

The Sunday Shepherd

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

1305 – 12th 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 August 20, 2017

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**НЕДЛЯ 11-та. ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС 2-ий.
ПІСЛЯСВЯТО ПРЕОБРАЖЕННЯ ГОСПОДНЬОГО. СВЯТОГО
ПРЕПОДОБНОМУЧЕНИКА ДОМЕТИЯ.
11-th. SUNDAY AFTER PENTECOST. TONE - 2. AFTERFEAST OF
THE TRANSFIGURATION. VENERABLE MARTYR DOMETIUS
OF PERSIA AND HIS TWO DISCIPLES.**



Martyrdom of St. Dometius and his two disciples.

Please let Parish Council President Orest Warnyca 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 a priest call 306-584-1844 or 306-584-0501.

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.

Madeline(0804)	Doug (0804)	Gladys K (0804)	Amy (0804)
Katherine L (0804)	Ksenia (0804)	Bill (0804)	Donna (0804)
Bernie B (0804)	Violet (0804)	Sophie K (0804)	Mary R (0804)
Katherine L (0804)		Irka (0704)	Steve (0804)

And those in care homes or similar situations:

Carolina Miller	Bill Warnyca	Larry Trafananko
Christina Spak	Doreen Kuyek	

(Please let Bulletin Editor Yaroslav Lozowchuk (306-501-9200) 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 (11,000 plus) who died in the conflict in Ukraine these past weeks and months.

Martyr Dometius of Persia

Saint Dometius lived in Persia during the fourth century. In his youth he was converted to the Faith by a Christian named Uaros. Forsaking Persia, he withdrew to the frontier city of Nisibis (in Mesopotamia), where he was baptized in one of the monasteries, and also received the monastic tonsure.

Fleeing the ill-will of some of the monks, Saint Dometius moved to the monastery of Saints Sergius and Bacchus in the city of Theodosiopolis. The monastery was under the guidance of an archimandrite named Urbelos, a strict ascetic, of whom it was said that for sixty years he did not taste cooked food, nor did he lay down for sleep, but rather took his rest standing up, supporting himself upon his staff.

In this monastery Saint Dometius was ordained a deacon, but when the archimandrite decided to have him made a presbyter, the saint, considering himself unworthy, hid himself on a desolate mountain in Syria, in the region of Cyrrhus.

Stories about him constantly spread among the local inhabitants. They began to come to him for healing and for help. Many pagans were brought to faith in Christ by Dometius. And one time, in the locality where Saint Dometius struggled with his disciples, the emperor Julian the Apostate (361-363) arrived, traveling on his campaign against the Persians. By order of the emperor, soldiers found Saint Dometius praying with his disciples in a cave, and walled them up alive inside.

Source - <https://oca.org/saints/lives/2008/08/07/102217-martyr-dometius-of-persia>

“When the Spirit of God descends upon a man and overshadows him with the fullness of His outpouring, then his soul overflows with a joy not to be described, for the Holy Spirit turns to joy whatever He touches. The Kingdom of Heaven is peace and joy in the Holy Spirit.” - St Seraphim of Sarov

"It seems to me, and I am personally convinced, that the Church must never speak from a position of strength. [These are shocking words.] It ought not to be one of the forces influencing this or that state. The Church ought to be, if you will, just as powerless as God himself, which does not coerce but which calls and unveils the beauty and the truth of things without imposing them. As soon as the Church begins to exercise power, it loses its most profound characteristic which is divine love [i.e.] the understanding of those it is called to save and not to smash..." - Metropolitan Anthony Bloom

Weakness is not the kind of weakness which we show by sinning and forgetting God, but the kind of weakness which means being completely supple, completely transparent, completely abandoned in the hands of God... You could think of that [weakness] also in terms of a sail. A sail can catch the wind and be used to maneuver a boat only because it is so frail. If instead of a sail you put a solid board, it would not work; it is the weakness of the sail that makes it sensitive to the wind.” - Metropolitan Anthony Bloom

РОПАР НЕДІЛЬНИЙ НА ГОЛОС 2

или зійшов Ти до смерти, Життя безсмертне,
ді ад умертвив Ти сяйвом Божества. Коли ж і
мерлих із глибин підземних воскресив Ти, всі
ли небесні взивали: “Життядавче, Христе
же наш, слава Тобі.”

РОПАР СВЯТУ НА ГОЛОС 7

реобразився Ти на горі, Христе Боже,
казавши ученикам Твоїм славу Твою за їх
проможністю. Нехай засяє і нам, грішним,
ітло Твоє повсякчасне. Молитвами
городиці, Світлодавче, слава Тобі.

