

The Sunday Shepherd

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

1305 – 12th Avenue
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 July 29, 2018

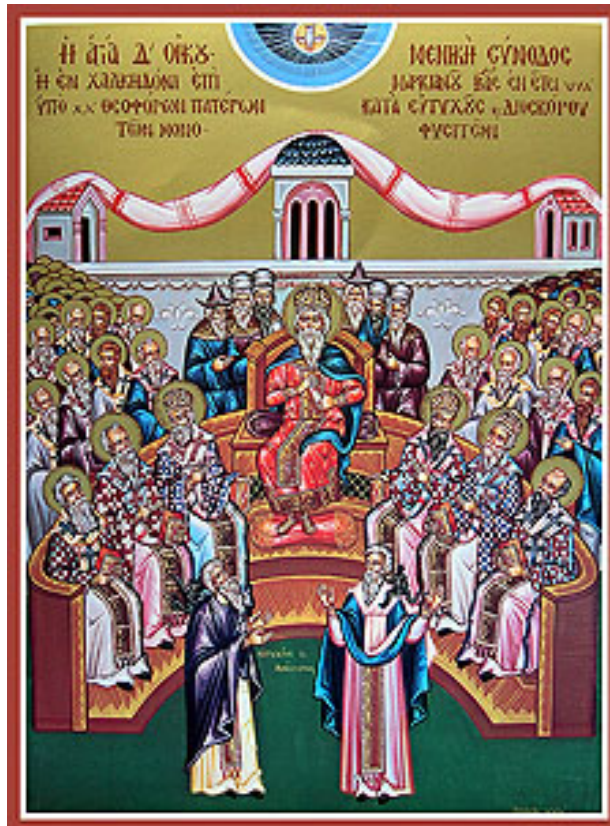
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**НЕДІЛЯ 9-та. ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС 8-ий. ПАМ'ЯТЬ
СВЯТИХ ОТЦІВ ШЕСТИ ВСЕЛЕНСЬКИХ СОБОРІВ.**

9-th. SUNDAY AFTER PENTECOST. TONE – 8.

**COMMEMORATION OF THE HOLY FATHERS OF THE FIRST SIX
ECUMENICAL COUNCILS.**



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 (0704)	Doug (0704)	Gladys (0704)	William O 0704
Jim (0704)	Ksenia(0704)	Donna 0704	Savelia (0704)
Diana Ov (0704)	Brent 0704)	Sophie (0704)	Mary R (0704)
Bill D (0704)	Nick (0704)	Orest (0704)	Steve (0704)
Edward B (0704)	Zora (0704)	Andrea (0704)	Bill Ber(7-4)
Stan G (0704)	Yaroslav (74)		Fr. Nazari (74)

And those in care homes or similar situations:

Carolina Miller	Bill Warnyca	Larry Trafananko
Christina Spak	Doreen Kuyek	John H

(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:

- **persecution and forced migration of the Muslim Rohingya minority by the State of Myanmar.**
- **starvation facing the people Sudan and Yemen.**
- **The continuing horrible destruction in Syria and the Middle East.**
- **Let us continue to pray that God's grace fill the lives of the families who experienced this great loss and that the Lord accept the souls of those who died in the Humboldt crash into His Kingdom.**
- **Let us pray for the families who lost family members and homes in the fires in Greece. Memory Eternal to all who died in the fires.**
- **Let us also pray that the Lord bless us with a loving and caring pastor.**

FOR OUR VISITORS: All are welcome to volunteer to do readings.

The Commemoration of the Holy Fathers of the First Six Ecumenical Councils.

In the Ninth Article of the Nicea-Constantinople Symbol of Faith proclaimed by the holy Fathers of the First and Second Ecumenical Councils, we confess our faith in "One, Holy, Catholic, and Apostolic Church." By virtue of the catholic nature of the Church, an Ecumenical Council is the Church's supreme authority, and possesses the competence to resolve major questions of church life. An Ecumenical Council is comprised of archpastors and pastors of the Church, and representatives of all the local Churches, from every land of the "oikumene" (i.e. from all the whole inhabited world).

