

# The Sunday Shepherd

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

1305 – 12<sup>th</sup> 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 August 19, 2018

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

e-mail: [dhsuosregina@sasktel.net](mailto:dhsuosregina@sasktel.net) Website: <http://www.uocregina.ca/>

**НЕДЛЯ 12-та. ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС 3-ий.  
ПРЕОБРАЖЕННЯ ГОСПОДА, БОГА І СПАСА НАШОГО ІСУСА  
ХРИСТА.**

**12-th. SUNDAY AFTER PENTECOST. TONE – 3. TRANSFIGURATION  
OF OUR LORD, GOD, AND SAVIOUR JESUS CHRIST.**



*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.**

<b>Madeline (0804)</b>	<b>Doug (0804)</b>	<b>Gladys (0804)</b>	<b>William O 0804</b>
<b>Jim (0804)</b>	<b>Ksenia(0804)</b>	<b>Donna 0804</b>	<b>Savelia (0804)</b>
<b>Diana Ov (0804)</b>	<b>Brent (0804)</b>	<b>Sophie (0804)</b>	<b>Mary R (0804)</b>
<b>Bill D (0804)</b>	<b>Nick (0804)</b>	<b>Orest (0804)</b>	<b>Steve (0804)</b>
<b>Edward B (0804)</b>	<b>Zora (0804)</b>	<b>Andrea (0804)</b>	<b>Bill Ber(8-4)</b>
<b>Stan G (0804)</b>	<b>Yaroslav (84)</b>		<b>Fr. Nazari (84)</b>

**And those in care homes or similar situations:**

<b>Carolina Miller</b>	<b>Bill Warnyca</b>	<b>Larry Trafananko</b>
<b>Christina Spak</b>	<b>Doreen Kuyek</b>	<b>John Hneda</b>

*(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 and floods in Greece, India and Italy in the bridge collapse. Memory Eternal to all who died.**
- **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.**

### **Prayer for the Living**

O Lord Jesus Christ, our God, in Thy mercies and lovingkindness Thou regardest the humble prayers of all who call upon Thee with their whole heart; incline Thine ear and hear now my prayer, offered to Thee in humility:

Be Mindful, O Lord, of Thy Holy, Universal and Apostolic Church; confirm and strengthen her, increase her and keep her in peace, and preserve her unconquerable forever.

Be mindful, O Lord, of our bishop, (*your bishop's name*), and of every bishop of the Orthodox Church; the priests and deacons, and all the clergy of the Church, which Thou hast established to feed the flock of Thy word; and by their prayers have mercy upon me and save me, a sinner.

Be mindful, O Lord, of all civil authorities, of our armed forces, of this city in which we reside, and of every city and the countryside; grant them peaceful times, that we, in their tranquility, may lead a calm and peaceful life in all godliness and sanctity.

Be mindful, O Lord, of my parents, (*their names*), of my brothers and sisters, (*their names*), of relatives, (*their names*), and of my friends, (*their names*); grant that they may have mercy, life, peace, health, salvation and visitation, pardon and remission of their sins; that they may ever praise and glorify Thy Holy Name.

Be mindful, O Lord, of those who travel by land, by sea, and by air; of the old and young, the sick, the suffering, the sorrowing, the afflicted, the captives, the needy and the poor; and upon them all send forth Thy mercies, for Thou art the Giver of all good things.

Be mindful, O Lord, of me Thy humble servant; grant me Thy grace, that I may be diligent and faithful, avoiding evil company and influence, resisting temptation; that I may lead a godly and righteous life, blameless and peaceful, ever serving Thee; that I may be accounted worthy of entering the Kingdom of Heaven. Amen.

**Prayer Book 2013 – pages 663-668**

**ENTRANCE HYMN:**

Send forth Your Light and Your Truth, O Lord; they have guided me and brought me to Your holy mountain.

**TROPAR OF TRANSFIGURATION 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.

**GLORY to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages, Amen.**

**KONDAK OF TRANSFIGURATION 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.

**Prokeimen, Tone 4:**

How marvelous are Your works, O Lord. In wisdom You have made them all. Bless the Lord, O my soul. O Lord my God, You are very great.”

**INSTEAD OF “ IT IS TRULY WORTHY...”**

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

**IRMOS, IN TONE 4**

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

**ВХІДНЕ:**

Господи, пошли світло Твоє і істинну Твою, ті мене навчили і привели на гору святу Твою.

