

# The Sunday Shepherd

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

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

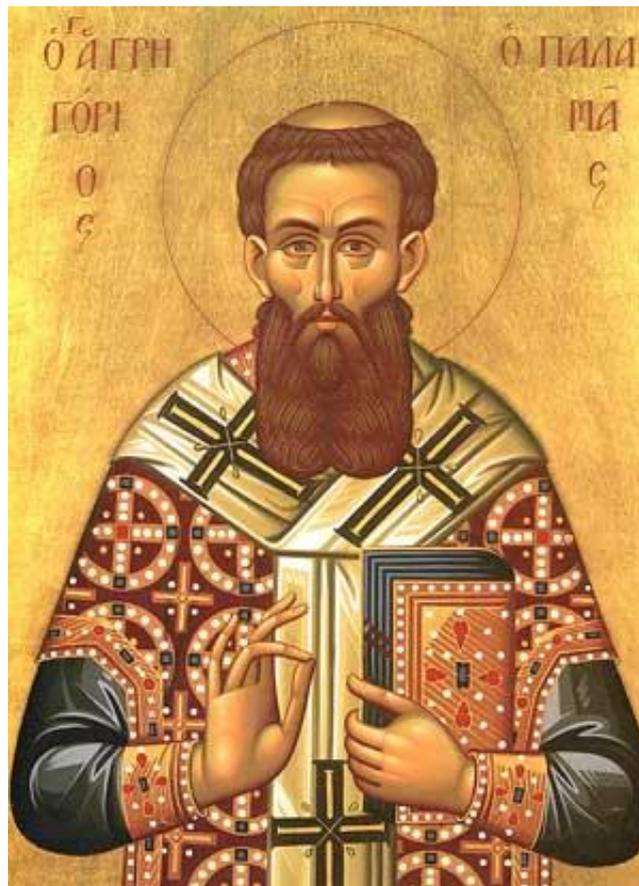
Український Православний  
Собор

Зіслання Св. Духа в Реджайні  
And serving the congregations of St.  
Michael's in Candiak, Selo Gardens  
Chapel, St. Volodymyr's in Moose Jaw

## Parish Bulletin for the week of March 12, 2017

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НЕДІЛЯ 2-га. ВЕЛИКОГО ПОСТУ. ГОЛОС 5-ий. СВЯТОГО ГРИГОРІЯ ПАЛАМИ,  
АРХИЄПИСКОПА ФЕССАЛОНЬКОГО.  
2 nd. SUNDAY OF GREAT LENT. TONE - 5. ST. GREGORY PALAMAS THE  
ARCHBISHOP OF THESSALONICA.



*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.  
This will be most helpful to Father in his pastoral duties.*

**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.

Mark (0304)	Doug (0304)	Larissa (0304)	Amy (0304)
Bill (0304)	Ksenia (0304)		Donna (0304)
Bernie B (0304)	Violet (0304)	Sophie K (0304)	Mary R (0304)
Katherine L (0304)	Peter (0304)	Jessica (0304)	Steve (0304)

