

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 Candiac, Selo Gardens Chapel,
St. Volodymyr's in Moose Jaw

Parish Bulletin for the week of Sept. 24, 2017

Office and Mailing Address: 1920 Toronto Street, Regina, SK S4P 1M8

e-mail: dhsuosregina@sasktel.net Website: <http://www.uocregina.ca/>

**16-та. НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ. ГОЛОС 7-ий. ПІСЛЯСВЯТО
РІЗДВО ПРЕСВЯТОЇ БОГОРОДИЦІ. НЕДІЛЯ ПЕРЕД ВОЗДВИЖЕННЯ
ХРЕСТА. ПРЕПОДОБНОЇ МАТЕРІ НАШОЇ ФЕОДОРИ
ОЛЕКСАНДРІЙСЬКОЇ. _**

**16-th. SUNDAY AFTER PENTECOST. TONE-7. AFTERFEAST OF THE
NATIVITY OF THE THEOTOKOS. SUNDAY BEFORE ELEVATION OF HOLY
CROSS. SAINT THEODORA OF ALEXANDRIA.**



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(0904)

Katherine L (0904)

Bernie B (0904)

Katherine L (0904)

Doug (0904)

Ksenia (0904)

Violet (0904)

Mary K (0904)

Gladys K (0904)

Bill (0904)

Sophie K (0904)

Irka (0904)

Amy (0904)

Donna (0904)

Mary R (0904)

Steve (0904)

And those in care homes or similar situations:

Carolina Miller

Christina Spak

Bill Warnyca

Doreen Kuyek

Larry Trafananko

(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.

Let us also remember in prayer the needs of those suffering from:

- **hurricane's (in Texas), the Carribean Islands, Cuba, Florida and from extreme flooding in Asia – India and Bangedesh;**
- **the Earthquakes in Mexico; and**
- **persecution and forced migration of the Muslim Rohingya minority by the majority Buddhist in the State of Myanmar.**

The Elevation of the Venerable and Life-Creating Cross of the Lord: The pagan Roman emperors tried to completely eradicate from human memory the holy places where our Lord Jesus Christ suffered and was resurrected for mankind. The Emperor Hadrian (117-138) gave orders to cover over the ground of Golgotha and the Sepulchre of the Lord, and to build a temple of the pagan goddess Venus and a statue of Jupiter.

Pagans gathered at this place and offered sacrifice to idols there. Eventually after 300 years, by Divine Providence, the great Christian sacred remains, the Sepulchre of the Lord and the Life-Creating Cross were again discovered and opened for veneration. This took place under the Emperor Constantine the Great (306-337) after his victory in the year 312 over Maxentius, ruler of the Western part of the Roman empire, and over Licinius, ruler of its Eastern part. In the year 323 Constantine became the sole ruler of the vast Roman Empire.

In 313 he had issued the Edict of Milan, by which the Christian religion was legalized and the persecutions against Christians in the Western half of the empire were stopped. The ruler Licinius, although he had signed the Edict of Milan to oblige Constantine, still fanatically continued the persecutions against Christians. Only after his conclusive defeat did the 313 Edict of toleration extend also to the Eastern part of the empire. The Holy Equal of the Apostles Emperor Constantine, having gained victory over his enemies in three wars with God's assistance, had seen in the heavens the Sign of the Cross, and written beneath: "By this you shall conquer."

Ardently desiring to find the Cross on which our Lord Jesus Christ was crucified, Saint Constantine sent his mother, the pious Empress Helen (May 21), to Jerusalem, providing her with a letter to Saint Macarius, Patriarch of Jerusalem.

Although the holy empress Helen was already in her declining years, she set about completing the task with enthusiasm. The empress gave orders to destroy the pagan temple and the statues in Jerusalem. Searching for the Life-Creating Cross, she made inquiry of Christians and Jews, but for a long time her search remained unsuccessful.

Finally, they directed her to a certain elderly Hebrew by the name of Jude who stated that the Cross was buried where the temple of Venus stood. They demolished the pagan temple and, after praying, they began to excavate the ground. Soon the Tomb of the Lord was uncovered. Not far from it were three crosses, a board with the inscription ordered by Pilate, and four nails which had pierced the Lord's Body (March 6).