**ТРОПАР ПРЕОБРАЖЕННЯ НА ГОЛОС 7**

Преобразився Ти на горі, Христе Боже, показавши ученикам Твоїм славу Твою за їх спроможність. Нехай засяє і нам, грішним, світло Твоє повсякчасне. Молитвами Богородиці, Світлодавче, слава Тобі.

**СЛАВА Отцю і Сину і Святому Духові, і нині і повсякчас і на віки вічні, Амінь.**

**КОНДАК ПРЕОБРАЖЕННЯ НА ГОЛОС 7**

На горі преобразився еси, і ученики бачили славу Твою, Христе Боже, скільки змогли, щоб, коли побачать Тебе розп'ятого, зрозуміли, що Твоє страждання було додровільне, і світові проповідували, що Ти еси воістину – Отцівське сяйво.

**Прокимен, голос 4**

Які величні діла Твої, Господи, все премудрістю сотворив еси.  
(СТИХ): Благослови, душе моя, Господа, Господи Боже мій, Ти вельми звеличився.

**ЗАДОСТОЙНИК**

Величай, душе моя, Господа, що на Фаворі преобразився.

**ІРМОС НА ГОЛОС 4**

Різдво Твоє нетлінне явилось: Бог з утроби Твоїї вийшов, в плоті явився на землі і між людьми пожив. Тим то, Богородице, ми всі Тебе величаємо.

## Апостол – Epistle

### З Послання Святого Апостола Петра читання 17:10–19

Тому, браття, тим більше дбайте чинити міцним своє покликання та вибрання, бо, роблячи так, ви ніколи не спіткнетесь.

Бо щедро відкриється вам вхід до вічного Царства Господа нашого й Спасителя Ісуса Христа.

Тому то ніколи я не занедбую про це вам нагадувати, хоч ви й знаєте, і впевнені в теперішній правді.

Бо вважаю я за справедливе, доки я в цій оселі, спонукувати вас нагадуванням, знаючи, що я незабаром повинен покинути оселю свою, як і Господь наш Ісус Христос об'явив був мені.

А я пильнуватиму, щоб ви й по моєму відході завжди мали це в пам'яті.

Бо ми сповістили вам силу та прихід Господа нашого Ісуса Христа, не йдучи за хитро вдуманими байками, але будвши самовидцями Його величі.

Бо Він честь та славу прийняв від Бога Отця, як до Нього прийшов від величної слави голос такий: Це Син Мій Улюблений, що Його Я вполюбав!

І цей голос, що з неба зійшов, ми чули, як із Ним були на святій горі.

І ми маємо слово пророче певніше. І ви добре робите, що на нього вважаєте, як на світильника, що світить у темному місці, аж поки зачне розвиднятися, і світова зірниця засяє у ваших серцях,

### **Lesson from the Second Epistle of Saint Peter 17:10-19**

Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.

Therefore, I will always be ready to remind you of these things, even though you *already* know *them*, and have been established in the truth which is present with *you*. I consider it right, as long as I am in this *earthly* dwelling, to stir you up by way of reminder, knowing that the laying aside of my *earthly* dwelling is imminent, as also our Lord Jesus Christ has made clear to me. And I will also be diligent that at any time after my departure you will be able to call these things to mind.

For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. For when He received honor and glory from God the Father, such an utterance as this was **made** to Him by the Majestic Glory, “This is My beloved Son with whom I am well-pleased”— and we ourselves heard this **utterance** made from heaven when we were with Him on the holy mountain.

*So* we have the prophetic word *made* more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts.

**Alleluia Verses, Tone 8:**

The heavens are Yours, the earth also is Yours.

Alleluia.

Blessed is the people who know the sound of joy.

Alleluia.

**Алилуя, голос 8-ий.**

Твої небеса, і Твоя земля. Алилуя.

Блаженний народ, що знає клич радості.

Алилуя.