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.**

### **St. Gregory Palamas** - Fr. Ihor Kutash

“To the Heights! To the Heights!” (St. Gregory’s final words during his earthly sojourn) Since 1368 upon his canonization the Second Sunday of Great Lent has been dedicated to St. Gregory Palamas, Archbishop of Thessalonica, as a Second “Triumph of Orthodoxy”. Gregory was born in 1296 in Constantinople. His father was a prominent man at the court of Emperor Andronicus II Paleologos (1282-1328), but he soon died, and the emperor himself took part in the raising and education of the fatherless boy. Gregory was endowed with fine abilities and great diligence and soon mastered all the subjects which then comprised the full course of medieval higher education. The emperor hoped that the youth would devote himself to government work. But Gregory, barely twenty years old, withdrew to Mount Athos in the year 1316, and became a novice in the Vatopedi monastery. After his tonsure, the holy Evangelist John the Theologian appeared to him in a vision and promised him his spiritual protection. Gregory’s mother and sisters also became monastics. On the Holy Mountain St. Gregory began to follow the method of unceasing prayer, which had been cultivated by monastics, beginning with the great desert ascetics of the fourth century, Evagrius Pontikos and St Macarius of Egypt. The experienced use of mental prayer (or prayer of the heart), requiring solitude and quiet, is called “Hesychasm” (from the Greek “hesychia” meaning calm, silence), and those practicing it were called “hesychasts.” Gregory became fully imbued with the spirit of hesychasm and adopted it as an essential part of his life. In the year 1326, because of the threat of Turkish invasions, he and the brethren retreated to Thessalonica, where he was then ordained to the holy priesthood. St Gregory combined his priestly duties with the life of a hermit. Five days of the week he spent in silence and prayer, and only on Saturday and Sunday did he come out to his people. He celebrated Divine Services and preached sermons. His teachings often evoked both tenderness and tears for those present in Church,. In the 1330’s events took place in the life of the Eastern Church which placed St Gregory among the most significant universal apologists of Orthodoxy, and brought him great renown as a teacher of hesychasm. About the year 1330 the learned monk Barlaam had arrived in Constantinople from Calabria, in Italy. He was the author of treatises on logic and astronomy, a skilled and sharp-witted orator, who had received a university chair in the capital city. Soon he journeyed to Mt. Athos, where he became acquainted with the spiritual life of the hesychasts. Declaring that it was impossible to know the essence of God, he declared mental prayer a heretical error and ridiculed the experience of the “uncreated light of Tabor” (where our Lord was transfigured), that hesychasts were prone to see. St Gregory began to use his talents in defense of the hesychasts. He debated with Barlaam

at the Constantinople Council of 1341 in the church of Hagia Sophia. The Council accepted the position of St Gregory Palamas, that God, unapproachable in His Essence, does reveal Himself through His energies, which are directed towards the world and are able to be perceived, like the light of Tabor, but which are neither material nor created. The teachings of Barlaam were condemned as heresy, and he himself was anathemized and fled to Calabria. Thus was elucidated this most important truth regarding the nature of God and His interaction with the world, which became a pillar of Orthodoxy. But the dispute between the Palamites and the Barlaamites was far from over. Barlaam's disciple, the Bulgarian monk, Akyndinos, firmly resisted St. Gregory, upholding the teachings of Barlaam. Patriarch John XIV Kalekos (1341-1347), too, was inclined towards this opinion, as was the emperor Andronicus III Paleologos (1328-1341). Gregory was locked up in prison for four years. But in 1347, when Andronicus was replaced on the Patriarchal throne by Isidore (1347-1349), St Gregory Palamas was set free and consecrated Archbishop of Thessalonica. In 1351 the Council of Blachernae finally confirmed once and for all the orthodoxy of Gregory's teachings. (This is the suburb of Constantinople where the Mother of God appeared in the ninth century, extending her omophorion as a sign of her protection of the people against invasion – the origin of the Feast of the Protecting Veil of the Theotokos, popularly known in Ukrainian as “Svyata Pokrova” ). However, the people of Thessalonica did not immediately accept him, and he was compelled to live in various places. On one of his travels to Constantinople, the Byzantine ship fell into the hands of the Turks. St. Gregory preached to the Christian prisoners and even to his Muslim captors. The latter were astonished by the wisdom of his words. Some of them were unable to endure them, so they beat him and would have killed him had they not expected to obtain a large ransom for him. A year later, St. Gregory was indeed ransomed and returned to Thessalonica. St Gregory performed many miracles in the three years before his death, healing those afflicted with illnesses. On the eve of his repose, St John Chrysostom appeared to him in a vision (that Saint had also endured many tribulations and died in exile in the lands of Ukraine with the words: “Thank God for everything”). St Gregory Palamas fell asleep in the Lord on November 14, 1359, with the exhortation: "To the heights! To the heights!". In 1368 he was canonized at a Constantinople Council under Patriarch Philotheus (1354-1355, 1364-1376), who compiled his Vita and Services to the Saint.

### **МОЛИТВА ПРО МИР В УКРАЇНІ**

Боже Святий, Отче Вседержителю, Сине Єдинородний і Душе Святий, що все у Твоїй владі тримаєш і про все піклуєшся Премудрим Твоїм Промислом, молимося Тобі за Богом бережену Державу нашу Україну, боголюбивий народ, владу і військо її, даруй їм, Господи, глибокий і невід’ємний мир, поклади їм на серце добре про Церкву Твою та про всіх людей Твоїх, щоб і ми в тиші і чистоті проводили життя наше у всякому благочесті і чеснотах.