РОПАР СВ. МУЧЕНИКА НА ГОЛОС 4

а горі оселився, щоб здійснити подвиг посту та
елитви, і невидимих ворогів полчища силою
есною здолав, і знову зодягнувся у броню віри,
иготувавши себе на подвиг мучеництва, а тому
для обог цих звитяг від Господа був ти
інчаний, преподобномученику Дометію, ми
бе завжди пам’ятаємо.

ОНДАК НЕДІЛЬНИЙ НА ГОЛОС 2

скрес еси із гробу, Всесильний Спасе, і пекло,
убачивши чудо, злякалося, і мертві воскресли,
гворіння ж, бачачи, радується разом з Тобою і
дам веселиться, і світ, Спасе мій, оспівує Тебе
всякчасно.

ЛАВА Отцю і Сину і Святому Духові.

ОНДАК СВ. МУЧЕНИКА НА ГОЛОС 6

дकिनув ти ті міркування, які обривають політ
тші і до земного її справовують, а тому став
ликим наставником монахів,
еподобномученику Дометію, не злякався ти
іву царя, котрий не хотів шанувати Христа,
гинного Бога, а тому і смерть зустрів, співаючи:
г зі мною, і ніхто не здолає мене.

НИНІ і повсякчас і на віки вічні, Амінь.

ОНДАК СВЯТУ НА ГОЛОС 7

а горі преобразився еси, і ученики бачили
аву Твою, Христе Боже, скільки змогли, щоб,
ли побачать Тебе розп’ятого, зрозуміли, що
зоє страждання було добровільне, і світові
оповідували, що Ти еси воістину Отцівське
йво.

TROPAR OF SUNDAY IN TONE 2

When You descended to death, O Life Immortal,
You destroyed hades with the lightning of Your
Divinity. And when from the depths You raised the
dead, all the powers of Heaven cried out: O Giver
of Life, Christ our God, glory to You.

TROPAR OF FEAST IN TONE 7

You were transfigured on the mountain, O Christ
God, showing Your Glory to Your disciples as far
as they could endure it. Let Your Everlasting Light
shine on us sinners. Through the prayers of the
Theotokos, O Giver of Light, glory to You.

TROPAR OF MARTYR IN TONE 4

On the mountain You prepared yourself with praye
and fasting, and destroyed the hosts of spiritual
enemies with the weapon of the Cross. Then
bravely armed yourself for martyrdom. For both,
you were crowned by God, O ever-memorable
venerable martyr Dometius.

KONDAK OF SUNDAY IN TONE 2

You arose from the tomb Almighty Saviour, and
Hades was terrified on beholding the wonder, and
the dead arose and creation seeing this, rejoices
with You, and Adam is joyful, and the world, O my
Saviour, praises You forever.

GLORY to the Father and to the Son and to the Holy Spirit.

KONDAK OF MARTYR IN TONE 6

You rejected corruptible things and thoughts
which draw one down to the depths, therefore you
showed yourself to be a great leader of monks, O
venerable martyr Dometius, you did not fear the
wrath of the king who did not wish to worship
Christ as the true God. You did meet death
chanting: “God is with me, and no one is against
me.”

NOW AND FOREVER and to the ages of age Amen.

KONDAK OF FEAST IN TONE 7

You were transfigured upon the mountain, O
Christ God, and Your disciples beheld Your
Glory as much as they could bear; so that when
they saw You crucified, they would understand
that You suffered willingly and preach to the
world that You are truly the radiance of the Father.

ЕPISTLE – АПОСТОЛ

З 1 Книги до коринтян 9:2-12

Ukrainian Bible (UKR)

² Коли я не апостол для інших, то для вас я апостол, ви бо печать мого апостольства в Господі.

³ Оце оборона моя перед тими, хто судить мене.

⁴ Чи ми права не маємо їсти та пити?

⁵ Чи ми права не маємо водити з собою сестру, дружину, як і інші апостоли, і Господні брати, і Кифа?

⁶ Хіба я один і Варнава не маємо права, щоб не працювати?

⁷ Хто коштом своїм коли служить у війську? Або хто виноградника садить, і не їсть з його плоду? Або хто отару пасе, і не їсть молока від отари?

⁸ Чи я тільки по-людському це говорю? Хіба ж і Закон не говорить цього?

⁹ Бо в Законі Мойсеєвим писано: Не в'яжи рота воліві, що молотить. Хіба за волів Бог турбується?

¹⁰ Чи говорить Він зовсім для нас? Для нас, бо написано, що з надією мусить орати орач, а молотник молотити з надією мати частку в своїм сподіванні.