**Євангелія – Gospel****Євангеліє від Матфея -17:1- 9**

Коли минуло шість день забирає Ісус Петра, і Якова, і Івана, брата його, та й веде їх особно на гору високу. І Він перед ними переобразився: обличчя Його, як те сонце, засяло, а одежа Його стала біла, як світло. І ось з'явилися до них Мойсей та Ілля, і розмовляли із Ним. І озвався Петро та й сказав до Ісуса: Господи, добре бути нам тут! Коли хочеш, поставлю отут три шатрі: для Тебе одне, і одне для Мойсея, і одне для Іллі. Як він ще говорив, ось хмара ясна заслонила їх, і ось голос із хмари почувсь, що казав: Це Син Мій Улюблений, що Його Я вподобав. Його слухайтеся!

А почувши, попадали учні долілиць, і полякалися сильно... А Ісус підійшов, доторкнувся до них і промовив: Уставайте й не бійтеся! Звівши ж очі свої, нікого вони не побачили, окрім Самого Ісуса. А коли з гори сходили, заповів їм Ісус і сказав: Не кажіть нікому про цеє видіння, аж поки Син Людський із мертвих воскресне.

**Saint Matthew 17:1-9**

Six days later Jesus took with Him Peter and James and John his brother, and led them up on a high mountain by themselves. And He was transfigured before them; and His face shone like the sun, and His garments became as white as light. And behold, Moses and Elijah appeared to them, talking with Him. Peter said to Jesus, "Lord, it is good for us to be here; if You wish, I will make three tabernacles here, one for You, and one for Moses, and one for Elijah." While he was still speaking, a bright [cloud](#) overshadowed them, and behold, a voice out of the cloud said, "This is My beloved Son, with whom I am well-pleased; listen to Him!" When the disciples heard *this*, they fell face down to the ground and were terrified. And Jesus came to *them* and touched them and said, "Get up, and do not be afraid." And lifting up their eyes, they saw no one except Jesus Himself alone.

As they were coming down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man has risen from the dead."

**Преображення Господа Бога і Спаса нашого Ісуса Христа**

**(12 неділя після П'ятидесятниці) - о. Ігор Куташ**

Сьогодні (19-го серпня - це є 6-го серпня за юліанським календарем) велике Свято Господське, «Другого Спаса» – Свято Його славного Преображення перед Його Учнями Петром, Яковом і Іваном на горі Фавор.

Господь виявив Свою ласку до Своїх Учнів, бажаючи скріпити їх, щоб могли перенести величезний іспит, якого мали розділити з Ним, коли Його мали бачити несправедливо оскарженим, засудженим, мученим та наче б то омертвленим (насправді це Він віддав Своє життя – його не забрали від Нього) у найбільш жорстокий спосіб, якого тільки могли придумати люди для інших людей – на Хресті. Двоє з них, Петро та Яків, теж мусіли пізнати свою власну слабкість та невдачу, бо ж вони мали покинути Господа в часі Його іспиту – тільки Іван остався з Ним і стояв під Хрестом, щоб прийняти Його Мати під свою опіку. Петро мав пізнати свою кволість та сором ще глибше, бо ж він мав побожитися, що він навіть не знає свого Господа.

У ту найтемнішу хвилину, коли виглядало неначе увесь їхній світ був розтерзаний на шматки, коли надія, віра та радість виглядали їм немов жорстокий самообман, якого видерто з їхніх уявлень, Учні могли все одно пригадати собі золоті хвилини Тайни, коли вони бачили Господа понад часом, бо ж розмовляв з Мойсеєм та Іллею, як зі сучасниками, та коли Його Божественна Природа була їм об'явлена наскільки вони могли витримати, бо ж Його обличчя і сама одежа Його блищали, як сонце, і почули вони Голос, що промовляв крізь ясну хмару: «Це Син Мій улюблений. Слухайте Його!»

Ото ж Учні могли втриматися та навіть заохочувати інших, які не бачили того, що вони бачили, а тоді їхня наче б то надто слабка надія, що випливала зі спогаду про цю дивну подію більш чим утвердилась, бо ж побачили свого улюбленого Господа переможним над смертю, воскреслим із гробу а тоді й піднесеним понад хмари на Небеса.

Та більш цього вони теж побачили своє власне майбутнє для якого Він готував їх, бо ж Преображення Господнє показало їм, що ось це майбутнє й покликання всіх вірних Його, не тому що самі в собі вони сильні та відпорні, а тому що Він милостивий і любить нас невимовно. Ми всі покликані перемінитися від слави до слави благодаттю Святого Духа, Якого Він зіслав на Своїх Учніх через 10 днів після Його Вознесіння.