Позбав, Господи, Державу нашу від голоду, мору, землетрусу, потопу, вогню, меча, нашествия іноплеменних і розбрату. Родини в мирі і любові збережи, дітей виховай, молодь навчи, старість підтримай, подорожуючим сподорожуй, вбогих захисти, недужних зціли, тих, що за ґратами, згадай, розпорошених збери, спокушених наверни і з’єднай зі Святою Твою соборною і апостольською Церквою. Бо Твоє є Царство і сила і слава Отця і Сина і Святого Духа нині і повсякчас і на віки віків. Амінь.

**TROPAR OF SUNDAY IN TONE 5**

Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation of the Virgin. For in His Good will He was lifted up on the Cross in the flesh to suffer death and to raise the dead by His glorious Resurrection.

**TROPAR OF SAINT GREGORY IN TONE 8**

Light of Orthodoxy, support and teacher of the Church, glory of monks and invincible champion of theologians, O Gregory, the wonderworker, pride of Thessalonica and preacher of grace: pray without ceasing for the salvation of our souls.

**GLORY to the Father and to the Son and to the Holy Spirit.****KONDAK OF ST. GREGORY IN TONE 8**

Holy and divine organ of wisdom and joyful trumpet of theology, we chant your praises in harmony, divinely-inspired Gregory. But as a mind standing before the Primordial Mind guide our mind to Him, O Father, that we may cry: Rejoice, preacher of grace.

**BOTH NOW AND FOREVER and to the ages of ages. Amen.****KONDAK OF THE TRIODION IN TONE 4**

The season of the action has now been revealed and judgment is at the doors. Let us rise, keeping the fast, offering tears of compunction with almsgiving, crying out: we have sinned more than the sands of the sea. Forgive us, O Creator of All, so that we may receive the incorruptible crowns.

**PROKIMEN IN TONE 5**

You, O Lord, shall protect us and preserve us from this generation and forever.

O Lord, save me for there is no longer any righteous man.

**ANOTHER PROKIMEN IN TONE 1**

My mouth shall speak wisdom and the meditation of my heart understanding

**ТРОПАР НЕДІЛЬНИЙ ГОЛОС 5**

Співбезпочаткове Слово Отцю і Духові, від Діви народжений на спасіння наше, оспівуймо, вірні, і поклонімося, бо Він благозволив Тілом зійти на Хрест і смерть перетерпіти, і воскресити померлих славним Воскресінням Своім.

**ТРОПАР СВЯТОГО ГРИГОРІЯ НА ГОЛОС 8**

Православа світильниче, опоро і учителю Церкви, ченців красо, богословів оборонче непереможний, Григорію Чутотворче, Солунська похвало, проповідниче благодаті, молися повсякчасно за спасіння душ наших.

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

Священний і Божественний орган премудрості, і ясну трубу богослов'я, одностайно прославляємо Тебе, Григорію Богоповідниче. Ти ж, отче, як розум, що стоїть перед Найвищим Розумом, до Нього розум наш направ, щоб ми вzywали, Радуйся, проповідниче благодати.

**І НИНІ і повсякчас і на віки вічні, Амінь.****КОНДАК ТРІЮДИ НА ГОЛОС 4**

Нині час добродчинности настав, при дверях суд, встаньмо в пості, принесімо сльози розчулення з милостинями, вzywаючи: Гріхів маємо більше, як піску морського, али прости, Сотворителю всіх, щоб і нам прийняти нетлінні вінці.

**ПРОКИМЕН НА ГОЛОС 5**

Ти, Господи, збережеш нас і захистиш нас від роду цього і повік.

Спаси мене, Господи, бо нестало праведного.

**ПРОКИМЕН СВ. ГРИГОРІЮ НА ГОЛОС 1**

Уста мої промовлятимуть премудрість, і повчання серця мого розум.

## Epistle - Апостол

### До євреїв 1:10-2:3; 7:26-8:2

Ukrainian Bible (UKR)

**10** Ти, Господи, землю колись заклав, а небо то чин Твоїх рук. **11** Загинуть вони, а Ти будеш стояти

, всі вони, як той одяг, постаріють. **12** Як одягу, їх зміниш, і минуться вони, а Ти завжди Той Самий, і роки Твої не закінчатся! **13** Кому з Анголів Він промовив коли: Сядь праворуч Мене, доки не покладу Я Твоїх ворогів підніжком ногам Твоїм! **14** Чи не всі вони духи служебні, що їх посилають на службу для тих, хто має спасіння впадкувати? **2** Через це подобає нам більше вважати на почуте, щоб ми не відпали коли. **2** Коли бо те слово, що сказали його Анголи, було певне, а всякий переступ та непослух прийняли справедливую заплату, **3** то як ми втечемо, коли ми не дбали про таке велике спасіння? Воно проповідувалося спочатку від Господа, ствердилося нам через тих, хто почув,