In order to discern on which of the three crosses the Savior was crucified, Patriarch Macarius alternately touched the crosses to a corpse. When the Cross of the Lord touched the dead one, he came to life. Having beheld the raising of the dead man, everyone was convinced that the Life-Creating Cross was found.

Christians came in a huge throng to venerate the Holy Cross, beseeching Saint Macarius to elevate the Cross, so that even those far off might reverently contemplate it. Then the Patriarch and other spiritual leaders raised up the Holy Cross, and the people, saying "Lord have mercy," reverently prostrated before the Venerable Wood. This solemn event occurred in the year 326.

During the discovery of the Life-Creating Cross another miracle took place: a grievously sick woman, beneath the shadow of the Holy Cross, was healed instantly. The elder Jude and other Jews there believed in Christ and accepted Holy Baptism. Jude received the name Cyriacus and afterwards was consecrated Bishop of Jerusalem.

During the reign of Julian the Apostate (361-363) he accepted a martyr's death for Christ (see October 28). The holy empress Helen journeyed to the holy places connected with the earthly life of the Savior, building more than 80 churches, at Bethlehem the birthplace of Christ, and on the Mount of Olives where the Lord ascended to Heaven, and at Gethsemane where the Savior prayed before His sufferings and where the Mother of God was buried after her death.

Saint Helen took part of the Life-Creating Wood and nails with her to Constantinople. The holy emperor Constantine gave orders to build at Jerusalem a majestic and spacious church in honor of the Resurrection of Christ, also including under its roof the Life-Giving Tomb of the Lord and Golgotha. The temple was constructed in about ten years. Saint Helen did not survive until the dedication of the temple, she died in the year 327. The church was consecrated on September 13, 335. On the following day, September 14, the festal celebration of the Exaltation of the Venerable and Life-Creating Cross was established.

Another event connected to the Cross of the Lord is remembered also on this day: its return to Jerusalem from Persia after a fourteen year captivity. During the reign of the Byzantine emperor Phocas (602-610) the Persian emperor Khozroes II in a war against the Greeks defeated the Greek army, plundered Jerusalem and captured both the Life-Creating Cross of the Lord and the Holy Patriarch Zachariah (609-633).

The Cross remained in Persia for fourteen years and only under the emperor Heraclius (610-641), who with the help of God defeated Khozroes and concluded peace with his successor and son Syroes, was the Cross of the Lord returned to the Christians.

With great solemnity the Life-creating Cross was transferred to Jerusalem. Emperor Heraclius in imperial crown and royal purple carried the Cross of Christ into the temple of the Resurrection. With the emperor went Patriarch Zacharios. At the gates by which they ascended Golgotha, the emperor suddenly stopped and was not able to proceed farther. The holy Patriarch explained to the emperor that an angel of the Lord was blocking his way. The emperor was told to remove his royal trappings and to walk barefoot, since He Who bore the Cross for the salvation of the world from sin had made His way to Golgotha in all humility. Then Heraclius donned plain garb, and without further hindrance, carried the Cross of Christ into the church.

In a sermon on the Exaltation of the Cross, Saint Andrew of Crete (July 4) says: "The Cross is exalted, and everything true gathers together, the Cross is exalted, and the city makes solemn, and the people celebrate the feast".

Source: <https://oca.org/saints/lives/2014/09/14/102610-the-universal-exaltation-of-the-precious-and-life-giving-cross>

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 7

Зруйнував еси хрестом Твоїм смерть, відкрив Ти розбійнику рай, мироносицям плач змінив, і апостолам проповідувати повелів еси, що воскрес, Христе Боже, даючи світові велику милість.

ТРОПАР РІЗДВО НА ГОЛОС 4

Різдво Твоє, Богородице Діво, радість звістило всій вселенній, з Тебе бо засяяло Сонце Правди, Христос Бог наш, і знявши прокляття, Він дав благословення і, знищивши смерть, дарував нам життя вічне.

ТРОПАР СВЯТОЇ ФЕОДОРИ НА ГОЛОС 8

На тобі, мати, бачимо здійсненим спасіння образ, тому що ти, узявши хрест, пішла за Христом і життям своїм учила не шкодувати тіло, тому що його нестане, а піклуватися про душу, тому що вона безсмертна, і тепер разом із ангелами радіє, преподобна Феодоро, дух твій.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 7

Влада смерті не може вже тримати людей, бо зійшов Христос, сокрушаючи і знищуючи сили її. Ад вже переможений. Пророки одностайно радуються. Явився Спас суцим у вірі, промовляючи, Виходьте, вірні, до воскресіння.

