

# 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 October 14, 2018

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НЕДІЛЯ 28-ма. ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС 3. ПОКРОВА  
ПРЕСВЯТОЇ ВЛАДИЧИЦІ БОГОРОДИЦІ І ПРИСНОДІВИ МАРІЇ.  
20-th. SUNDAY AFTER PENTECOST. TONE-3. THE PROTECTION OF  
OUR MOST HOLY SOVEREIGN LADY THE THEOTOKOS.



*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 (1004)</b>	<b>Doug (1004)</b>	<b>Gladys (1004)</b>	<b>William O (1004)</b>
<b>Jim (1004)</b>	<b>Ksenia(1004)</b>	<b>Donna 1004</b>	<b>Savelia (1004)</b>
<b>Diana Ov (1004)</b>	<b>Brent (1004)</b>	<b>Sophie (1004)</b>	<b>Mary R (1004)</b>
<b>Bill D (1004)</b>	<b>Nick (1004)</b>	<b>Orest (1004)</b>	<b>Steve (1004)</b>
<b>Edward B (1004)</b>	<b>Zora (1004)</b>	<b>Andrea (1004)</b>	<b>Bill Ber(104)</b>
<b>Stan G (1004)</b>	<b>Marge (1004)</b>	<b>Gene (1004)</b>	<b>Fr. Nazari (104)</b>
<b>Fr. Harkavy (1004)</b>	<b>Georgina M 10-4</b>	<b>Bill W</b>	<b>Ann W</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 pray for the families who lost family members and homes in the fires, floods tsunamis, and earthquakes in Greece, India, Indonesia and Italy. Memory Eternal to all who died.**
- **Let us also pray that the Lord bless us with a loving and caring pastor.**
- **Let us pray for The Patriarch of Constantinople and that the Lord's will be done as he and their Synod make the decision on Ukrainian autocephaly.**
- **We thank God – the Holy Trinity for the blessed decision of the Patriarch of Constantinople to grant autocephaly to the Ukrainian Orthodox Church – an answer to prayer of the Ukrainian people over the last number of centuries.**

**We welcome Father Roman Shiyan to our Parish this weekend .**

**ВЕЛИЧАННЯ:**

Величаємо Тебе, Пресвята Діво, і почитаємо Покров Твій чесний, бо Тебе бачив Святий Андрій у повітрі, як Ти за нас Христу молилася. СТИХИ:

- 1. Господь у храмі святім Своім. Господь на небі престіл Його.**
- 2. Наситимось добром дому Твого, святого храму Твого.**
- 3. Душа ж наша нехай уповає на Господа, бо Він поміч захист наш.**
- 4. Слава Отцю, і Сину, і Святому Духові, і нині, і повсякчас, і на віки віків. Амінь.**

**MAGNIFICATION:**

We magnify you, Most Holy Virgin. And we honour Your precious Omophorion, for the Holy Andrew beheld You in the air praying to Christ for us. VERSES:

- 1. The Lord is in His Holy temple, the Lord's throne is in heaven.**
- 2. We shall be filled with the good things of Your house; holy is Your temple.**
- 3. Our soul waits for the Lord: He is our help and our shield.**
- 4. Glory to the Father and to the Son and to the Holy Spirit, both now and ever and unto the ages of ages. Amen.**

**TROPAR OF SUNDAY IN TONE 3**

Let the heavens rejoice. Let earth be glad. For the Lord has shown strength with His arm. He has trampled down death by death. He has become the First- Born of the Dead. He has delivered us from the depths of hades and has granted to the world great mercy.

**TROPAR OF HOLY MOTHER IN TONE****4**

Today we Orthodox people joyfully celebrate, enlightened by Your coming among us O Mother of God, and gazing upon Your Most Pure image, we say with compunction: Shelter us with Your most pure Protection and deliver us from all evil, praying to Your Son, Christ our God, to save our souls.

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

**KONDAK OF SUNDAY IN TONE 3**

Today You arose from the tomb, O Merciful One, leading us from the gates of death. On this day Adam exults as Eve rejoices. Together with the prophets and patriarchs they unceasingly praise the divine might of Your Power.