Гріх та смерть рішучо переможені Тим, Котрого ми бачимо сьогодні разом з Петром, Яковом та Іваном на Горі Преображення. Каймося постійно, звертаючись до Нього зі своїми страхом, своїми сумнівами та своєю надією. Він – Перший з багатьох братів і сестер, що досягнув цю славу Своєю людською природою. Ми також будемо з Ним – насправді ми вже й **зараз** з Ним бо ж розділяємо Його славу наскільки можемо своєю участю у Божественній Літургії, коли нам подаються Його Тіло та Кров у Хлібі та Вині, як наша земна та небесна пожива.

Його Преображення – це й **наше** преображення. Ми це виявляємо символічно, коли святимо плоди земні сьогодні по Літургії. Слава, честь, сила та влада Йому у Церкві, у нашому житті та у всій вселенній сьогодні і навіки. Амін

## **THE TRANSFIGURATION OF OUR LORD GOD AND SAVIOUR**

**JESUS CHRIST.** *Commemorated on August 19*

**Discourse of Sainted Gregory Palamas,  
Archbishop of Thessalonika**

For an explanation of the present feast day and discernment of its truth, it is necessary for us to turn to the very start of the present-day reading from the Gospel: "And after six days Jesus taketh Peter, James and John his brother, and leadeth them up onto an high mountain apart" (Mt. 17: 1). First of all we must needs ask, from whence doth the Evangelist Matthew begin to reckon with six days? From what sort of day be it? What does the preceding turn of speech indicate, wherein the Saviour, in teaching His disciples, didst say to them: "for the Son of Man shalt come to be in the glory of His Father", and added further: "amen I tell ye, there indeed be some standing here, which shalt not taste of death, until they see the Son of Man come into His Kingdom" (Mt. 16: 27-28); – that is to say, it is the Light of His forthcoming Transfiguration which He terms as the Glory of His Father and as His Kingdom. [trans. note: the Synoptic Gospel Mt. 16: 27-28 parallel in the Gospel of Mark is Mk. 9: 1, familiar as the concluding verse in Gospel readings for feast days of the Holy Cross; the Synoptic parallel in Luke is Lk. 9: 26-27]. The Evangelist Luke points this out and more clearly reveals this, saying: "And it came to pass however after these words, about eight days thereafter, He taketh Peter and John and James, and ascendeth onto a mountain to pray. And it came to pass, that as He did pray, His Countenance was altered, and His garb gleamed whitely resplendid" (Lk. 9: 28-29). But how can the two be reconciled, when one of them speaks definitively about the interval of time as being eight days between the sayings and the manifestation, whereas the other (says): "after six days"? Listen and think it out.

On the Mount there were eight, but only six were visible: the three – Peter, James and John, had come up together with Jesus, and they beheld Moses and Elias (Elijah) standing there and conversing with Him, such that in number altogether they comprised six; but together with the Lord, certainly, were both the Father and the Holy Spirit: the Father – with His Voice testifying that This be His Beloved Son, and the Holy Spirit – shining forth with Him in the radiant cloud. In such manner, these six consist actually of eight and as regards the eight it presents no sort of contradiction; in similar manner there is no contradiction with the Evangelists, when one says: "after six days", and the other: "and it came

to pass after these words eight days thereafter". But these twofold sayings as it were present us a certain format set in mystery, and together with it that of those actually present upon the Mount. It stands to reason, and everyone rationally studying in concordance with Scripture knows, that the Evangelists are in agreement one with another: Luke spoke about the eight days without contradicting Matthew, who declared "after six days". There is not another day added on representing the day on which these sayings were uttered, nor likewise was there added on the day upon which the Lord was transfigured (which the rational person might reasonably imagine to tack on to the days of Matthew). The Evangelist Luke does not say "after eight days" (like the Evangelist Matthew in saying "after six days"), but rather "it came to pass eight days thereafter". But in what the Evangelists seem to contradict, they actually one and the other point out to us something great and mystified. In actual fact, why did the one say "after six days", but the other in ignoring the seventh day have in mind the eighth day? It is because the great vision of the Light of the Transfiguration of the Lord is a mystery of the Eighth Day, i.e. of a future age, coming about to be revealed after the passing-away of the world created over the course of the six days. About the power of the Divine Spirit, through the dignity of Which is to be revealed the Kingdom of God, the Lord forespake: "There indeed be some standing here, which shall not taste of death, until they see the Kingdom of God come in power" (Mk. 9: 1). Everywhere and in every way the King will be present, and everywhere will be His Kingdom, since the advent of His Kingdom does not signify the passing over from one place to another, but rather the revelation of its power of the Divine Spirit, wherein is said: "come in power". And this power is not manifest to simply ordinary people, but to those standing with the Lord, that is to say, those affirmed in their faith in Him and like to Peter, James and John, and those foremost of all free of our natural abasement. Therefore, and precisely because of this, God manifests Himself upon the Mount, on the one hand coming down from His heights, and on the other – raising us up from the depths of abasement, since that the Transcendent One takes on mortal nature. And certainly, such a manifest appearance by far transcends the utmost limits of the mind's grasp, as effectualised by the power of the Divine Spirit.