**7** **26** Отакий бо потрібний нам Первосвященик: святий, незлобивий, невинний, відлучений від грішників, що вищий над небеса, **27** що потреби не має щодня, як ті первосвященики, перше приносити жертви за власні гріхи, а потому за людські гріхи, бо Він це раз назавжди вчинив, принісши Самого Себе. **28** Закон бо людей ставить первосвящениками, що немочі мають, але слово клятви, що воно за Законом, ставить Сина, Який досконалий навіки!

**8** Головна ж річ у тому, про що я говорю: маємо Первосвященика, що засів на небесах, по правиці престолу величності, **2** що Він Священнослужитель святині й правдивої skinі, що її збудував був Господь, а не людина.

### Hebrews 1:10-2:3; 7:26-8:2

New Revised Standard Version (NRSV)

**10** And, "In the beginning, Lord, you founded the earth, and the heavens are the work of your hands;<sup>11</sup> they will perish, but you remain; they will all wear out like clothing;<sup>12</sup> like a cloak you will roll them up, and like clothing they will be changed. But you are the same, and your years will never end." **13** But to which of the angels has he ever said, "Sit at my right hand until I make your enemies a footstool for your feet"? **14** Are not all angels spirits in the divine service, sent to serve for the sake of those who are to inherit salvation?

**2** Therefore we must pay greater attention to what we have heard, so that we do not drift away from it. **2** For if the message declared through angels was valid, and every transgression or disobedience received a just penalty, **3** how can we escape if we neglect so great a salvation? It was declared at first through the Lord, and it was attested to us by those who heard him,

**7** **26** For it was fitting that we should have such a high priest, holy, blameless, undefiled, separated from sinners, and exalted above the heavens. **27** Unlike the other high priests, he has no need to offer sacrifices day after day, first for his own sins, and then for those of the people; this he did once for all when he offered himself. **28** For the law appoints as high priests those who are subject to weakness, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

**8** Now the main point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in the heavens, **2** a minister in the sanctuary and the true tent that the Lord, and not any mortal, has set up.

## **АЛИЛУЯ НА ГОЛОС 5**

Милості Твої, Господи, повік оспівуватиму, з роду в рід оповім істину Твою устами моїми.  
Алилуя.

Бо ти сказав: повік збудується милість, на небесах утвердиться істина Твоя. Алилуя.

## **ALLELUIA IN TONE 5**

Of Your mercies O Lord, I will sing forever; unto generation and generation I will proclaim Your truth with my mouth. Alleluia.

You have said: Mercy will be established forever and My Truth will be prepared in the heavens.  
Alleluia.”

## **Євангелія – Gospel**

### **Від Марка 2:1-12**

Ukrainian Bible (UKR)

<sup>2</sup> Коли ж Він по кількох днях прийшов знов до Капернауму, то чутка пішла, що Він удома.

<sup>2</sup> І зібралось багато, аж вони не вміщалися навіть при дверях. А Він їм виголошував слово.

<sup>3</sup> І прийшли ось до Нього, несучи розслабленого, якого несли четверо.

<sup>4</sup> А що через народ до Нього наблизитися не могли, то стелю розкрили, де Він був, і пробравши, звісили ложе, що на ньому лежав розслаблений.

<sup>5</sup> А Ісус, віру їхню побачивши, каже розслабленому: Відпускаються, сину, гріхи тобі!

<sup>6</sup> Там же сиділи дехто з книжників, і в серцях своїх думали:

<sup>7</sup> Чого Він говорить отак? Зневажає Він Бога... Хто може прощати гріхи, окрім Бога Самого?

<sup>8</sup> І зараз Ісус відчув Духом Своїм, що вони так міркують собі, і сказав їм: Що таке ви в серцях своїх думаете?

<sup>9</sup> Що легше: сказати розслабленому: Гріхи відпускаються тобі, чи сказати: Уставай, візьми ложе своє та й ходи?