The Orthodox Church acknowledges Seven Holy Ecumenical Councils:

The First Ecumenical Council (Nicea I) (May 29, and also on seventh Sunday after Pascha) was convened in the year 325 against the heresy of Arius, in the city of Nicea in Bithynia under Saint Constantine the Great, Equal of the Apostles.

The Second Ecumenical Council (Constantinople I) (May 22) was convened in the year 381 against the heresy of Macedonias, by the emperor Theodosius the Great.

The Third Ecumenical Council (Ephesus) (September 9) was convened in the year 431 against the heresy of Nestorius, in the city of Ephesus by the emperor Theodosius the Younger.

The Fourth Ecumenical Council (Chalcedon) (July 16) was convened in the year 451, against the Monophysite heresy, in the city of Chalcedon under the emperor Marcian.

The Fifth Ecumenical Council (Constantinople II) (July 25) "Concerning the Three Chapters," was convened in the year 553, under the emperor Justinian the Great.

The Sixth Ecumenical Council (Constantinople III) (January 23) met during the years 680-681, to fight the Monothelite heresy, under the emperor Constantine Pogonatos.

The fact that the Seventh Ecumenical Council (Nicaea II) is not commemorated today testifies to the antiquity of today's celebration. The Seventh Council, commemorated on the Sunday nearest to October 11, was convened at Nicaea in the year 787 against the Iconoclast heresy, under the emperor Constantine and his mother Irene.

The Church venerates the Holy Fathers of the Ecumenical Councils because Christ has established them as "lights upon the earth," guiding us to the true Faith. "Adorned with the robe of truth," the doctrine of the Fathers, based upon the preaching of the Apostles, has established one faith for the Church. The Ecumenical Councils, are the highest authority in the Church. Such Councils, guided by the grace of the Holy Spirit, and accepted by the Church, are infallible.

The Orthodox Church's conciliar definitions of dogma have the highest authority, and such definitions always begin with the Apostolic formula: "It seemed good to the Holy Spirit and to us..." (Acts 15: 28).

The Ecumenical Councils were always convened for a specific reason: to combat false opinions and heresies, and to clarify the Orthodox Church's teaching. But the Holy Spirit has thus seen fit, that the dogmas, the truths of faith, immutable in their content and scope, constantly and consequently are revealed by the conciliar mind of the Church, and are given precision by the holy Fathers within theological concepts and terms in exactly such measure as is needed by the Church itself for its economy of salvation. The Church, in expounding its dogmas, is dealing with the concerns of a given historical moment, "not revealing everything in haste and thoughtlessly, nor indeed, ultimately hiding something" (Saint Gregory the Theologian).

A brief summary of the dogmatic theology of the First Six Ecumenical Councils is formulated and contained in the First Canon of the Council of Trullo (also known as Quinisext), held in the year 692. The 318 Holy Fathers of the First Ecumenical Council are spoken of in this Canon I of Trullo as having: "with unanimity of faith revealed and declared to us the consubstantiality of the three Persons of the Divine nature and, ... instructing the faithful to adore the Father, Son, and Holy Spirit with one worship, they cast down and dispelled the false teaching about different degrees of Divinity."

The 150 Holy Fathers of the Second Ecumenical Council left their mark on the theology of the Church concerning the Holy Spirit, "repudiating the teaching of Macedonius, as one who wished to divide the inseparable Unity, so that there might be no perfect mystery of our hope."

The 200 God-bearing Fathers of the Third Ecumenical Council expounded the teaching that "Christ, the Incarnate Son of God is One." They also confessed that "she who bore Him without seed was the spotless Ever-Virgin, glorifying her as truly the Mother of God.

The 630 Holy Fathers of the Fourth Ecumenical Council decreed that "the One Christ, the Son of God... must be glorified in two natures."