СЛАВА Отцю і Сину і Святому Духові.

КОНДАК НА ГОЛОС 2

Тіло своє постами вгамувавши, невпинними молитвами Творця ублагала, щоб дарував Він тобі повне за гріх твій, і, відчувши, що від гріха звільнена, шляхом покаяння ти пішла. І НИНИ і повсякчас і на віки вічні, Амінь.

КОНДАК НА ГОЛОС 2

Яким і Анна з неслави бездітності, та Адам і Єва від тління смерті визволилися, Пречиста, у святім різдві Твоїм. Його святкують люди Твої, з провини гріховної визволившись, коли взивають до Тебе, Неплідна народжує Богородицю і кормительку життя нашого.

ПРОКИМЕН НА ГОЛОС 6

Спаси, Господи, людей Твоїх і благослови насліддя Твоє.

До Тебе, Господи, взиваю, Боже мій, не мовчи передо мною.

ПРОКІМЕН НА ГОЛОС 4

Дивний Бог у святих Своїх, Бог Ізраїлів.

TROPAR OF SUNDAY IN TONE 7

You destroyed death by Your Cross. You opened paradise to the thief. You changed the Myrrh-Bearers weeping and commanded Your apostles to proclaim that You are risen, O Christ God, granting the world great mercy.

TROPAR OF NATIVITY IN TONE 4

Your nativity, O Theotokos, has brought joy to the whole universe. The Sun of Righteousness, Christ our God, has shone forth from You, annulling the curse, and giving a blessing. He has abolished death and granted us eternal Life.

TROPAR OF TROPAR OF SAINT THEODORA IN TONE 8

In you, O mother, that which was created according to the image of God was manifestly saved; for, accepting your cross, you did follow after Christ; and, praying, you did learn to disdain the flesh, for you did transcend it, and to take care of your soul, for it is immortal. Wherefore, your soul does rejoice with angels, O venerable Theodora.

KONDAK OF SUNDAY IN TONE 7

The dominion of death can no longer hold men captive, for Christ descended shattering and destroying its power. Hades is bound while the prophets rejoice in harmony. The Saviour has come to those who believe, saying; come forth you faithful, unto the resurrection.

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

KONDAK IN TONE 2

Laying waste to your body through fasting, you did entreat the Creator with vigils of prayer because of your sin, that receiving full forgiveness, you may also receive remission, having come to know the path of repentance.

NOW AND FOREVER and to the ages of ages, Amen.

KONDAK IN TONE 2

Joachim and Anna were freed from the reproach of childlessness, Adam and Eve from the corruption of death, by your holy nativity, O Immaculate One. Your people, redeemed from the guilt of sin, celebrate by crying out to You: The barren woman gives birth to the Mother of God, the Nourisher of our Life.

PROKIMENON TONE 6

O Lord, save Your people, and bless Your inheritance.

O Lord, to You will I call. O my God, be not silent unto me.

PROKIMEN IN TONE 4

In the saints that are in His land, the Lord has been wondrous; He has wrought all His desires in them.

Апостол - Epistle

2 до коринтян 6:1-10

Ukrainian Bible (UKR)

6 А ми, як співробітники, благаємо, щоб ви Божої благодаті не брали надармо.

² Бо каже: Приємного часу почув Я тебе, і поміг Я тобі в день спасіння! Ось тепер час прийнятний, ось тепер день спасіння!

³ Ні в чому ніякого спотикання не робимо, щоб служіння було бездоганне,

⁴ а в усьому себе виявляємо, як служителів Божих, у великім терпінні, у скорботах, у бідах, у тіснотах,

⁵ у в'язницях, у розрухах, у працях, у недосипаннях, у постах,

⁶ у чистості, у розумі, у лагідності, у доброті, у Дусі Святій, у нелицемірній любові,

⁷ у слові істини, у силі Божій, зо зброєю правди в правиці й лівиці,

⁸ через славу й безчестя, через ганьбу й хвалу, як обманці, але ми правдиві;

⁹ як незнані, та познані, як умираючі, та ось ми живі; як карані, та не забиті;

¹⁰ як сумні, але завжди веселі; як убогі, але багатьох ми збагачуємо; як ті, що нічого не мають, але всім володіємо.