¹¹ Коли ми сіяли вам духовне, чи ж велика то річ, як пожнемо ми ваше тілесне?

¹² Як право на вас мають інші, то тим більше ми. Але ми не вжили цього права, та все терпимо, аби перешкоди якої Христовій Євангелії ми не вчинили.

Lesson from the First Book of Corinthians - 1 Corinthians 9:2-12

New Revised Standard Version (NRSV)

² If I am not an apostle to others, at least I am to you; for you are the seal of my apostleship in the Lord.

³ This is my defense to those who would examine me. ⁴ Do we not have the right to our food and drink? ⁵ Do we not have the right to be accompanied by a believing wife, as do the other apostles and the brothers of the Lord and Cephas? ⁶ Or is it only Barnabas and I who have no right to refrain from working for a living? ⁷ Who at any time pays the expenses for doing military service? Who plants a vineyard and does not eat any of its fruit? Or who tends a flock and does not get any of its milk?

⁸ Do I say this on human authority? Does not the law also say the same? ⁹ For it is written in the law of Moses, "You shall not muzzle an ox while it is treading out the grain." Is it for oxen that God is concerned? ¹⁰ Or does he not speak entirely for our sake? It was indeed written for our sake, for whoever plows should plow in hope and whoever threshes should thresh in hope of a share in the crop. ¹¹ If we have sown spiritual good among you, is it too much if we reap your material benefits? ¹² If others share this rightful claim on you, do not we still more?

Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

АЛИЛУЯ НА ГОЛОС 2

Вислухайє тебе Господь в день скорботи,
захистить тебе Ім'я Бога Якова. Алилуя.

Господи, спаси царя, і вислухай нас, в який би
день ми не звертались до Тебе. Алилуя.

ALLELUIA TONE 2

May the Lord hear you in the day of affliction,
may the Name of the God of Jacob defend you.
Alleluia.

Lord, save the king and hearken unto us on the
day we call upon You. Alleluia.

АЛИЛУЯ НА ГОЛОС 4

Праведник як Фінік розцвіте, і як кедр що в Левані розмножиться. Алилуя.

ANOTHER ALLELUIA IN TONE 4

The righteous man shall flourish like a palm tree. Like a cedar in Lebanon shall he be multiplied.

ЄВАНГЕЛІЯ - GOSPEL

Євангеліє від Матфея 18:23-35

Ukrainian Bible (UKR)

23 Тим то Царство Небесне подібне одному цареві, що захотів обрахунок зробити з своїми рабами.

24 Коли ж він почав обраховувати, то йому привели одного, що винен був десять тисяч талантів.

25 А що він не мав із чого віддати, наказав пан продати його, і його дружину та діти, і все, що він мав, і заплатити.

26 Тоді раб той упав до ніг, і вклонявся йому та благав: Потерпи мені, я віддам тобі все!

27 І змилювався пан над рабом тим, і звільнив його, і простив йому борг.

28 А як вийшов той раб, то спіткав він одного з своїх співтоваришів, що був винен йому сто динаріїв. І, схопивши його, він душив та казав: Віддай, що ти винен!

29 А товариш його впав у ноги йому, і благав його, кажучи: Потерпи мені, і я віддам тобі!

30 Та той не схотів, а пішов і всадив до в'язниці його, аж поки він боргу не верне.

31 Як побачили ж товариші його те, що сталося, то засмутилися дуже, і прийшли й розповіли своєму панові все, що було.

32 Тоді пан його кличе його, та й говорить до нього: Рабе лукавий, я простив був тобі весь той борг, бо просив ти мене.

33 Чи й тобі не належало змилюватись над своїм співтоваришем, як і я над тобою був змилювався?

34 І прогнівався пан його, і катам його видав, аж поки йому не віддасть всього боргу.

35 Так само й Отець Мій Небесний учинить із вами, коли кожен із вас не простить своєму братові з серця свого їхніх прогріхів.

Saint Matthew 18:23-35

New Revised Standard Version (NRSV)

23 "For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. **24** When he began the reckoning, one who owed him ten thousand talents was brought to him; **25** and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. **26** So the slave fell on his knees before him, saying, 'Have patience with me, and I will pay you everything.' **27** And out of pity for him, the lord of that slave released him and forgave him the debt. **28** But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, 'Pay what you owe.' **29** Then his fellow slave fell down and pleaded with him, 'Have patience with me, and I will pay you.' **30** But he refused; then he went and threw him into prison until he would pay the debt. **31** When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. **32** Then his lord summoned him and said to him, 'You wicked slave! I forgave you all that debt because you pleaded with me. **33** Should you not have had mercy on your fellow slave, as I had mercy on you?' **34** And in anger his lord handed him over to be tortured until he would pay his entire debt. **35** So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart."