The 165 God-bearing Holy Fathers of the Fifth Ecumenical Council "in synod anathematized and repudiated Theodore of Mopsuestia (the teacher of Nestorius), and Origen, and Didymus, and Evagrius, renovators of the Hellenic teaching about the transmigration of souls and the transmutation of bodies and the impieties they raised against the resurrection of the dead."

The 170 Holy Fathers of the Sixth Ecumenical Council "taught that we ought to confess two natural volitions, or two wills [trans. note: one divine, and the other human], and two natural operations (energies) in Him Who was incarnate for our salvation, Jesus Christ, our true God."

In decisive moments of Church history, the holy Ecumenical Councils promulgated their dogmatic definitions, as trustworthy delimitations in the spiritual battle for the purity of Orthodoxy, which will last until such time, as "all shall come into the unity of faith, and of the knowledge of the Son of God" (Eph. 4: 13). In the struggle with new heresies, the Church does not abandon its former dogmatic concepts nor replace them with some sort of new formulations. The dogmatic formulae of the Holy Ecumenical Councils need never be superseded, they remain always contemporary to the living Tradition of the Church. Therefore the Church proclaims:

"The faith of all in the Church of God hath been glorified by men, which were luminaries in the world, cleaving to the Word of Life, so that it be observed firmly, and that it dwell unshakably until the end of the ages,

conjointly with their God-bestown writings and dogmas. We reject and we anathematize all whom they have rejected and anathematized, as being enemies of Truth. And if anyone does not cleave to nor admit the aforementioned pious dogmas, and does not teach or preach accordingly, let him be anathema” (Canon I of the Council of Trullo).

In addition to their dogmatic definitions, the Holy Fathers of the Ecumenical Councils exerted great efforts towards the strengthening of church discipline. Local Councils promulgated their disciplinary canons according to the circumstances of the time and place, frequently differing among themselves in various particulars. The universal unity of the Orthodox Church required unity also in canonical practice, i.e. a conciliar deliberation and affirmation of the most important canonical norms by the Fathers of the Ecumenical Councils. Thus, according to conciliar judgment, the Church has accepted: 20 Canons from the First, 7 Canons from the Second, 8 Canons from the Third, and 30 Canons from the Fourth Ecumenical Synods. The Fifth and the Sixth Councils concerned themselves only with resolving dogmatic questions, and did not leave behind any disciplinary canons.

The need to establish in codified form the customary practices during the years 451-680, and ultimately to compile a canonical codex for the Orthodox Church, occasioned the convening of a special Council, which was wholly devoted to the general application of churchly rules. This was convened in the year 692. The Council “in the Imperial Palace” or “Under the Arches” (in Greek “en trullo”), came to be called the Council in Trullo. It is also called the “Quinisext” [meaning the “fifth and sixth”], because it is considered to have completed the activities of the Fifth and Sixth Councils, or rather that it was simply a direct continuation of the Sixth Ecumenical Council itself, separated by just a few years.

The Council in Trullo, with its 102 Canons (more than of all the Ecumenical Synods combined), had a tremendous significance in the history of the canonical theology of the Orthodox Church. It might be said that the Fathers of this Council produced a complete compilation of the basic codex from the relevant sources for the Orthodox Church’s canons. Listing through in chronological order, and having been accepted by the Church the Canons of the Holy Apostles, and the Canons of the Holy Ecumenical and the Local Councils and of the holy Fathers, the Trullo Council declared: “Let no one be permitted to alter or to annul the aforementioned canons, nor in place of these put forth, or to accept others, made of spurious inscription” (2nd Canon of the Council in Trullo).

Church canons, sanctified by the authority of the first Six Ecumenical Councils (including the rules of the Seventh Ecumenical Council in 787, and the Constantinople Councils of 861 and 879, which were added later under the holy Patriarch Photius), form the basis of THE RUDDER, or KORMCHAYA KNIGA (a canon law codex known as “Syntagma” or “Nomokanon” in 14 titles). In its repository of grace is expressed a canonical norm, a connection to every era, and a guide for all the local Orthodox Churches in churchly practice.