До галатів 6:11-18

Ukrainian Bible (UKR)

¹¹ Погляньте, якими великими буквами я написав вам своєю рукою!

¹² Усі ті, хто бажає хвалитися тілом, змушують вас обрізуватись, щоб тільки вони не були переслідувані за хреста Христового.

¹³ Бо навіть і ті, хто обрізується, самі не зберігають Закона, а хочуть, щоб ви обрізувались, щоб хвалитися їм вашим тілом.

¹⁴ А щодо мене, то нехай нічим не хвалюся, хіба тільки хрестом Господа нашого Ісуса Христа, що ним розп'ятий світ для мене, а я для світу.

¹⁵ Бо сили немає ані обрізання, ані необрізання, а створіння нове.

¹⁶ А всі ті, хто піде за цим правилом, мир та милість на них, і на Ізраїля Божого!

¹⁷ Зрештою, хай ніхто не турбує мене, бо ношу я Ісусові рани на тілі своїм!...

¹⁸ Благодать Господа нашого Ісуса Христа нехай буде з духом вашим, браття! Амінь.

2 Corinthians 6:1-10

New Revised Standard Version (NRSV)

6 As we work together with him, we urge you also not to accept the grace of God in vain. ² For he says,

“At an acceptable time I have listened to you,
and on a day of salvation I have helped you.”

See, now is the acceptable time; see, now is the day of salvation! ³ We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, ⁴ but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, ⁵ beatings, imprisonments, riots, labors, sleepless nights, hunger; ⁶ by purity, knowledge, patience, kindness, holiness of spirit, genuine love, ⁷ truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; ⁸ in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; ⁹ as unknown, and yet are well known; as dying, and see—we are alive; as punished, and yet not killed; ¹⁰ as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

Galatians 6:11-18

New Revised Standard Version (NRSV)

¹¹ See what large letters I make when I am writing in my own hand! ¹² It is those who want to make a good showing in the flesh that try to compel you to be circumcised—only that they may not be persecuted for the cross of Christ. ¹³ Even the circumcised do not themselves obey the law, but they want you to be circumcised so that they may boast about your flesh. ¹⁴ May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. ¹⁵ For neither circumcision nor uncircumcision is anything; but a new creation is everything! ¹⁶ As for those who will follow this rule—peace be upon them, and mercy, and upon the Israel of God.

¹⁷ From now on, let no one make trouble for me; for I carry the marks of Jesus branded on my body.

¹⁸ May the grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen.

АЛИЛУЯ НА ГОЛОС 1

Підніс Я вибраного з народу Мого. Алилуя.

Рука Моя помагатиме його і рам'я Моє укріпить його. Алилуя.

АЛИЛУЯ НА ГОЛОС 1

Терплячи, потерпів перед Господом, і зважив на мене, і вислухав молитву мою. Алилуя.

ALLELUIA IN TONE 1

I have raised up one chosen out of My people. Alleluia.

For My Hand shall defend him and My Arm will strengthen him. Alleluia.

ALLELUIA IN TONE 1

With patience have I waited patiently for the Lord; and He was attentive to me and listened to my supplication

Євангелія – Gospel

Від Івана 3:13-17

Ukrainian Bible (UKR)

¹³ І не сходив на небо ніхто, тільки Той, Хто з неба зійшов, Людський Син, що на небі.

¹⁴ І, як Мойсей підніс змія в пустині, так мусить піднесений бути й Син Людський,

¹⁵ щоб кожен, хто вірує в Нього, мав вічне життя.

¹⁶ Так бо Бог полюбив світ, що дав Сина Свого Однородженого, щоб кожен, хто вірує в Нього, не згинув, але мав життя вічне.

¹⁷ Бо Бог не послав Свого Сина на світ, щоб Він світ засудив, але щоб через Нього світ спасся.

Від Матвія 25:14-30

Ukrainian Bible (UKR)

¹⁴ Так само ж один чоловік, як відходив, покликав своїх рабів і передав їм добро своє.

¹⁵ І одному він дав п'ять талантів, а другому два, а тому один, кожному за спроможністю його. І відійшов.

¹⁶ А той, що взяв п'ять талантів, негайно пішов і орудував ними, і набув він п'ять інших талантів.

