). The Church's traditions can make us aware of this reality by making it tangible, like the twelve stones of Joshua, pointing to the power of God (Joshua 4).

So it's appropriate, in a way, that the Feast of Saint Nicholas and the Feast of the Nativity have come together in our culture. The Incarnation was God's arrival among humility, and Saint Nicholas witnesses to His continued presence among us. - *Orthodox Family Life*



## 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 канцеларії 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](mailto: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. **On recommendations from our Church Choir the Parish Council decided to change our Christmas Day Service from the usual 11:00 pm January 6 to Saturday January 7 – Povechieria at 9:00 am and Christmas Divine Liturgy at 10:00 am.**

**At the September 2016 Parish Council Meeting the Council affirmed its commitment to implement the Language Policy adopted at the Annual General Meeting on January 26, 2016 in which the Descent of the Holy Spirit, Ukrainian Orthodox Sobor stated that henceforth it identified itself as a bi-lingual Parish with a bilingual English-Ukrainian language usage policy. The Divine Liturgy, Matins, Vespers, Akathysts and special holiday services will be served bilingually.** Specifically, the Liturgy and other services will be divided into two components – one component will be served in Ukrainian and the other in English. The components will alternate language-wise from one service to the next. On Father Pawlo's recommendation the Council agreed that over the next couple of months we will try out two approaches and then ask for feedback from the choir and membership.

**Approach A** – Divide the Liturgy into two equal parts – on the first Sunday the first part would be sung in Ukrainian and the second in English and the following Sunday the first part would be sung in English and the second in Ukrainian.

**Approach B** – Father will divide the Liturgy into a number of parts to be sung in Ukrainian and an approximately equal in time number of parts to be sung in English. On the following Sunday those parts that were sung in Ukrainian would be sung in English and vice versa. Furthermore, at every Divine Liturgy the Epistle and Gospel will be read in both languages.

4. **Request for Food Bank Donations** – At the Parish Council Meeting of November 28 it was decided to invite our membership to make donations of food during the Nativity Fast– canned goods, pasta, etc. to the Food Bank. Please place your donations in the Food Bank Barrel by the front entrance doors.
5. **Used Eyeglasses** - Please donate your used eyeglasses to the Lions International to help those in need in the developing countries. A collection box is located at the church's back door. If you require additional information – please speak to Wally Kaminski.

## 6. Selo Personal Care Home is looking for volunteers

The Selo Gardens Personal Care Home could use volunteer help on an ongoing basis. For example, volunteers could be used for assisting staff with recreational activities for the residents. Another area where help would be welcomed is with routine maintenance. The care home is similar to one's own home in that there are always things that need to be fixed, adjusted or replaced. For more information please contact either Lorelei Fletcher, Manager at 790-4444, or Tony Harras, the Chair of the Board, at 586-6805.

### SERVICES - DECEMBER

<b>Sunday 18</b>	<b>Divine Liturgy at 10:00 am – Sobor (St. Nicholas Celebration)</b>
<b>Monday 19</b>	<b>Divine Liturgy at 10:00 am – Selo (St. Nicholas)</b>
<b>Wednesday 21</b>	<b>Akathyst at 6:15 pm - Sobor</b>
<b>Sunday 25</b>	<b>Divine Liturgy at 10:00 am - Sobor</b>
<b>Wednesday 28</b>	<b>Akathyst at 6:15 pm - Sobor</b>
<b>Saturday 31</b>	<b>Akathyst at 5:00 pm - Selo</b>

### FROM THE LIFE OF OUR ORTHODOX BRETHERN IN EGYPT THE PREDICAMENT OF EGYPT'S COPTS

by [Michael Wahid Hanna](#)



The December 11<sup>th</sup> bombing of the St. Paul and St. Peter Church in Cairo, which abuts the seat of the Coptic Orthodox Church, St. Mark's Cathedral, resulted in 25 deaths and over 50 injuries. The attack on el-Boutrosiyya, as the church locally known, was later claimed by the Islamic State's affiliate in mainland Egypt, signaling a potentially ominous turn in the country's years-long struggle against Islamist militancy.

The attack was generally framed as a shift and an escalation, as militant violence has largely taken on and targeted symbols of the Sisi regime and the Egyptian state. Whether this attack represents a sustained shift in tactics and targeting will be borne out in the future. In the

Sinai Peninsula, the Islamic State affiliate has recently undertaken specific but limited acts of violence against Copts. But in targeting a congregation of women and children and seeking to maximize harm to civilians, the Islamic State has eschewed its previous tactical reticence and adopted a more spectacular and indiscriminate mode of violence.

That previous reticence is largely rooted in the failures of Egypt's low-level insurgency of the 1990s, which foundered in the face of limited popular support and unstinting state repression following indiscriminate attacks on civilian and economic targets. However, the shift to targeting Egypt's most vulnerable community should not be seen in isolation as a mere tactical innovation. Instead, the vulnerability of Egypt's Christians should be understood more broadly, as a function of their status as second-class citizens in their own country. In practice and form, Sisi's Egypt offers the Copts a paternalistic form of Islamism that largely avoids top-level stigmatization and indulges in the rhetoric of national unity without offering them equal protection or equal rights. Pervasive sectarianism is grounded not primarily in the most violent and intolerant visions of Islamist militancy, but instead in the much more ubiquitous forms of non-violent bigotry and religious supremacism that mark much contemporary Egyptian thought. The normalization of notions of second-class citizenship, even through non-violent ideologies or practices, creates a more permissive environment for sectarian violence.