<sup>10</sup> Але щоб ви знали, що Син Людський має владу прощати гріхи на землі, каже розслабленому:

<sup>11</sup> Тобі Я наказую: Уставай, візьми ложе своє, та й іди у свій дім!

<sup>12</sup> І той устав, і негайно взяв ложе, і вийшов перед усіма, так що всі дивувались і славили Бога, й казали: Ніколи такого не бачили ми!

### **Від Івана 10:9-16**

Ukrainian Bible (UKR)

<sup>9</sup> Я двері: коли через Мене хто ввійде, спасеться, і той ввійде та вийде, і пасовисько знайде.

<sup>10</sup> Злодій тільки на те закрадається, щоб красти й убивати та нищити. Я прийшов, щоб ви мали життя, і подостатком щоб мали.

<sup>11</sup> Я Пастир Добрий! Пастир добрий кладе життя власне за вівці.

<sup>12</sup> А наймит, і той, хто не вівчар, кому вівці не свої, коли бачить, що вовк наближається, то кидає вівці й тікає, а вовк їх хапає й полошить.

<sup>13</sup> А наймит утікає тому, що він наймит, і не дбає про вівці.

<sup>14</sup> Я Пастир Добрий, і знаю Своїх, і Свої Мене знають.

<sup>15</sup> Як Отець Мене знає, так і Я Отця знаю, і власне життя Я за вівці кладу.

<sup>16</sup> Також маю Я інших овець, які не з цієї кошари, Я повинен і їх припровадити. І Мій голос почують вони, і буде отара одна й Один Пастир!

## **Mark 2:1-12**

New Revised Standard Version (NRSV)

**2** When he returned to Capernaum after some days, it was reported that he was at home. **2** So many gathered around that there was no longer room for them, not even in front of the door; and he was speaking the word to them. **3** Then some people<sup>[a]</sup> came, bringing to him a paralyzed man, carried by four of them. **4** And when they could not bring him to Jesus because of the crowd, they removed the roof above him; and after having dug through it, they let down the mat on which the paralytic lay. **5** When Jesus saw their faith, he said to the paralytic, “Son, your sins are forgiven.” **6** Now some of the scribes were sitting there, questioning in their hearts, **7** “Why does this fellow speak in this way? It is blasphemy! Who can forgive sins but God alone?” **8** At once Jesus perceived in his spirit that they were discussing these questions among themselves; and he said to them, “Why do you raise such questions in your hearts? **9** Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Stand up and take your mat and walk’?” **10** But so that you may know that the Son of Man has authority on earth to forgive sins”—he said to the paralytic— **11** “I say to you, stand up, take your mat and go to your home.” **12** And he stood up, and immediately took the mat and went out before all of them; so that they were all amazed and glorified God, saying, “We have never seen anything like this!”

## **John 10:9-16**

New Revised Standard Version (NRSV)

**9** I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. **10** The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly. **11** “I am the good shepherd. The good shepherd lays down his life for the sheep. **12** The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them. **13** The hired hand runs away because a hired hand does not care for the sheep. **14** I am the good shepherd. I know my own and my own know me, **15** just as the Father knows me and I know the Father. And I lay down my life for the sheep. **16** I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.

## **ЗАМІСТЬ ДОСТОЙНО**

Тобою радується, Благодатная, всякая твар, ангельський собор і людський рід, освячений храме і раю словесний, дівства похвало. Від Тебе Бог воплотився і Дитям став, Предвічний Бог наш. Бо лоно Твоє Престолом учинив і утробу Твою просторішою небес сотворив. Тобою, Благодатна, радується всякая твар. Слава Тобі.

## **Причасний**

Хвалить Господа з небес, хвалить його в небі. Аلیلія.

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

## **INSTEAD OF IT IS TRULY WORTHY:**

All of creation rejoices in you, O Full of Grace, the assembly of angels and the race of men. O sanctified temple and spiritual paradise, the glory of virgins, from whom God was incarnate and became a child – our God before the ages. He made your body into a throne, and your womb He made more spacious than the heavens. All of creation rejoices in you, O Full of Grace. Glory to you!

## **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.

## СЛОВО ВІД ОТЦЯ ПАВЛА - FATHER PAWLO'S CORNER

### Sermon - 2<sup>ND</sup> SUNDAY of GREAT LENT

*Son, your sins are forgiven you (Mark 2:5)*

These words, brothers and sisters beloved in the Lord, we hear in today's Gospel Lesson. They were spoken by our Lord to the Paralytic who could move neither his hands nor feet. The sick man was brought by his relatives in the hope that the Lord could cure him. And the Lord, turning to him, said: "Son, your sins are forgiven you". But the scribes who sat there, upon hearing these words, were indignant, "reasoning in their hearts...Who can forgive sins but God alone?"