¹⁷ Так само ж і той, що взяв два і він ще два інших набув.

¹⁸ А той, що одного взяв, пішов та й закопав його в землю, і сховав срібло пана свого.

¹⁹ По довгому ж часі вернувся пан тих рабів, та й від них зажадав обрахунку.

²⁰ І прийшов той, що взяв п'ять талантів, приніс іще п'ять талантів і сказав: Пане мій, п'ять талантів мені передав ти, ось я здобув інші п'ять талантів.

²¹ Сказав же йому його пан: Гаразд, рабе добрий і вірний! Ти в малому був вірний, над великим поставлю тебе, увійди до радощів пана свого!

²² Підійшов же й той, що взяв два таланти, і сказав: Два таланти мені передав ти, ось іще два таланти здобув я.

²³ казав йому пан його: Гаразд, рабе добрий і вірний! Ти в малому був вірний, над великим поставлю тебе, увійди до радощів пана свого!

²⁴ Підійшов же і той, що одного таланта взяв, і сказав: Я знав тебе, пане, що тверда ти людина, ти жнеш, де не сіяв, і збираєш, де не розсипав.

²⁵ І я побоявся, пішов і таланта твого сховав у землю. Ото маєш своє...

²⁶ І відповів його пан і сказав йому: Рабе лукавий і лінивий! Ти знав, що я жну, де не сіяв, і збираю, де не розсипав?

²⁷ Тож тобі було треба віддати гроші мої грошомінам, і, вернувшись, я взяв би з прибутком своє.

²⁸ Візьміть же від нього таланта, і віддайте тому, що десять талантів він має.

²⁹ Бо кожному, хто має, дасться йому та й додасться, хто ж не має, забереться від нього й те, що він має.

³⁰ А раба непотрібного вкиньте до зовнішньої темряви, буде плач там і скрегіт зубів!

John 3:13-17

New Revised Standard Version (NRSV)

¹³ No one has ascended into heaven except the one who descended from heaven, the Son of Man. ¹⁴ And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, ¹⁵ that whoever believes in him may have eternal life.

¹⁶ "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

¹⁷ "Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.

Matthew 25:14-30

New Revised Standard Version (NRSV)

¹⁴ "For it is as if a man, going on a journey, summoned his slaves and entrusted his property to them; ¹⁵ to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. ¹⁶ The one who had received the five talents went off at once and traded with them, and made five more talents. ¹⁷ In the same way, the one who had the two talents made two more talents. ¹⁸ But the one who had received the one talent went off and dug a hole in the ground and hid his master's money. ¹⁹ After a long time the master of those slaves came and settled accounts with them. ²⁰ Then the one who had received the five talents came forward, bringing five more talents, saying, 'Master, you handed over to me five talents; see, I have made five more talents.'

²¹ His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.'

²² And the one with the two talents also came forward, saying, 'Master, you handed over to me two talents; see, I have made two more talents.'

²³ His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.'

²⁴ Then the one who had received the one talent also came forward, saying, 'Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; ²⁵ so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.'

²⁶ But his master replied, 'You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? ²⁷ Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. ²⁸ So take the talent from him, and give it to the one with the ten

talents. ²⁹ For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. ³⁰ As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.'

ЗАДОСТОЙНИК :

Величай, душе моя, преславне народження Божої Матері.

ІРМОС, ГОЛ. 8

Чуже матерям дівство і дивне дівам дітородження, на Тобі, Богородице, обоє звершилися. Тим то ми, всі народи землі, безустанно Тебе величаємо.

INSTEAD OF "IT IS TRULY WORTHY...."

Magnify, O my soul, the most glorious nativity of the Mother of God.

IRMOS, IN TONE 8

Virginity is alien to motherhood and childbearing is strange to virgins. Yet, in You, O Theotokos, both are found. Therefore with all the nations of the earth we unceasingly magnify You.