New historical conditions can lead to the change of some particular external aspect of the life of the Church. This makes creative canonical activity necessary in the conciliar reasoning of the Church, in order to reconcile the external norms of churchly life with historical circumstances. The details of canonical regulation are not fully developed for the various eras of churchly organization at all once. With every push to either forsake the literal meaning of a canon, or to fulfill and develop it, the Church again and again turns for reasoning and guidance to the eternal legacy of the Holy Ecumenical Councils, to the inexhaustable treasury of dogmatic and canonical truths.

Source: <https://oca.org/saints/lives/2012/07/15/50-fathers-of-the-first-six-councils>

ТРОПАР НЕДІЛНИЙ НА ГОЛОС 8

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

ТРОПАР СВЯТИМ ОТЦЯМ НА ГОЛОС 8

Препрославлений Ти, Христе Боже наш,
що Отців наших, наче світла на землі,
поставив і через них до віри істинної нас
усіх привів, Багато милосердний, слава
Тобі.

TROPAR OF SUNDAY IN TONE 8

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

TROPAR OF HOLY FATHERS IN TONE 8

You are most glorious, O Christ our God. You have
established the Holy Fathers as lights on the earth, and
through them You have guided us all to the True Faith.
Glory to You O most Compassionate One.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 8

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

СЛАВА Отцю і Сину і Святому Духові.

КОНДАК СВЯТИМ ОТЦЯМ НА ГОЛОС 8

Апостолів проповіді та отців догмати єдину
віру Церкви потвердили, вона зодягнена в
ризу істини, з Богословія небесного
виткану, правдиво навчає і славить велику
таємницю побожності.

**І НИНИ і повсякчас і на віки вічні,
Амінь.**

БОГОРОДИЧНИЙ НА ГОЛОС 6

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

ПРОКИМЕН НА ГОЛОС 8

Помоліться і хвалу віддайте Господеві Богу
нашому.

Відомий Бог в Юдеї, в Ізраїлі велике Імя
Його.

ПРОКИМЕН НА ГОЛОС 4

Благословен еси, Господи, Боже отців
наших, і хвальне, і прославлене Імя Твоє
навіки.

KONDAK OF SUNDAY IN TONE 8

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

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

KONDAK OF THE HOLY FATHERS IN TONE 8

The preaching of the Apostles and doctrines of the
Fathers have confirmed the one faith of the Church.
Wearing the Robe of Truth, woven from theology on
high, she rightly dispenses and glorifies the mystery of
piety.

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

THEOTOKION IN TONE 6

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

PROKIMEN IN TONE 8

Pray and give glory to the Lord our God.

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

ANOTHER PROKIMEN IN TONE 4

Blessed are You, Lord God of our Fathers, and praised
and glorified is Your Name to the ages.

Апостол – Epistle**З першого Послання до Коринтян Св. Апостола Павла читання 3:9–17**

Браття! Ми співробітники Божі, а ви – Боже поле. Божа будівля. Я за благодаттю Божою, що дана мені, як мудрий будівничий, основу поклав, а інший будує на ній: але нехай кожен пильнує, як він будує на ній. Ніхто бо не може покласти іншої основи, крім положеної, а вона – Ісус Христос. А коли хто на цій основі будує з золота, срібла, дорогоцінного каміння, з дерева, сіна, соломи, то буде виявлене діло кожного, бо виявить ден, тому що він огнем об'являється, і огонь діло кожного випробує, яке воно є. І коли чие діло, яке збидував хто, устоїть, то той нагороду одержить; коли ж діло згорить, той матиме шкоду, та сам він спасеться, але так, як через огонь. Чи не знаєте ви, що ви – Божий Храм, і Дух Божий у вас пробуває? Як хто нівечить Божого Храма, того знівечить Бог, бо Храм Божий Святий, а Храм той – то ви.