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

**THEOTOKION IN TONE 3**

The Virgin does stand before us in the Church today, and with the choirs of Saints, invisibly prays to God for us. The Angels with the Hierarchs worship, the Apostles with the Prophets rejoice. For the Theotokos prays for us to the Eternal God.

**PROKIMEN 3**

Sing praises to our God, sing praises. Sing praises to our King, sing praises.

Clap your hands, all you peoples. Shout to God with a joyful voice.

**ANOTHER PROKIMEN IN TONE 3**

My soul magnifies the Lord and my spirit has rejoiced in God my saviour.

**ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 3**

Нехай веселяться небесні, нехай радуються земні, бо сотворив державу силою Своєю Господь, подолав смертю смерть, первістком мертвих став, із безодні аду визволив нас і подав світові велику милість.

**ТРОПАР БОГОРОДИЦІ НА ГОЛОС 4**

Сьогодні, ми, православні люди, радісно святкуємо, осяяні Твоїм, Богомати, пришествям і, споглядаючи на Твій пречистій образ, покірно мовимо: Покрий нас чесним Твоїм покровом і визволи нас від усякого зла, молячи Сина Твого, Христа Бога нашого, спасти душі наші.

**СЛАВА Отцю і Сину і Святому Духові.**

**КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 3**

Воскрес Ти днесь із гробу, Щедрий, і нас вивів Ти із врат смертних, сьогодні Адам торжесвує, і радується Єва, а разом пророки з патріярхами безперестанно оспівують Божественну могутність Твоєї влади.

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

**БОГОРОДИЧНИЙ НА ГОЛОС 3**

Діва сьогодні предстоїть у церкві і з чинами святих невидимо за нас молиться Богу. Ангели з архиереями поклоняються, апостоли з пророками торжествують, бо за нас молить Богородиця Предвічного Бога.

**ПРОКИМЕН НА ГОЛОС 3**

Співайте Богові нашому, співайте, співайте Цареві нашому, співайте.

Всі народи, заплещіть руками, кликніть до Бога голосом радости.

**ПРОКИМЕН НА ГОЛОС 3**

Величає душа моя Господа і зрадів дух мій у Бозі, Спасі Моїм.

## Апостол - Epistle

### До євреїв 9:1-7

Ukrainian Bible (UKR)

**9** Мав же і перший заповіт постанови богослужби та світську святиню.

**2** Була бо уряджена перша скинія, яка зветься святиня, а в ній був свічник, і стіл, і жертвенні хліби.

**3** А за другою заслоною скинія, що зветься Святее Святих.

**4** Мала вона золоту кадильницю й ковчега заповіту, усюди обкутого золотом, а в ній золота посудина з манною, і розцвіле жезло Ааронове та таблиці заповіту.

**5** А над ним херувими слави, що затінювали престола благодаті, про що говорити докладно тепер не потрібно.

**6** При такому ж урядженні до першої скинії входили завжди священики, правлячи служби Богові,

**7** а до другої раз на рік сам первосвященик, не без крові, яку він приносить за себе й за людські провини.

### The Hebrews 9:1-7

New Revised Standard Version (NRSV)

**9** Now even the first covenant had regulations for worship and an earthly sanctuary. **2** For a tent was constructed, the first one, in which were the lampstand, the table, and the bread of the Presence; this is called the Holy Place. **3** Behind the second curtain was a tent called the Holy of Holies. **4** In it stood the golden altar of incense and the ark of the covenant overlaid on all sides with gold, in which there were a golden urn holding the manna, and Aaron's rod that budded, and the tablets of the covenant; **5** above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot speak now in detail.

**6** Such preparations having been made, the priests go continually into the first tent to carry out their ritual duties; **7** but only the high priest goes into the second, and he but once a year, and not without taking the blood that he offers for himself and for the sins committed unintentionally by the people.

## Євангелія – Gospel

### Від Луки 10:38-42

Ukrainian Bible (UKR)

**38** І сталось, коли вони йшли, Він прийшов до одного села. Одна ж жінка, Марта їй на ім'я, прийняла Його в дім свій.

**39** Була ж в неї сестра, що звалась Марія; вона сіла в ногах у Ісуса, та й слухала слова Його.

**40** А Марта великою послугою клопоталась, а спинившись, сказала: Господи, чи байдуже Тобі, що на мене саму полишила служити сестра моя? Скажи ж їй, щоб мені допомогла.