GEMS FROM OTHER PARISH BULLETINS – St. John's UOC - Oshawa THE DUTIES OF CHURCH MEMBERS TO THE CHURCH

2. Attend Church

Every Orthodox Christian is duty-bound to join at specified times in the public worship of God, especially on the Lord's Day (Sunday). We attend the celebration of the Liturgy to give to Almighty God the adoration, praise, and thanksgiving which is His due. Some people who do not "feel the need" of the religious help that can come to them through the Church services, conclude that it is right for them to stay away, excusing their absence from public worship on the grounds that they "get nothing out of it." But worship is a giving of ourselves to God, rather than a getting something from Him; it is a sacred duty, not merely something that we do to fulfill our own need. It is, of course, true that we do secure real help from God when first we have drawn near to Him; but the honoring of God is the primary thing, our own satisfaction secondary. For Orthodox Catholic Christians, worship is only complete when we join ourselves with the sacramental offering of Our Lord in the celebration of the Holy Eucharist. Our motto ought to be, "The Lord's own service, on the Lord's day."

The reason we usually care for anything is because it has something to do with someone we love. We do not have to be told to do it. We just do it. Those who love God go to church to worship him. The Divine Liturgy is the one really thrilling thing in all the world and sea and sky. It is the one undimmed truth and the one unfading splendour on earth and in Heaven. It is the one symphony that is celestial. It is the one drama that is divine. It is the one great, gleaming, golden arch that spans from earth to Heaven. The pontiff who built this Bridge is God. And over it walk men and angels.

The truth that the Liturgy contains is simply astounding. The act which expresses that truth is *astoundingly* simple. It is astounding because it announces that God came to earth and was Incarnate by the Holy Spirit of the Virgin Mary, and dwelt among us, and suffered and died for our sins, and rose from the dead to restore to us everlasting life, and ascended into Heaven to prepare a place for us. But the supremely astounding climax in the Liturgy is the moment when God Who did all this appears in person, sacramentally veiled, and offers Himself as Nourishment for our souls.

The Liturgy is astoundingly simple. So simple that it shows forth in one act things which if they should be written every one, even the world itself could not contain the books that should be written. So simple that old men and children, young men and maidens, virgins and matrons, the learned and the unlearned, may hear each in their own language of their own hearts, the wonderful works of God, and see with their own eyes the mighty thing which has come to pass.

When all the world is mixed and muddled and distracted, and wilful and wanton and soiled, and mad and sad and wistful, the Liturgy is the massive miracle of truth and light and joy and hope and comfort and peace and sanity and stability, the one thing on earth that shall not pass away.

Besides going to church to honor God, we go in order to help ourselves. It is difficult to make one coal burn alone, but together with other coals it burns readily. Who can resist the spirit of Christmas? It gets into the very atmosphere. Even Scrooge capitulated. And so with the spirit of corporate worship. It has been said that ordinary people at all levels help each other to be a little more supernatural than each could have been alone. This is another way of saying what Christ said: "Where two or three are gathered together in my name, there am I in the midst of them."

We need to worship because life proves too much for us, or not enough. Sometimes life terrifies us and again it bores us. We need reinforcement in order to meet its tragic moments and we need zest to meet its monotonous ones. Whether life proves too much for us or too little, sooner or later we succumb to spiritual weariness. And then public worship is our salvation.

Life may have proved too much for us, imposed on us a task too great, a sorrow too deep, a defeat too crushing, a temptation too dangerous. Or life may not have proved enough, so that we find ourselves "filled with a weariness of all that is old and habitual," find "ambition's sails drooping," and come to a bitter doubt of the worth of all our efforts. In either case, public worship proves our spiritual self-preservation; it renews the spirit as sleep renews the body; it cleanses, sanctifies, and leads us along the road to salvation. Whether it be the "too-bigness" of life or its "too-littleness" that distresses us, church worship brings us the experience of God which lifts us out of our burdened lives or out of our bored ones. "Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait for the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

There is more to being a Christian than going to church, but if you unnecessarily stop going to church, your interest in the Church will very probably die. You will in all likelihood become dead wood on the church roll, and it would be better had you not been Baptized and joined the Church at all. Recall your vow of allegiance to Christ at Baptism spoken by your sponsors, attend church worship resolutely, and strive to bring your life into conformance with what Christian worship implies. Every true Christian will, without fail, be present in church every Sunday and Holyday.

Attend the divine service of your church in worshipful attitude. Make your contribution to that corporate spirit a helpful one. Pray for the worship when you have entered . . . for yourself, your fellow worshippers, and those who minister. During the Liturgy give your whole attention to the divine drama being reenacted; pray with the priest as he prays; let the Liturgy be your prayer. Especially during the opening minutes of the Liturgy, take care to maintain an attitude of desire and expectation.