Lesson from the First Epistle of Saint Paul to the Corinthians 3:9–17

Brethren, we are fellow laborers in the service of God. You are the field of God, the building of God. Like a skillful master builder, I laid a foundation according to the divine grace, given to me, and other men are building upon it.

Let each man build upon it carefully. For no one can lay any other foundation than that, which is laid, that is to say Jesus Christ himself. Now, different men will build on this foundation with gold, silver, precious stones, wood, hay, or stubble.

But the quality of each man's work will become manifest. The Day of the Lord will disclose it.

That Day will be revealed with fire, and that fire will test the quality of each man's work.

If what a man has built on this foundation survives, he will receive his reward. If a man's work is burned up, he will suffer loss. Yet, he himself will be saved through that fire.

You must know that you are the temple of God and that the Spirit of God dwells in you. God will destroy anyone, who destroys the temple of God. For the temple of God is holy, and you are His temple.

Alleluia Verses, Tone 8: (Psalm 94: 1,2)

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

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

ALLELUIA IN TONE 1

The God of gods, the Lord, has spoken and He has called the earth from the rising of the sun unto its setting. Alleluia.

Алилуя, голос 8: (Псалом 94: 1,2)

Прийдіть, заспіваймо Господеві, викликуємо Богові, Спасителеві нашому.

Стих: Ходімо перед лицем Його з хвалою, і в псальмах викликуємо Йому.

АЛИЛУЯ НА ГОЛОС 1

Бог богів, Господь промовив і призвав землю від сходу сонця до заходу. Алилуя.

Євангелія – Gospel

Євангеліє від Матфея 14:22-34

Одного разу звелів Ісус учням до човна сідати, і переплисти на той бік раніше Його, аж поки народ Він відпустить. Відпустивши ж народ, Він на гору пішов помолитися насамоті; і як вечір настав, був там Сам.

А човен вже був на середині моря, і кидали хвилі його, бо вітер зірвався супротивний. А о четвертій сторожі нічній Ісус підійшов до них, ідучи по морю.

Як побачили ж учні, що йде Він по морю, то настрашилися та й казали: Мара! І від страху вони закричали... А Ісус до них зараз озвався й сказав: Заспокойтесь, це Я, не лякайтесь! Петро ж відповів і сказав: Коли, Господи, Ти це, то звели, щоб прийшов я до Тебе по воді. А Він відказав йому: Іди. І, вилізши з човна, Петро став іти по воді, і пішов до Ісуса. Але, бачачи велику бурю, злякався, і зачав потопати, і скричав: Рятуй мене, Господи!..І зараз Ісус простяг руку й схопив його, і каже до нього: Маловірний, чого усумнився? Як до човна ж вони ввійшли, буря вщухнула.

А приявні в човні вклонились Йому та сказали: Ти справді Син Божий! Перепливши ж вони, прибули в землю Генісаретську.

Saint Matthew 14:22-34

At that time, Jesus compelled his Disciples to get into the ship and cross before him to the other side while he was dismissing the crowds. After he had sent the people away, he went up on the mountain by himself to pray.

When evening came he was there alone. But the ship was already in the midst of the Sea, tossed by the waves, for the wind was against them.

Toward morning, Jesus went out to them, walking on the Sea. When the Disciples saw him walking on the Sea, they were terrified, and exclaimed: "It is a ghost!" They screamed for fear. Jesus spoke to them immediately, saying: "Courage, it is I. Do not be afraid."

Peter told him: "Master, if it is you, command me to come to you on the water." Jesus answered him: "Come." Peter got out of the ship, and walked on the water to come to Jesus. But he was frightened by the violent wind, began to sink, and shouted: "Master, save me."

Jesus stretched out his hand immediately, seized him, and said to him: "Man of little faith, why did you waver?" So they got into the ship. Thereupon the wind ceased. The men in the ship worshipped him, saying: "You are indeed the Son of God." Then they crossed over to the other side, and went to the region of Gennesaret.