And thus, the Light of the Transfiguration of the Lord is not something that is born and vanishes nor is it subject to the faculties of sensation, although it was contemplated by corporeal eyes over the course of a short while and upon an inconsequential mountaintop. But the mystery-initiates (the disciples) of the Lord at this time passed beyond mere flesh into spirit by means of a transformation of their sense-faculties, effectualised within them by Spirit, and in such manner they beheld what, and to which extent the Divine spirit had wrought blessedness in them to behold – the Ineffable Light. Those not grasping this point have conjectured, that the chosen from among the Apostles beheld the Light of the Transfiguration of the Lord by a sensual and creaturely power (faculty), – and through this they attempt to reduce to a creaturely-level [i.e. as something "created"] not only this Light, the Kingdom and the Glory of God, but also the Power of the Divine Spirit, through which it be mete for Divine mysteries to be revealed. In all likelihood, suchlike persons have not attended to the words of the Apostle Paul: "of which eye hath not seen, nor ear heard, nor ascended in the heart of man, what things God hath prepared for those that love Him. To us however God hath revealed through His Spirit: for all things be scrutinised of Spirit, even at the very depths of God" (1 Cor. 2: 9-10).

And thus, with the onset of the Eighth Day, the Lord, taking Peter, James and John, went up on the Mount to pray: He always either prayed alone, withdrawing from everyone, even from the Apostles themselves, as for example when with five loaves and two fish He fed the five thousand men, besides women and children (Mt. 14: 19-23). Or, taking with Him the several that excelled others, as at the approach of His Saving Passion, when He said to the other disciples: "Sit ye here whilst I go and pray thither" (Mt. 26: 36), – He then took with Him Peter, James and John. But in our instance right here and now, having taken only these same three, the Lord led them up onto an high mountain apart and wast transfigured before them, that is to say, before their very eyes.

"What does it mean to say: He was transfigured?" – asks the Gold-Worded Theologian (Chrysostomos), and he answers this by saying: "it revealed, that is, something of His Divinity to them – as much and insofar as they were able to apprehend it, and it showed the indwelling of God within Him". The Evangelist Luke says: "And it came to pass, that as He prayed, the appearance of His Face was altered" (Lk. 9: 29); and from the Evangelist Matthew we read: "And His Face did shine, like the sun" (Mt. 17: 2). But the Evangelist said this, not in the context that this Light be thought of as subsistent for the senses (let us put aside the blindness of mind of those, who can conceive of nothing higher than that, known through the senses). Rather, it is to show that Christ God – for those living and contemplating by spirit – is the same as how the sun is for those living in the flesh and contemplating by the senses: therefore some other Light for the knowing of Divinity be not necessary for those who be enriched by Divine gifts. That selfsame Inscrutable Light did shine and mysteriously become manifest to the Apostles and foremost of the Prophets at that moment, when (the Lord) was praying. This shows, that what begat this blessed sight was prayer, and that the radiance happened and was manifest by an uniting of the mind with God, and that it be granted to all who, amidst constant exercise in efforts of virtue and prayer, strive with their mind towards God. True beauty essentially can be contemplated only with a purified mind; diligently to gaze upon its luminance assumes a sort of participation with it, as though some bright ray doth etch itself upon the face. Whereof even the face of Moses was illumined by his association with God. Do you not know, that Moses was transfigured, when he went up the mountain, and there beheld the Glory of God? But he (Moses) did not effect this, but rather he underwent a transfiguration; however, our Lord Jesus Christ of Himself possessed that Light. In this regard, actually, He did not have need for prayer for His flesh to radiate with the Divine Light; it is but to show, from whence that Light doth descend upon the Saints of God, and how to contemplate it – since it be written, that even the Saints "will shine forth, like the sun" (Mt. 13: 43), which is to say, entirely permeated by Divine Light as they gaze upon Christ, Divinely and inexpressibly shining forth of His Radiance, issuing forth of His Divine Nature, and on Mount Tabor manifest also in His Flesh, by reason of the Hypostatic Union [i.e. the union of the two perfect natures, Divine and Human, within the Divine Person (Hypostasis) of Christ, the Second Person of the MostHoly Trinity. The Fourth OEcumenical Council at Chalcedon