**41** Господь же промовив у відповідь їй: Марто, Марто, турбуєшся й журишся ти про багато чого,

**42** а потрібне одне. Марія ж обрала найкращу частку, яка не відбереться від неї...

**27** І сталось, як Він це говорив, одна жінка з народу свій голос піднесла й сказала до Нього: Блаженна утроба, що носила Тебе, і груди, що Ти ссав їх!

**28** А Він відказав: Так. Блаженні ж і ті, хто слухає Божого Слова і його береже!

### Luke 10:38-42

New Revised Standard Version (NRSV)

**38** Now as they went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. **39** She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. **40** But Martha was distracted by her many tasks; so she came to him and asked, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me." **41** But the Lord answered her, "Martha, Martha, you are worried and distracted by many things; **42** there is need of only one thing. Mary has chosen the better part, which will not be taken away from her."

**27** While he was saying this, a woman in the crowd raised her voice and said to him, "Blessed is the womb that bore you and the breasts that nursed you!" **28** But he said, "Blessed rather are those who hear the word of God and obey it!"

## ПРИЧАСНИЙ

Хваліть Господа з небес, хваліть його в небі. Аلیلуя.  
Чашу спасіння прийму й Ім'я Господнє призову. Аلیلуя.

## COMMUNION VERSE

Praise the Lord from the heavens, praise Him in the highest. Alleluia.  
I will take the cup of salvation and call upon the Name of the Lord. Alleluia.

## 20-та Неділя по П'ятидесятниці: Увійдімо в це непривітне місце. о. Ігор Куташ

Євангелія (Луки 6:31-36) заохочує нас увійти в похмуру й непривітне місце в своїй душі. Це те місце, з якого виходять почуття ненависті та жадоби помсти та насилля. Господь запрошує нас зайти з Ним у це місце, коли каже нам, що ми повинні любити своїх ворогів і робити їм добро. Це дуже важка справа, до якої Він нас закликає. Так відноситися навіть до тих, які вчинили якусь кривду нам *особисто* достатньо важко. Але Він наставляє нас чинити щось навіть важче.

Є ж вчинки деяких людей, що такі злі, такі жахливі, що їх простити наче б то – просто неможливо! Ось наприклад Голодомор-геноцид, якого спричинили в Україні в 1932-33 рр. Йосип Сталін і його агенти, в якому мільйони людей загинули в таких муках, що їх важко собі уявити. (Ми помістили тут Ікону, яку спеціально написали для відзначення цього Голодомору, в якій Ангели тримають душі тих, що в ньому погибли). Ті жахи, бувало, деяких людей штовхнули на неймовірні вчинки, щоб вижити або тому, що вони зійшли з ума. Про це написала Людмила Бережко в своєму творі **The Parcel from Chicken Street and Other Stories** («Пакунок з Курячої вулиці та інші оповідання»). Або можна б згадати звірства нацистів, чи в Руанді чи в Боснії. Як же можна любити людей, які чинили такі звірства – ні! діла гірші чим звірства?!

На початку таки мусимо **рішуче** заявити, що не може бути й питання, щоб заперечувати чи применшувати жахливість тих вчинків, яких творила людська злоба. А кожне діло має і свої наслідки. Звірства, вчинені людьми, які віддали свою волю потворам, що пробувають у їхніх умах (та й серцях) чи в провідниках деяких урядів чи політичних чи конфесійних груп, мають поміж своїми наслідками й те, що ті жертви, які вижили – чи й ті, що пережили цих жертв – **назавжди** позначені тим, що вони перенесли. Є можливість, що вони ніколи не перестануть прагнути помсти чи справедливості доки житимуть.

Просто неможливо перейти швидко від почуття нестерпного тілесного чи душевного болю до бажання простити й любити. Коли б і вирішив хто-небудь так чинити – тобто намагатися сповнювати Христову заповідь у таких страшно важких обставинах – це **не** була б справою, що могла б відбутися через мить. Це б вимагало поступовий процес зростання й uzдоровлення. І процес той був би й **коштовним**. Ті, хто скоро й легко кажуть, що вони люблять *усіх*, напевно над цим не призадумалися і більш чим правдоподібно не настільки нещасні, щоб бути глибоко пораненими якимсь стражданням.