«ЧИ БОЇМОСЯ МИ ГОСПОДА? Дев'ята Неділя по П'ятидесятниці - о. Ігор Кутап

«Заспокойтесь, це Я!» Так промовляє Господь наш Ісус Христос до Своїх Учнів у сьогоднішній Євангелії (Матвія 14:22-34). «Не бійтеся». Якось дивно уявити собі, що Учні, які так близько знали Спасителя так боялися б Його появи. Чи ж не часто проявляв Він їм Свою співчутливість та ласкавість? Хіба ж не пригадували вони такі Його слова: «Прийдіть до Мене, усі стурдовані та обтяжені, і Я вас заспокою! Візьміть на себе ярмо Моє, і навчіться від Мене, бо Я тихий і серцем покірливий, і знайдете спокій душам своїм. Бож ярмо Моє любе, а тягар Мій легкий» (Матвія 11:28-30)? Як же могли вони боятися Того, Хто міг говорити такі чудово заспокійливі й потішні слова?

Але страх Учнів насправді не так важко пояснити. Адже вони ніколи раніше не бачили Ісуса в такому ролі Володаря стихій моря і землі і повітря. А ось тепер Він перед ними ходить по морю, так наче б воно було сухою землею! А тоді, коли Він прибув на човні, то й вітер бурхливий припинився, і настала тишина. Це ж було дійсно чимсь зовсім відмінним від усього, що вони коли-небудь бачили досі, хоча вони й бачили були Його чудеса зцілення і чули його сильні, авторитетні слова, як навчав Він народ. А це ж було чимсь новим і, ще раз, незрозумілим. Воно стрясло їх почуття про те, що можливе, а що ні. Вони були повністю у замішанні. Що могло було їх підготувати до такого відкриття? Дійсно, що?

Учні вчилися на своєму досвіді чудес Христових. Ми теж у нашому житті у Христі, можемо час від часу виявляти аспекти Бога, які є новими й несподіваними. Насправді досвід віри дорослого, яка повинна замінити віру, яка в нас була тоді, коли ми були ще дітьми, це якраз наш відгук довір'ям і впевненістю, на аспекти Бога або життя в цьому світі, якого Він створив і якого Він є Господом, які можуть нас здивувати - іноді приємно, але й, нерідко, болюче й складно. Віра дорослого означає довір'я Богу, хоча всі докази того, що Він абсолютно надійний в усі часи, не завжди присутні в задовільняючій кількості.

Іноді ми виявляємо речі про Бога, або про те, як Він працює (або, здається, працює) у світі і в нас самих викликають страх. Ми ж знаходимо, що все набагато складніше, ніж ми думали. Наш комфортабельний погляд про світ і про Бога буває іноді затрубований і натянений - аж, здається, до самої точки руйнування. Ми не повинні закривати очі на проблеми, які виникають, як результат: для християнина істина - завжди друг, який в кінцевому рахунку таки принесе волю і тверезість [«І пізнаєте правду, а правда вас вільними зробить!»] (Івана

8:32)]. Не повинні ми коли-небудь відмовлятися від нашої віри. Замість цього, давайте згадаємо слова Господні до Його Учнів: «Це Я,... не бійтеся». Так! Давайте, надіймося на Господа. Це не так важко, зрештою. Навпаки, це дуже природно для нас, бо ж ми Його діти!

AFRAID OF THE LORD? Ninth Sunday after Pentecost - Fr. Ihor Kutash

“Be of good cheer! It is I!” Such are the words of the Lord Jesus Christ to His Disciples in today’s Gospel (Matthew 14:22-34). “Do not be afraid”. It is somewhat strange to conceive that the Disciples who knew the Saviour so well would be frightened of His appearing. Hadn’t He, over and over again, showed them His compassion and kindness? Didn’t they remember words such as these: “Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light” (Matthew 11:28-30)? How could one be afraid of the Man Who could speak such wonderfully soothing and comforting words?