defined this Hypostatic union of Christ's two natures, Divine and Human, as "without mingling, without change, without division, without separation" ("asugkhutos, atreptos, adiairetos, akhoristos").

We believe, that He manifest within the Transfiguration not some other manner of light, but only that which was concealed beneath his exterior of flesh. This Light was the Light of the Divine Nature, and as such it was Uncreated and Divine. So also, in the teachings of the theologian-fathers, Jesus Christ was transfigured on the Mount, not taking upon Himself something new nor being changed into something new, nor something which formerly He did not possess. Rather, it was to show His disciples that which He already was, opening their eyes and rendering them from blindness into sight. For do ye not see, that eyes with sight in accord with natural things, would be blind as regards this Light?

And thus, this Light is not a light of the senses, and those contemplating it do not simply see with sensual eyes, but rather they are changed by the power of the Divine Spirit. They were transformed and only in such manner did they see the transformation, transpiring amidst the very assumption of our perishability, with in place of this the deification through union with the Word of God. And thus also She that miraculously conceived and gave birth did recognise, that He born of Her is the Incarnated God. Thus too it was for Simeon, who but only received hold of this Infant into his arms, and the Aged Anna, coming out [from the Jerusalem Temple] for the Meeting – since it was that the Divine Power did illumine, as through a glass windowpane, giving light for all those having pure eyes of heart.

And why indeed did the Lord, before the beginning of the Transfiguration, choose the foremost of the Apostles and lead them up onto the Mount with Him? Certainly, it was to show them something great and mystieried. What in particular great or mystieried would there be in showing a sensory light, which not merely the chosen-forgo-most but all the other Apostles already abundantly possessed? Why would they need a transforming of their eyes by the power of the Holy Spirit for a contemplation of this Light, if it [the Light] were merely sensory and created? How could the Glory and the Kingdom of the Father and the Holy Spirit project forth in some sort of sensory light? Indeed, in what sort of like Glory and Kingdom would Christ the Lord come at the end of the ages, when there wouldst not be necessary anything in the air, nor in expanse, nor anything similar, but when, in the words of the Apostle, "so that God will be all in all" (1 Cor. 15: 28), that is to say, will He alter everything for all? If indeed so, then it follows therefore to include – light. And hence it is clear, that the Light of Tabor was a Divine Light. And the Evangelist John, inspired by Divine Revelation, says clearly, that the future eternal and enduring city will not "require sun or moon to provide it light: for the Glory of God wilt light it, and its luminary will be – the Lamb" (Apoc. [Rev.] 21: 23). Is it not clear, that he points out here that This [Lamb] is Jesus, – Who now upon Tabor is Divinely transfigured, and the flesh of Whom doth shine, – is the luminary manifesting the Glory of Godhood for those ascending the mountain with Him? The Theologian John says likewise about the inhabitants of this city: "they will require light neither from lamps, nor from the light of the sun, for the Lord God giveth them light, and there wilt not be night henceforth" (Apoc. [Rev.] 22: 5). But how, we might ask, is there this other light, of which "it be without change and without threat of darkness" (James 1: 17)? What light is there that is constant and unsetting, unless it be the Light of God? Moreover, could Moses and Elias (and particularly the former, who clearly was present only in spirit, and not in flesh [Elias having ascended bodily to Heaven on the fiery chariot]) be shining amidst any sort of sensory light, and be seen and known? Especially since it was written about them: "they appeared in Glory, and they spoke about His demise, which would come about at Jerusalem" Lk. 9: 30-31). And how otherwise could the Apostles recognise those whom they had never seen before, unless through the mystieried power of the Divine Light, opening their mental eyes?