Та Ісус **тако закликає** нас пуститися на такий процес. Він закликає нас не задовільнятися тим, щоб любити лише тих, які нас люблять. Він закликає нас увійти в похмурі місця наших ран і мук, щоб знайти шлях до зрозуміння та сприйняття їх. Щоб знайти нове зрозуміння зла, що чатує в людських серцях (а зокрема в **наших!**), щоб змогли ми вийти з того минулого, в якому такі звірства творилися, й увійти в майбутнє, яке буде зовсім відмінним від минулого.

Цей процес вимагає відваги, надії та любові. Ми **можемо знайти** ці чесноти в Ісусі, в житті наближеному до Нього, через Молитву, та через творчу увагу до Його навчань та того, як їх утілювати у нашому житті та в світі, що довкола нас. У супроводі цього винахідливого та всезнаючого Співподорожнього, Господа Ісуса і Його Св. Духа, увійдімо в непривітне місце в нашій душі, щоб можна таки знайти ліки.

## 20th Sunday after Pentecost: Let us enter into this uninviting place - Fr. Ihor

**Kutash** In Gospel (Luke 6:31-36) we are encouraged to enter into a part of our soul which is dark and uninviting. It is the place whence come the feelings of hatred, of the thirst for vengeance, for violence. Our Lord invites us to enter it together with Him, when He tells us to love our enemies and to do good to them. It is a very hard thing He is asking us to do. It is hard enough to act in this way to those who have done us some *personal* wrongs. But it gets even harder.

There are actions committed by people that are so evil, so horrible that it seems to be impossible to forgive them. For example we can mention the Holodomor-Genocide perpetrated in Ukraine in 1932-33 by Joseph Stalin and his agents, in which millions of people died in the worse way imaginable. (We have reproduced an Icon of the Mother of God especially written to commemorate this Holodomor, in which Angels hold the souls which perished in it). In the midst of this horror some people were pushed to do unspeakable things to survive or because their mind went off the rails. Ludmilla Bereshko writes about this in her book **The Parcel from Chicken Street and Other Stories**. Or we can think about the atrocities done by the Nazis or in Rwanda or Bosnia. How is it possible to love people who committed such beastly - no, worse than beastly things?!

To begin with we must say **very firmly** that it can never be a question of denying or minimizing the horror of acts done by human malice. For every action there are consequences. The atrocities perpetrated by people who yielded their wills to the murderous monsters in their own heads (and hearts) or in those at the helm of certain governments or political or religious groups, have among their consequence the fact that those victims who survived - or those who later survived the victims who survived - are **forever** marked by what they endured. As long as they live they may never stop thirsting for vengeance or justice.

It is simply impossible to pass quickly from the feeling of excruciating physical or emotional pain to the desire to forgive and to love. If one were to choose to do so - to try to follow the commandment of Christ in such a desperately difficult situation - it would most definitely **not** be instantaneous. It would require a gradual process of growing and healing. And it would be **costly**. One who can say quickly and easily that he or she loves *everyone* has certainly not reflected upon the matter a great deal, and most likely has not been so unfortunate as to be deeply touched by suffering.

Yet Jesus **does** invite us to enter into this process. He encourages us to not content ourselves with loving only those who love us. He calls us to enter into the darkness and shadows of our wounds and torments and to find a way to understand and accept them. To find a new understanding of the evil that lurks in human hearts (and especially in **our own** hearts!), so that we can emerge from the past where atrocities were done and enter into a future that can be completely different from that past.

The process requires courage, hope and faith. We **can find** these things in Jesus, in a life close to Him, through prayer and through imaginative attention to His teachings and the way they can be worked out in our lives and in the world around us. Accompanied by this resourceful and all- knowledgeable fellow Voyager, the Lord Jesus and His Holy Spirit, let us enter into this uninviting place in our souls to find healing.