But the disciples’ fear is not really so hard to explain. After all they had never before seen Jesus in this role of Lord of the elements of sea and earth and air. And now there He was walking upon the sea as though it were dry land! And then, when He arrived at the boat, the stormy wind ceased, and was replaced by calm. This was truly something completely different from anything that they had ever experienced hitherto, even though they had seen Him work miracles of healing and had heard His powerful, authoritative words as He taught the multitudes. This was something new and, once more, unexplainable. It shocked their sense of what was, and what was not, possible. It was completely disconcerting. What could have prepared them for such a revelation? What indeed?

The Disciples were learning from their experience of Christ’s miracles. We, too, in our life in Christ, may from time to time discover aspects of God which are new and unexpected. In fact the experience of adult faith, which must replace the faith which we had as children, is precisely our response in trust and confidence to aspects of God or life in this world, which He made and of which He is Lord, which are surprising – sometimes pleasant but also, not infrequently, painful and challenging. Adult faith requires trust in God, even though all the evidence that He is completely trustworthy at all times, is not always in our hands in a satisfactory way.

Sometimes the things we discover about God, or about the way He works (or seems to work) in the world, make us afraid, too. For we find that things are more complex than we had thought. Our comfortable view of the world and of God is challenged and stretched – sometimes, it seems, to the very point of breaking. We ought not to close our eyes to the problems which come about as a result: for the Christian, the truth is always a friend which ultimately brings liberation and authenticity [“And you shall know the truth, and the truth shall make you free” (John 8:32)]. Nor must we ever give up our faith. Instead let us remember the word the Lord spoke to the disciples: “It is I; do not be afraid”. Yes! Let us trust in the Lord. It isn’t so difficult, after all. On the contrary it is very natural for us to do so since we are His children!

JULY – AUGUST SERVICES Descent of the Holy Spirit Ukrainian Orthodox Church Sobor and Are

Sunday July 29 - 10:00 am – Reader’s Service – Sobor

Sunday July 29 – 9:00 pm – 1:00 am – Prayer Vigil – For the blessing of our Parish with a loving pastor.

Saturday August 4 – 6:00 pm – Reader led Akathyst – Selo Chapel

Sunday August 5 - 10:00 am – Reader’s Service – Sobor

Sunday August 5 – 9:00 pm – 1:00 am – Prayer Vigil – For the blessing of our Parish with a loving pastor.

Sunday August 12 – NO SERVICE

Sunday August 12 – 9:00 pm – 1:00 am – Prayer Vigil – For the blessing of our Parish with a loving pastor.

ANNOUNCEMENT

1. Surplus produce from your gardens welcomed by Selo Gardens kitchen

As we get into the period of the year when gardens start producing and sometimes more than we can use please keep in mind that any surplus produce should not be thrown away. These surpluses should be given to charities, neighbours/friends or to the Selo Gardens kitchen. The kitchen staff will try and accommodate your donations. If by chance there is more than they can handle alternate arrangements will be made if at all possible. Thank you for your consideration.

2. SPECIAL FAMILY IN NEED APPEAL – Please see separate sheet.

3. Remind from Treasurer

Please put your **name and the amount of your donation** on the donation envelope. This will ensure that your donation is properly entered. This in particular will ensure that cash donations are always properly entered.

Наш Касир просить всіх записати ім`я – фамілію й суму на конверті що кладети в тацу. Це забезпечить що правильна сума буде записана на ваш рахунок і тоді Вам буде видана точна інком текс квітанція.

4. 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

5. **Extra Ordinary SOBOR**

The Extra Ordinary Sobor registration package is now available. You can download it from the website - www.orthodoxsaskatoon.org. Full weekend event registration costs \$400 or \$350 for Saturday/Sunday only.

Youth/CYMK registration is only \$50 for the full weekend or \$25 for Saturday/Sunday.

Register early & be ensured a spot at this historic event celebrating the 100th Anniversary of the UOCC.