But let us not fatigue out our attention with the furthestmost interpretations of the words of the Gospel. We shall believe thus, as those same ones have taught us, who themselves were enlightened by the Lord Himself, insofar as they alone know this well: the mysteries of God, in the words of a prophet, are known to God alone and His perpetual proximity. Let us, considering the mystery of the Transfiguration of the Lord in accord with their teaching, ourselves strive to be illumined by this Light and encourage in ourselves love and striving towards the Unfading Glory and Beauty, purifying the spiritual eyes of worldly thoughts and refraining from perishable and quickly-passing delights and beauty, which darken the garb of the soul and lead to the fire of Gehenna and everlasting darkness, of which let us be freed by the illumination and knowledge of the Incorporeal and Perpetually-Extant Light of our Saviour transfigured on Tabor, in His Glory, and of His Father from all-eternity, and Life-Creating Spirit, of Whom be One Radiance, One Godhead, and Glory, and Kingdom, and Power now and ever and unto ages of ages. Amen.

[Trans. Note Concerning the word "Transfiguration": In the opinion of this translator, the Slavonic word for Transfiguration, "Preobrazhenie", is theologically more accurate and profound a term than the original Greek word "Metamorphosis" (or Latin "Transfiguratio"), which in English useage has assumed a religiously neutral and scientific connotation; culturally even the lurid short story "Metamorphosis" of F. Kafka stifflingly depicts God-bereft worldly efforts at metamorphosis, i.e. a negative metamorphosis. Our English word derives obviously from the Latin. A further theological irony is a point strongly made above in the tract by Saint Gregory Palamas: it is not the Lord that was metamorphosised into something other or new, but rather the Apostles. Words in Latin and Greek tend to shift in their appropriated meaning over the course of millennia, and probably here too. The Slavonic term "Pre-Obrazhenie" would linguistically seem to suggest rendering as the "Primordial-Eternal-Image" of Christ as expressed in His Prayer to the Father: "And now, Father, glorify Thou Me with Thine Own Self with the Glory which I had with Thee before the world ever existed" (Jn. 17: 5). Thus at the Transfiguration the Lord was manifest in the fulness of His Divine Glory, which He had together with the Father in eternity, before the very creation of the world, (sic) His Eternal Image and Glory.

Saint Gregory Palamas in his tract repetitively, again and again, returns to the point of stressing the uncreatedness of the Transfiguration's Divine Light, to the exclusion of much else. Why? It seems likely to be from his well-honed defense of the Hesychiast Fathers against the theology of the Calabrian Scholastic monk Barlaam, for whom the Light of Tabor would seem to have been a "created energy" rather than of the Divine Essence of God].

## **AUGUST SERVICES Descent of the Holy Spirit Ukrainian Orthodox Church Sobor and Area**

**Sunday August 19 – 10:00 am – Reader’s Service – Sobor**

**Sunday August 19 – 7:00 pm – 9:00 pm – Prayer Vigil – For the blessing of our Parish with a loving pastor.**

**Saturday August 25 – 6:00 pm – Reader led Akathyst – Selo Chapel**

**Sunday August 26 - 10:00 am – Reader’s Service – Sobor**

**Sunday August 25 – 7:00 pm – 9:00 pm – Prayer Vigil – For the blessing of our Parish with a loving pastor.**

## **ANNOUNCEMENT**

**1. Congratulations to the Sobor Organizing Committee and the National Jubilee Committee for a well organized and uplifting Extraordinary Sobor, most enjoyable Centenary Banquet and Concert and a rich Recognition Program – Thank you Larry Balion and Committee, Larry Klopoushak and Gene Zwozdecky and Committee.**

**2. Quarterly Membership Meeting – Sunday September 9, 2018 after Divine Liturgy**

**3. 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.

**4. SPECIAL FAMILY IN NEED APPEAL – Please see separate sheet.**

**5. 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.

**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 church’s back door. If you require additional information – please speak to Wally Kaminski

7.



### **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](http://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](mailto:yaroslaw@lozowchuk.com).

## **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 Padalka'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 Padalka'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 ефективне 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 щедру пожертву на підтримку родини у свій час особливої необхідності. На банковому спису або конверті зазначіть – для Падалків.**

*"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*