## Prayers and Services for the Dead

### Question:

I recently was involved in organizing a funeral for an uncle. One of his children was also involved in the organization of the funeral. The funeral was in the Orthodox tradition. Following the funeral, there are periods when an orthodox Christian prays for the dead - a panakhyda. We invited my uncle's child to join us (she is over 50 years, and of the Baptist denomination). She was quite upset because she stated it was unchristian to pray for dead - prayers for the dead were a waste of time, unnecessary and forbidden. I tried to look up arguments or comments on this topic from an Orthodox point of view, and compare to a Protestant view point. It appeared that the Protestants could draw on much more scriptural evidence, mainly from the New Testament, to support the argument that one shouldn't pray for the dead. There was much less commentary in support of the Orthodox tradition. Can you comment and help in this for the next time there is a panakhyda in the family to be able to support the tradition of praying for the dead among the Orthodox?

### Answer:

Fr. Ihor Ikutash [ikutash@gmail.com](mailto:ikutash@gmail.com)

As I researched in order to provide an appropriate response I came across this wonderful line from Robert W. Service's poem "Sunshine": "Light outlives dark, joy grief, and Love's the sum..."

In essence, the question about prayers for the dead may be seen as a matter of inter-personal relationships: does death place an impenetrable barrier between ourselves and those we love... and who love us? Those who are theologically (I would actually prefer the word "ideologically") opposed to prayer for the dead would perhaps answer "Yes", or perhaps "No, but we shall only resume our communication when/if we are together again in Heaven, or at the Resurrection of the dead."



Most Christians, Orthodox, Catholic... yes and even some Protestants believe this is not so. C. S. Lewis, who was an Anglican, but much respected by most Evangelical Protestants, wrote this: "Of course I pray for the dead. The action is so spontaneous, so all but inevitable, that only the most compulsive theological case against it would deter me. And I hardly know how the rest of my prayers would survive if those for the dead were forbidden. At our age the majority of those we love best are dead. What sort of intercourse with God could I have if what I love best were unmentionable to Him? . . ."

Does the Bible forbid it? It most certainly DOES prohibit necromancy, i.e. "communication" with the departed in order to get messages or some personal advantage. This would involve seeking to summon them in seances, through Ouija boards or some other fashion. This is most definitely prohibited - not because God would deprive of us of something useful, but because such practices open us to deception and hurt by hostile spirits. The invisible world is real and its inhabitants are not neutral.

On the other hand, our Lord Himself, at His Transfiguration, was in communication with Elijah (who seems to have ascended to Heaven without passing through death) and Moses (who had most definitely died) . And the Book of Revelation speaks of the prayers of the saints being brought to God by the "twenty-four elders" (this number symbolizes the faithful of Old & New Testament times - being the sum of the twelve Tribes and the twelve Apostles), seemingly offered to them by those on earth - and they are clearly already in Heaven, having passed through death - which they receive and bring to God (Revelation 5:8-14 and 8:3-4). How could this be if such prayerful communication were prohibited?

Are such prayers unnecessary? This question implies a utilitarian approach which is not appropriate to the topic as most Christians who pray for the dead see it. It is not, as those who say they are unnecessary, a matter of: either they are saved and already in Heaven and so there is no need to pray for them, or they are unsaved and in hell and no prayers will get them out of there. In other words, we should pray for people before they die, for afterwards it is too late. Each time I come across this argument I am reminded of a passage in the book about Bob Harrington's ministry in New Orleans: "The Chaplain of Bourbon Street". A Baptist minister, Rev. Harrington, upon coming upon the body of a young lady who had seemed about to leave her sad life as a prostitute to live as a victorious child of God, did not say: "Oh, now it is too late". He recounts that he knelt down and prayed for her soul. Love for fellow sinners, coming from his experience of the love of Christ, was not about to be defeated by death: prayer provided a means to keep on seeking to enfold this lamb, who so needed to find safe harbour in the Fold of the Good Shepherd. (My research showed me that Brother Bob himself continued very much to need loving prayerful support as he continued his walk with the Lord).

Are they a waste of time? Since they are expressions of love which transcends death, the answer is most certainly a resounding: No! Note that the most common phrase used in praying for the dead is: "Remember them, O Lord". The dissident may say: "God never forgets, so why ASK Him to remember?" Well, obviously, because we, too, very much want to remember them and what better way to do so than to speak about them to the Lord together with His people, our family, our brothers and sisters in His Church? Most certainly NOT a waste time.