But our Lord, Who sees into the hearts of men, said to them: "Which is easier, to say to the paralytic, <Your sins are forgiven you,> or to say, <Arise, take up your bed and walk>? But that you may know that the Son of Man has power on earth to forgive sins (He said to the paralytic), I say to you, arise, take up your bed, and go your way to your house". And the sick man arose, took his bed and went home.

This miracle was performed before the eyes of all who were there. It is important for us to note that the Lord connects the sickness of the unfortunate man with sin, for the cause of the sickness of the unfortunate was sin.

Before the Fall, man did not know disease, neither sorrow nor grief; but as soon as man fell, submitting his free will to evil, then disease, sorrow and grief appeared. Sin enfeebled the powers of man's soul and body. Sin became the cause of all evil. St. John the Divine explains this thus: *sin is lawlessness*. When we sin, we act contrary to God ordinances; we do what is not good for us, but what harms us, our family and society. Sin forms a hard shell which covers our soul and prevents Divine Grace from penetrating through and then we become callous, gloomy and unable to act virtuously.

On the second Sunday in Great Lent, after only two weeks of doing minor acts of virtue, man begins to feel clearly the harshness of his heart. The Holy Church shows him then how to emerge from such a plight: "Son, your sins are forgiven you, we hear from the Lord in the Holy Gospel".

A truly great joy, that we are not always fully aware of, is to hear the words spoken by the servant of God after Confession: "I...through the power given me by Him (Christ) do forgive and absolve you from all your sins" [Absolution in the Sacrament of Penance].

On the second Sunday in Great Lent, the Holy Church commemorates St. Gregory Palamas, the Archbishop of Thessalonica. St. Gregory lived in the 14<sup>th</sup> Century in Byzantium. For some time he lived and worked on Mount Athos and was the Igumen of the Esphigemou Monastery there.

Like all the other Orthodox Fathers of the Church, St. Gregory taught about the need for inner prayer and a pure heart, because only *the pure in heart...shall see God*. The aim of Christian life is to preserve chastity, to protect the mind and heart from all evil. He also taught of man's lofty dignity. The Fall had damaged the Image of God in man, but through repentance, humility and prayer, man becomes capable of receiving Divine Grace.

Together with St. Gregory of Sinai, St. Gregory Palamas perceived man's salvation in his deification. Only in this state may he come to know the One God – the Source of immortality.

No spiritual act can be made without humility and prayer. Prayer is the joy of a pure soul

united with God. A Christian cleansed in mind and heart acquire indescribable peace and joy, and the Light of Grace surrounds him. All the saints of God emanated this Divine Light. The icons depict the saints with a nimbus around their heads. This nimbus is the radiance of the Heavenly Light with which the saints were filled because of their love and faithfulness to God.

We do not perceive this Light in men because of our sinfulness, but we do feel it with our heart. Have we not experienced instances when a man, with the peace of Christ, enters a room and we, all of a sudden feel lightness in the heart? It is pleasing to talk to such a man, to work and live with him. Observing him, one wants to be like him and one involuntarily turns to God in thanksgiving.

Brothers and sisters beloved in the Lord, as we leave the church today after the Divine Liturgy, let us carry in our hearts this homily we heard today. Let us remember that in the Sacrament of Penance our sins are forgiven us and we are freed from their pernicious influence on our soul.

Penance and Holy Communion give us power to see in our soul and body much that is still sinful and which requires healing. Let us do our best to attain sanctity, purity and chastity. Let us remember the command of St. Gregory Palamas on the lofty destiny of man and our great responsibility before God for the life given us.

With all our heart let us strive for this and then we shall know what it means to live in the Church, and we shall understand that the saving words of Christ apply to us too who are His follower and bear His Name: *Let your light to shine before men, that they may see your good works and glorify your Father in heaven.*

## **ВІДПУСКА отця ПАВЛА**

## **FR. PAWLO'S HOLIDAY**

В порозумлінні з церковною управою парафії Зішестя Святого Духа відпуска о. Павла розпочнеться 13-го березня 2017 до 21-го березня 2017 року. Прошу Вас в неділю 19-го березня відвідати богослужіння в одній з наших братніх Православних Церков в Ріджайні або околиці.