6. **FAMILY CAMP**

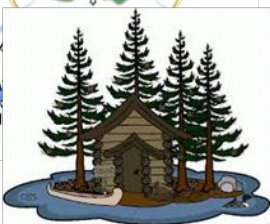
The Central Eparchy Centenary Committee has identified the Family Camp Pilot as a strategic future oriented Centenary Project and the Regina Decent of the Holy Spirit-UO Parish Council has mandated the local Regina Centenary Committee to explore the formation of a Family Camp Working Group jointly with other congregations in the Central Eparchy.

Goal of the Family Camp Proposed Pilot - To create an additional vehicle for renewing our Church parishes, by bringing our Orthodox member families together and empowering and engaging them in a process of mutual support in living a Gospel centered life as individuals, families and communities as a whole.

Please visit the Holy Trinity website www.orthodoxsaskatoon.org to read the Proposal in its entirety. If you would like to participate in the Working Group or if you have any questions feel free to call Yars Lozowchuk directly at 306-501-9200 or e-mail at yaroslaw@lozowchuk.com.

"When we pray continually, God will enlighten us as to what we must do in each situation, even the most difficult. God will speak in our heart. He will find ways. Of course, we can combine prayer with fasting. That is, when we are faced with a serious problem or dilemma, we should approach it with much prayer and fasting. That's how I have dealt with things often." - **St Porphyrios**

"Trust the past to God's mercy, the present to his love and the future to his providence"
- **St Augustine**



SPECIAL FAMILY IN NEED APPEAL

The Parish Council asks members to make a special donation in support of a family in need.

In February 2018, Diana and Ihor Ovsienko, a young Ukrainian couple, arrived from the Cherkaska Oblast, Ukraine, in Canada for Ihor to take up a position as an agricultural worker on a Weyburn area farm.

On March 6, Diana and Ihor were on their way to do some shopping in Weyburn and were involved in a car accident. Ihor survived without injury, while Diana sustained serious head injuries and arrived at the Regina hospital in a coma. Diana has been in a coma since.

With the financial help of the Ukrainian immigrant community Diana's parents – the Padalka's came to help support her husband in trying to bring Diana to consciousness and normal health. Recently, Diana was moved to the Wascana Rehabilitation Centre.

The Padalska's are a family of limited means. Supporters of the family undertook effective promotion of their need and in response to a Global news item a local real estate owner has provided the Padalkas's with a furnished apartment free of charge. The support group is now seeking to raise money to cover the food and transportation costs for the Padalkas.

PLEASE make a generous donation in support of the family, in their time of special need. Please indicate on your cheque or envelope – for Padalkas.

СПЕЦІАЛЬНА АПЕЛЯЦІЯ – ДЛЯ СІМ'Ї В НЕОБХІДНІЙ ПОТРЕБІ

Парафіяльна рада звертається до членів Церкви з проханням зробити особливий внесок у підтримку сім'ї в необхідній потребі.

У лютому 2018 року Діана та Ігор Овсієнко, молода українська пара, прибули з Черкаської області, України, в Канаду, щоб Ігор зайняв посаду сільськогосподарського працівника на фермі у Вейбурн.

6 березня Діана та Ігор були на шляху зробити деякі покупки в Бейбурн і були задіяні в автомобільній катастрофі. Ігор пережив без травм, а Діані зазнала серйозних травм голови і прибула до лікарні Реджайна в комі. З того часу Діана в комі.

З допомогою фінансової допомоги українського іммігрантського співтовариства батьки Діани - Падалки прибули з України щоб допомогти підтримати чоловіка, намагаючись привести Діану до свідомості та нормального здоров'я. Нещодавно Діана була перенесена до Реабілітаційного Центру Васкани.

Падалські - це сімейство обмежених засобів. Прихильники сім'ї зробили ефективно просування їхньої потреби, і у відповідь на новини Global, місцевий власник нерухомості надав безкоштовно квартиру Падалкам. Група підтримки зараз прагне залучити кошти для покриття витрат на продовольчі та транспортні витрати для Падалкам.

ПРОСИМО, зробити щедрю пожертву на підтримку родини у свій час особливої необхідності. На банковому спису або конверті зазначіть – для Падалків.