ЗАДОСТОЙНИК.

Ангели, успіння Пречистої бачивши, здивувалися, як Діва возноситься від землі на небо.

ІРМОС, НА ГОЛОС 1

Перемагаються закони природи в Тобі, Діво чиста, бо дівственне різдво, і смерть наперед заповідає життя; після різдва Діва, і після смерті жива. Спасася Ти завжди, Богородице, насліддя Твоє.

INSTEAD OF “ IT IS TRULY WORTHY...”

Magnify, O my soul, the Lord Who was transfigured on Tabor.

IRMOS, IN TONE 4

Your birth giving was undefiled. God came forth from Your womb and He appeared on earth wearing flesh, and dwelt among men. Therefore, O Theotokos, we magnify You.”

ПЕЧАТЬ АПОСТОЛЬСТВА Одинадцята Неділя по П'ятидесятниці

о. Ігор Куташ

Апостол Павло говорить в сьогоднішньому Апостолі (I Коринтян 9:2-12) : «Коли я не Апостол для інших, то для вас я Апостол, ви бо печать мого апостольства в Господі.» Це не повинно нас дивувати, що такий людині, як Павло доводиться захищати себе в Християнській громаді свого часу. Люди продовжують бути такими ж, не зважаючи на те, в якому столітті живуть. І Церква Христова, будучи в той же час дійсно Тілом Христовим, кому мешкає Святий Дух, разом з цим - співтовариство людських істот, з усіма їхніми недостачами, хоч також і благородними якостями. Хоч людина і ввійшла в Тіло Христове Хрещенням і Миропомазанням, а також своїм особистим рішенням і вірою, не робить людину автоматично досконалою людиною. У земній Церкві (Церкві воюючій) всі ми знаходимося у процесі зростання «у міру зросту Христової повноти», який є істинним і досконалим людини (Ефесян 4:13). Ми мусимо ще далеко йти, щоб дійти до завершення цього процесу. Сам Павло, хоча і дуже духовно розвинений, відчував необхідність захищати себе від звинувачень деяких людей у Християнській громаді в Коринті, які вважали, що він не був Апостолом взагалі. Вони, здається, зібрали були ряд аргументів на підтримку свого твердження. Вони, можливо, вказували на те, що Павло не був з числа тих, хто пішов за Христом під час Його служіння на землі. Та ж він навіть був гонителем Церкви, доки не зустрівся чудесно з Ісусом по дорозі в Дамаск і почав проголошувати, з великою мужністю і завзяттям, Того ж Господа, проти Якого він був так виступав. Але звернімо увагу, на ту оборону, яку Павло подає у сьогоднішньому Апостолі. Він вказує на існування коринтської Християнської спільноти. «Якщо б я не був Апостол, якого вибрав і послав Христос, щоб бути свідком вам про Його Воскресення», говорить Павло (я не цитую, а лише передаю його аргумент), «то ви не були б Християнами, бо саме через мою проповідь про Воскреслого Господа, ви ж прийшли до віри в Нього. Тому, для вас, принаймні, якщо ні для кого іншого, я ж таки Апостол». Це - аргумент людини віри. Павло настільки впевнений в успіхові тієї праці, яку Бог робить у громаді в Коринті, яку він був заснував, що він упевнено цитує це в своїй обороні. Чи маємо й ми, як Християни, таку ж упевненість по відношенні справ, яких чинить Бог у нашому житті? Для цього потрібно тісного союзу з Богом через молитву, союзу, яким утїшався Павло у незвичайній ступені. І ми з вами теж є доказом апостольства Павла, оскільки ми також успадкували його вчення, як записано у Новому Заповіті. І Апостол Павло заступається за нас перед Престолом Христа. Підбадьорені цим, давайте прагнути вносити і свій вклад у закріпленні дії Духа Святого в нашому житті і довкола нас. Оскільки ми співдіємо з Ним ми можемо бути настільки ж упевненими, як було Павлу, що він завершить роботу, яку він розпочав у нас.