Our experience of love - linked with the Lord's victory over death, by which He smashed down the barriers between us on earth and those who have gone on to the continuation of their path beyond this space and time - prompts us to expect that they remember us as well and speak to Him about us, in a place from which sorrow and sighing have fled and there is life unending. This conviction refers to what is often called "the Communion of Saints". St. Paul says that we are always surrounded by a "cloud of witnesses" (Hebrews 12:1), implying that we are never alone in our journey through this earthly life to the place where they are. We are encouraged and prayed for, even as we encourage and pray for one another. St. John the Theologian writes about the "souls beneath the Altar" who are crying out to God to "avenge their blood", i.e. to bring about His justice upon the earth (Revelation

6:9-10) which will be the ultimate blessing for us who continue to sojourn here. They seem to be praying for us.

Do our prayers help those who have passed beyond our space and time? They certainly help US... and that is already a mercy as we deal with the pain of grief and bereavement. Prayer, which is a linking of our human energies with the infinite energies of God, can not but be helpful and constructive and beneficial for all concerned. How exactly does it help them? We can not know - this is a mystery known to God and, undoubtedly, by those receiving the benefit of such prayers, who can not communicate with us about this in the ways with we are accustomed (although we do get dreams and visions which are sometimes very meaningful indeed). The Orthodox do not have a doctrine of purgatory and indulgences as the Roman Catholic Church has (or has had) - with which Protestants and, to a lesser extent, the Orthodox have issues.

There is a remarkable (early third-century) ancient Christian document called "The Passion of St. Perpetua, St. Felicitas and their Companions", which recounts how St. Perpetua prayed for her dead brother, Dinocrates, and thus obtained for him grace that he had not been able, while he was on earth in space and time, to receive in Holy Baptism. One may not make dogmas based on such accounts, but they do provide evidence for the conviction that, especially for Christians, it is normal for love to express itself in prayers which go beyond the bounds of death and that this practice is beneficial.

We shall continue to offer such prayers and celebrate Panakhydas and offer memorials for our beloved reposed, and, after we have joined them, others shall do so for us. Until we arrive at "the Resurrection of the dead and the life of the age to come".

Source: <http://www.lawrencelozowy.com/orthodoxy/questions/2014/prayers-revbbb.html>

## **SEPTEMBER – OCTOBER SERVICES**

Descent of the Holy Spirit Ukrainian Orthodox Church Sobor and Area:

**Saturday October 13 – 6:00 pm – Vesper Service – Selo Chapel**

**Sunday October 14 - 10:00 am – Divine Liturgy – Sobor – Father Shiyan presiding**

**Sunday October 14 – 7:00 pm – 9:00 pm – Prayer Vigil – For the blessing of our Parish with a loving pastor.**

**Saturday October 20 – 6:00 pm – Akathyst – Selo Chapel**

**Sunday October 21 - 10:00 am – Reader's Service – Sobor**

**Sunday October 21 – 7:00 pm – 9:00 pm – Prayer Vigil – For the blessing of our Parish with a loving pastor.**

**Saturday October 28 – 6:00 pm – Vesper Service – Selo Chapel – Father Rauliuk**

**Sunday October 28- 10:00 am – Divine Liturgy – Sobor – Father Rauliuk presiding**

**Sunday October 28 – 7:00 pm – 9:00 pm – Prayer Vigil – For the blessing of our Parish with a loving pastor.**

**Saturday November 3 – 6:00 pm – Vesper Service – Selo Chapel – Father Volodymyr Feskiv**

**Sunday November 4 - 10:00 am – Divine Liturgy – Sobor – Father Feskiv presiding**



## ANNOUNCEMENTS

1.



## ECUMENICAL PATRIARCHATE

Presided by His All-Holiness, the Ecumenical Patriarch, the Holy and Sacred Synod convened for its regular session from October 9 to 11, 2018, in order to examine and discuss items on its agenda.