*From the Brochure "The Duties of Church Members to the Church
Author and publication information unknown*

Всесвітнє Воздвиження Чесного й Животворящого Хреста Господнього - о. Ігор Куташ

"Підносимо Хрест і все, що правдиве, збирається до купи» (Свт. Андрій Критський)" Це Свято встановив в р. 335-му Імператор Християнин Св. Константин Великий (306-337) у наступний день по посвяченні великого Храму Святого Воскресення в Єрусалимі, який у собі приміщує Голгофту, де був розп'ятий Господь і Св. Грїб, де положили Його Пречисте Тїло, та з якого Він воскрес із мертвих. Константин був переміг Ліцінія, володаря східньої частини Римської імперії, після того як він наказав начертати знак Хреста на щитах свого війська, повіривши в таке значіння ним побаченого видіння знамена Хреста на небі з написом «Цим знаменем переможеш». Він уже був припинив гоніння Християн Едиктом Медіоланським в р. 313-му перемігши Максентія, володаря західньої частини Імперії. Св. Константин прагнув

знайти правдивий Хрест Господній і послав свою стареньку мати Св. Єлену шукати його в Єрусалимі. Нарешті прийшов до неї старий єврей, що називався Юда, з вісткою, що Хреста були закопали під храмом богині любові Венери, яку спорудили римляни над місцем, де був розп'ятий правдивий Господь Любови. Знайшли три хрести та чотири цвяхи як також і дошку з написом Пилата. Патріарх Макарій звелів покласти тіло мертвого чоловіка, якого хоронили, на кожному з хрестів. Правдивий Хрест повернув мертвому життя. Коли це побачив Юда він увірував у Господа і прийняв Хрещення з ім'ям Киріяк. Потім же став він і Єпископом Єрусалиму і прийняв мучеництво за імператора Юліана Відступника (361-363). Щоб дати кожному можливість поклонитися перед прецінним Древом Хреста, його піднесли у 4 сторони світу а люди вклонялись перед ним і постійно співали «Господи помилуй». Ми теж поклоняємось перед Хрестом прибраного квітами посеред Храму. Він таємничо поєднаний з тим правдивим Хрестом, на якому Господь пролив Свою Кров і віддав Своє життя, щоб здобути та очистити Свою Невісту, Церкву, якої ми є членами Нехай наше єднання з Хрестом Господнім дає нам усім спокій та радість а також і відвагу й силу носити власні хрести Йому на славу а народові Його на спасіння. Амінь

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. **Sadochok is a Ukrainian language and culture preschool for children ages 3-5 years.**
Children will develop social and academic skills while experiencing the Ukrainian culture through song, dance, stories, crafts and language. No previous knowledge of Ukrainian is necessary. Sadochok is non-denominational and welcomes children from all backgrounds. Classes are Wednesday and Fridays from 9:00 am to 11:30am Children can attend on either one or both days. The cost is \$80 per month for two mornings per week or \$40 per month for one morning per week. We are located at Selo Gardens—1106 McNiven Avenue.

For information and registration please go to our website www.sadochokregina.ca or email us at regsadochok@yahoo.ca or call Tracie Bugera at 306-533-8229
2. **TYC/UOMA Regina is please to make the following announcements:**
 - a) Our branch **sponsored three youth** to the National CYMK/UOY/CYC/USRL Convention in Winnipeg. As a follow-up an **organizational meeting will be held Friday October 6 at 7:00 pm in the Sobor Lower Level. All interested in initiating a parish youth group are invited to attend.**
 - 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) 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.
3. **The Central Eparchy Conference will be held in Regina on Oct. 19-22, 2017**
Those parishioners interested in attending as guests are asked to submit their names to our church President, Orest Warnyca.
4. **An Ukrainian Orthodox Auditorium Wind-up Event will be held October 29 at Selo Gardens. Further information will be provided in the next weeks.**
5. **Next Parish Council Meeting** – Monday September 25, 2017 at Selo Gardens Television Room.
6. **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.

Calendar of Services and Events – SEPTEMBER - OCTOBER

Sunday	24	10:00 am	Reader's Service – Sobor
Sunday	1	10:00 am	Divine Liturgy – Sobor -
Thursday	05	6:00 pm	Akathyst and Meeting of Intercessory Prayer- Study Group