THE SEAL OF APOSTLESHIP Eleventh Sunday after Pentecost St. Paul says in today's Epistle (I Corinthians 9:2-12): - Fr. Ihor Kutash

If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord." It should not be surprising that a man such as Paul should have to defend himself before the Christian community of his day. People continue to be the same no matter what the century. And the Church of Christ, while being indeed the Body of Christ, indwelt by the Holy Spirit, is a community of human beings, with all their base as well as noble characteristics. Incorporation into the Body of Christ by Baptism and Chrismation, as well as by one's personal decision and faith, does not automatically make a person a perfected human. In the earthly Church (the Church Militant) we are all in the process of growing into "the measure of the stature of the fullness of Christ", Who is the true and perfect Human (Ephesians 4:13). We have a great deal to go to arrive at the culmination of this process. Paul himself, although highly spiritually advanced, felt the need to defend himself against the accusations of some people within the Christian community in Corinth, who held that he was no Apostle at all. They seem to have gathered a number of arguments in support of their contention. They may have pointed out that Paul was not of the number of those who had followed Christ during His ministry upon the earth. Why he had even been a persecutor of the Church until he had a miraculous encounter with Jesus on the road to Damascus and began to proclaim, with great courage and zeal, the very Lord Whom he had opposed. But note what defence Paul offers in today's Epistle. He points to the existence of the Corinthian Christian community itself. "If I were not an Apostle, chose and sent by Christ to be a witness to you of His resurrection", says Paul (I am not quoting him but merely reconstructing his argument) "then you would not be Christians, for it was through my preaching of the Risen Lord that you came to believe in Him. Therefore, to you, at least, if to no one else, I am indeed an Apostle". Such is the argument of a man of faith. He is so certain of the work that God is doing in the community in Corinth, which he founded, that he confidently cites it in his defence. Could we, as Christians, have this same confidence with regard to the work that God is doing in our lives? This would require a close union with God through prayer, a union that Paul enjoyed to an unusual degree. We, too, are proof of Paul's Apostleship, since we too have inherited his teachings as recorded in the New Testament. And the Apostle Paul intercedes for us before the throne of Christ. Emboldened by this, let us strive to do our part to make firm the work of the Spirit in our lives and all about us. As we work with Him we can be as certain as was Paul that He will complete the work which He has begun.

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. TYC/UOMA Regina is please to make the following announcements:

- a) Our branch **sponsored three youth** to the National CYMK/UYOY/CYC/USRL Convention in Winnipeg this past weekend. Our hope is that this will lead to the formation of a formal youth group at our Parish.
- b)The **history book** of the Ukrainian Self-Reliance League (CYC/USRL) of Canada is now available for purchase. The book is 450 pages and covers the history of the Women's Association (UWAC), the Men's Association (TYC/UOMA), the Ukrainian Orthodox Youth (CYMK), the Ukrainian Museum of Canada, St. Petro Mohyla Institute, and several other organizations which fall under USRL/CYC National. The cost is just \$15.00 and can be purchased by contacting Tony Harras at 306-586-6805 or by email at harras@sasktel.net.
- c) TYC/UOMA still has some barbecue ready **shashlyky for sale**. The cost is just \$12.00 per kilogram. Anyone wishing to purchase some should contact either Wayne Hydeman at 306-537-5656 or Tony Harras at 306-586-6805. These would be great for a Labour Day weekend feast wrapping up the 'official' summer season.

d) As for many years TYC/UOMA Regina is once again raising funds by **selling Grey Cup** football raffle tickets. The money goes to many great causes like supporting the children attending summer camp at either Trident Camp or Green Grove Camp as well as supporting the Regina Hospitals Foundation.

- 2. The Central Eparchy Conference will be held in Regina on Oct. 19-22, 2017.**
Those parishioners interested in attending are asked to submit their names to our church President, Orest Warnyca, who will then put them forward at the next council meeting where a list will be developed to be submitted for approval at the church's quarterly meeting on September 10th.
- 3. New Date for QUARTERLY MEETING** – Sunday September 10 after service – Sobor Lower Level.
- 4. Next Parish Council Meeting** – Monday August 28, 2017 at Selo Gardens Television Room.
- 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 entrance to the church - in the Church vestibule. If you require additional information – please speak to Wally Kaminski.
- 6. Ukrainian Kitchen** – Thank you to all who assisted in making the Ukrainian Kitchen a successful operation this year. A detailed report will be circulated in the coming weeks.

Calendar of Services and Events – AUGUST

Sunday 20 10:00 am Reader's Service – Sobor

Sunday 27 10:00 am Divine Liturgy or Reader's Service * – Sobor

- *Depending on the availability of our new assigned priest or Supply Priest*

It would be a great lie to tell searching souls: 'Go to church, because there you will find peace.' The opposite is true. The Church tells those who are at peace and asleep: 'Go to church, because there you will feel real anguish for your sins, for your perdition, for the world's sins and perdition. There you will feel an unappeasable hunger for Christ's truth. There, instead of becoming lukewarm, you will be set on fire; instead of pacified, you will become alarmed; instead of learning the wisdom of this world you will become fools for Christ.' - St. Maria of Paris