The Holy Synod discussed in particular and at length the ecclesiastical matter of Ukraine, in the presence of His Excellency Archbishop Daniel of Pamphilon and His Grace Bishop Hilarion of Edmonton, Patriarchal Exarchs to Ukraine, and following extensive deliberations decreed:

- 1) To renew the decision already made that the Ecumenical Patriarchate proceed to the granting of Autocephaly to the Church of Ukraine.
- 2) To reestablish, at this moment, the Stavropegion of the Ecumenical Patriarch in Kyiv, one of its many Stavropegia in Ukraine that existed there always.
- 3) To accept and review the petitions of appeal of Filaret Denisenko, Makariy Maletych and their followers, who found themselves in schism not for dogmatic reasons, in accordance with the canonical prerogatives of the Patriarch of Constantinople to receive such petitions by hierarchs and other clergy from all of the Autocephalous Churches. Thus, the above-mentioned have been canonically reinstated to their hierarchical or priestly rank, and their faithful have been restored to communion with the Church.
- 4) To revoke the legal binding of the Synodal Letter of the year 1686, issued for the circumstances of that time, which granted the right through oikonomia to the Patriarch of Moscow to ordain the Metropolitan of Kyiv, elected by the Clergy-Laity Assembly of his eparchy, who would commemorate the Ecumenical Patriarch as the First hierarch at any celebration, proclaiming and affirming his canonical dependence to the Mother Church of Constantinople.
- 5) To appeal to all sides involved that they avoid appropriation of Churches, Monasteries and other properties, as well as every other act of violence and retaliation, so that the peace and love of Christ may prevail.

At the Ecumenical Patriarchate, the 11th of October, 2018  
From the Chief Secretariat of the Holy and Sacred Synod

**2. 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

**3. Job Opportunity**

Applications are invited for the position of **teacher in the Sadochok Ukrainian Preschool Program**. The school offers classes two half days per week commencing in September and ending in early June.

Applicants with teacher training and/or experience in Early Childhood Development will receive preference. Applicants must be fluent in Ukrainian and English.

The start date for the successful applicant will be the end of Nov/start of Dec based on applicant availability. This will allow the 'new' teacher to work along side the current teacher for a number of classes.

If interested in this position please send your resume as well as a covering letter to [regsadochok@gmail.com](mailto:regsadochok@gmail.com) The deadline for applications is November 2, 2018. Notifications regarding interview day and time will be forwarded no later than Nov. 9.

**4. Do you have sealers/canning jars you'd like to get rid of?**

The Sole Gardens Personal Care Home (SGPCH) is planning to make a lot of grape jelly. So if you

have a bunch of sealers/canning jars that you'd like to get rid off please consider donating these to the SGPCH. Since we're planning on making jelly, we'd like jars no larger than quarts and preferably smaller. SGPCH will purchase the necessary lids and rings. Thanks. Contact either Lorelei at 306-790-4444 or Tony at 306-586-6805

**5. Donation of memorabilia would be appreciated**

Recent research has shown that having memorabilia laying around or displayed in care homes helps provide comfort to residents suffering from dementia/memory loss. The Selo Gardens Personal Care Home (SGPCH) is in the process of re-decorating much of its common areas with bright colours and with old pictures and displaying 'old stuff'. Should you have any such items which you no longer need and could be used in a positive manner to help the care home residents relate with their past, please consider donating these items. Phone either Lorelei Fletcher at 306-790-4444 or Tony Harras at 306-586-6805.

**6. Selo Gardens Personal Care Home's 'Tuck Shop'**

To give certain SGPCH residents a greater sense of normality, the care home from time to time holds a 'tuck shop'. This is where residents, if they wish, can use their earned prize dollars to purchase small items like soaps, lotions, bubble bath, gum, mints, pens, note books, treats, etc. Donations of such items are always welcomed. To make a donation contact Lorelei Fletcher at 306-790-4444.

**7. SEARCH FOR VOLUNTEERS TO PROVIDE LEADERSHIP AND SERVE ON WORKING GROUPS IN REALIZING UOCC 100 Regina Parish Celebration Program**

- a. Parish Recognition – Preparing Parish Nominees List for Saint Andrew Centenary Award
- b. Historical Research – History of Parish, collection of audio-visual materials and oral history interviews
- c. Organizing 2019 Centenary Khram Weekend and the Episcopal Visitation
- d. Organizing the Hosting of the St. Andrew Icon/Relic Visit to our Parish
- e. Church Iconography and Crafts Photography - Publication Project
- f. Planning and staging of Family Camp Pilot
- g. Special Issues Community Outreach Project – docu-series
- h. Organizing the Servant leadership Workshop

These are great opportunities to learn, grow and contribute. So please consider volunteering and inform Parish President Orest Warnyca of your interest to serve.