With the agreement of the Parish Council, of the parish Descent of the Holy Spirit – Regina, Fr. Pawlo will be taking his holiday this year from March 13<sup>th</sup>, 2017 to March 21<sup>st</sup>, 2017. Father encourages all to attend the Divine Liturgy at one of our sister Orthodox Churches in Regina on Sunday – March 19<sup>th</sup>.

Father apologizes for any inconveniences.

## **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. FOOD BANK BARREL – As we draw closer to Great Lent all members are encouraged to donate to those in need. Please consider bringing food for the Food Bank Barrel.**

**4. The 2017 Parish Calendar-Directory is available. Please pick up a copy in the Church Porch.**

**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 our Wally Kaminski.

**6. Lenten Humor - An example of the rationalizations we sometimes employ**

An Irishman moves into a tiny hamlet in County Kerry, walks into the pub and promptly orders three beers. The bartender raises his eyebrows, but serves the man three beers, which he drinks quietly at a table, alone. An hour later, the man has finished the three beers and orders three more. This happens yet again. The next evening the man again orders and drinks three beers at a time, several times.

Soon the entire town is whispering about the Man Who Orders Three Beers. Finally, a week later, the bartender broaches the subject on behalf of the town. "I don't mean to pry, but folks around here are wondering why you always order three beers?"

"Tis odd, isn't it?" the man replies. "You see, I have two brothers, and one went to America, and the other to Australia. We promised each other that we would always order an extra two beers whenever we drank as a way of keeping up the family bond."

The bartender and the whole town were pleased with this answer, and soon the Man Who Orders Three Beers became a local celebrity and source of pride to the hamlet, even to the extent that out-of-towners would come to watch him drink.

Then, one day, the man comes in and orders only two beers. The bartender pours them with a heavy heart. This continues for the rest of the evening. He orders only two beers. The word flies around town. Prayers are offered for the soul of one of the brothers.

The next day, the bartender says to the man, "Folks around here, me first of all, want to offer condolences to you for the death of your brother. You know-the two beers and all"

The man ponders this for a moment, then replies, "You'll be happy to hear that my two brothers are alive and well. It's just that I, myself, have decided to give up drinking for Lent."

## **Calendar of Services and Events – MARCH**

Please note Father Pawlo is away on holidays March 13-21, thus the following services are canceled:

Wednesday 15 6:15 pm Liturgy of the Presanctified Gifts –Sobor  
Saturday 18 10:00 am Divine Liturgy (Soul Saturday) – Selo Chapel;  
Sunday 19 10:00 am Divine Liturgy Sobor.

### **Next Services**

Wednesday 22 6:15 pm Akathyst instead of Liturgy of Presanctified Gifts Akathyst (Father will not be able to prepare the “Agneć” for the Liturgy of Presanctified Gifts) since he is away on Sunday March 19– Sobor

Saturday 25 10:00 am Divine Liturgy – Soul Saturday - Candiac  
Sunday 26 10:00 am Liturgy at Sobor  
5:00 pm Vespers Saint Nicholas Romanian Church  
Passia – Canora

Wednesday 29 5:00 pm Canon of Saint Andrew - Sobor  
Saturday April 1st - instead Akathyst at 5:00 pm at Selo Chapel a Divine Liturgy (Soul Saturday) will be served at the Selo Chapel at 10:00 am.

## **PASKA ORDERS FOR EASTER**



**The Ukrainian Women’s Association will be baking paskas for Easter.**

**Those who wish to purchase one (at \$5.00 per paska) please contact Rosalie Pankiw at**

**306 -775-2145**

## **APPEAL FOR VOLUNTEER(S)**

**The Parish Council is looking for a  
volunteer manager (s)  
for our Ukrainian Kitchen during  
Queen City Exhibition  
Wednesday, August 2 to  
Sunday, August 6, 2017**

**For further information contact Yars Lozowchuk,  
Chair Ukrainian Kitchen Committee – (306)584-  
1238 or 501-9200 or Orest Warnyca, President  
Parish Council – (306) 584-1844**

**Finding a volunteer manager (s) by March 27 will  
determine whether we will be able to operate the  
Ukrainian Kitchen this summer as we must sign a  
contract by April 1 with the Queen City Ex.**