For Islamist militants, Copts have long represented an inviting target; violence against them requires no additional political motivation and little in the way of ideological or theological adaptation. Over the years, particularly during the 1990s and in the post-Mubarak era, the community has suffered from regular attacks, although this past weekend's bombing marked the most significant such attack.

In the present context, any attack on Egypt's Christians is bound to both embarrass the government and its pretense to restoring law and order and erode popular support for the Sisi regime. But more importantly, those effects can be achieved while not risking broad-based backlash, with Egypt's ingrained sectarianism insuring that outrage remains real but limited. It is that sectarianism that enables more virulent forms of hatred for Christians. It should not be at all surprising that a society that views and treats a segment of its population as less than fully equal is also society that produces violence and terrorism against it, often in unaccountable fashion. Such attacks should serve as an indictment of those social and legal constructs and not simply the most malignant and militant such expressions of those underlying sentiments.

Egypt's Christians do not share in equality of citizenship. That inequality is expressed in both de jure and de facto ways. As a matter of law, Copts remain less than full citizens in the realm of church construction, religious discrimination, and religious conversion. Whether Copts could ever share in equality of citizenship in a legal and constitutional system in which the principles of Islamic sharia serve as the main source of legislation is questionable at best, but as applied by Egypt's current legal system the answer is unequivocally no.

Copts also face pervasive de facto discrimination in both public and private employment. Nowhere is that discrimination more acutely felt than within the upper reaches of the security establishment, but lack of public representation remains a far-reaching and persistent phenomenon. But discrimination takes more subtle forms in the realm of public education and civics, where Copts, their history, and contributions to Egyptian society are marginalized and overlooked. Various press outlets and religious institutions regularly indulge in scurrilous attacks against Christians, often overlaid with conspiracy theories about Copts and Egyptian politics.

Perhaps most consequentially, violence against Copts, particularly at local levels, is rarely punished. This unaccountability for sectarian violence offers a stark display of the weakness and vulnerability of Christians and the lack of concern of organs of the state for the well-being of a segment of its population. Copts represent a communal issue to be managed to insure basic stability and not individuals deserving and worthy of redress, justice, and accountability.

A state and society that tolerates and normalizes bigotry and sectarianism will also engender more malicious expressions of that hatred. This point is not intended to be hyperbolic and polemical. In fact, its lessons apply well beyond contemporary Egypt and its burgeoning proto-insurgency. As the wave of demagogic and bigoted populism has taken root in mainstream politics throughout the West, it is nearly inevitable that the normalization of even non-violent forms of bigotry will similarly lead to discrimination and in certain circumstances, actual violence. In their rightful empathy for their targeted co-religionists, Egypt and the Arab World should begin to understand the fundamental hypocrisy at the heart of their current complaints about the treatment and perception of Muslims in the West.

Egypt's gathering violence will continue and may even expand further beyond its current boundaries, but this latest tragedy is the most malignant expression of a much more broadly held prejudice, namely, a society that sees its Christians as less than fully equal.

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Source: Posted in [Middle Eastern Christianity](#) and tagged [Cairo bombing](#), [Copts](#), [Michael Wahid Hanna](#) on [December 14, 2016](#).

## ЗАПРОШЕННЯ - AN INVITATION

Father Pawlo and the Parish Council invite our membership to provide us with the following information:

Отець Павло і Церковна Управа просять наших членів-прихожан подати слідуючу інформацію:

Я/МИ - I/WE \_\_\_\_\_

### ПОСВЯЧЕННЯ ДОМІВ - HOUSE BLESSING

\_\_\_\_\_ Так, ми бажаємо щоб Отець Павло посвятив наш дім цього року – після Йордану. - Yes, we want Father to bless our home this year.

Котрий день і час найкраще піходивби Вам - Our preferred date and time are \_\_\_\_\_

*Подайте адресу, число телефону й і-мийл адресу як ви бажаєте відвідин*

Our address and phone number are \_\_\_\_\_

\_\_\_\_\_ Ні, ми не бажаємо щоб Отець посвятив наш дім цього року. - No, we do not wish Father to bless our home is year.

### КОЛЯДНИКИ - CAROLING

Я/МИ/I/WE \_\_\_\_\_

*Подайте адресу, число телефону й і-мийл адресу як ви бажаєте відвідин колядників.*

*Fill out only if you wish a visit from carolers.* Our address, phone number and e-mail are \_\_\_\_\_

\_\_\_\_\_ Так, ми бажаємо щоб колядники відвідали наш дім в ці Різдвяні Свята.

Котрий день свят і час найкраще під ходив би Вам - Yes, we want carolers to visit our home this Christmas. - Our preferred date and time are \_\_\_\_\_

\_\_\_\_\_ Ні, ми не бажаємо щоб колядники відвідали наш дім цього року. - No, we do not wish carolers to visit us this year.

*Просимо залишити на tetrapodі. Please leave on the tetrapod – small altar.*