

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

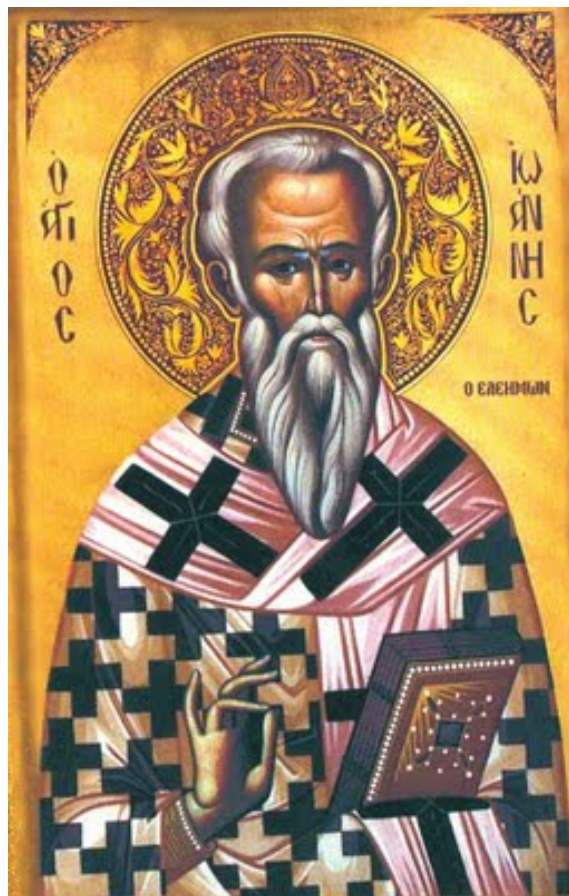
Parish Bulletin for the week of November 25, 2018

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26-та. НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС – 1-ий. СВЯТОГО ОТЦЯ НАШОГО
ЮАННА, ПАТРІАРХА ОЛЕКСАНДРІЙСЬКОГО, МИЛОСТИВОГО. ТА ПРЕПОДОБНОГО
ОТЦЯ НАШОГО НИЛА.

26-th. SUNDAY AFTER PENTECOST. TONE - 1. ST. JOHN THE MERCIFUL,
PATRIARCH OF ALEXANDRIA. ST. NILUS THE FASTER OF SINAI.



St. John the Merciful, Patriarch of Alexandria

Please let Parish Council President Orest Warnyca know of anyone who is in the hospital or is convalescing at home or if you may, for any other reason, wish to have a visit from a priest call 306-584-1844 or 306-584-0501.

Orthodox faith teaches us the importance of interceding on behalf of others through Prayer. In our prayers today please remember the following faithful who are hospitalized, convalescing or ill: Individuals will be kept on the prayer list for one month.

Madeline (1104)	Doug (1104)	Gladys (1104)	William O (1104)
Jim (1104)	Ksenia(1104)	Donna 1104	Savelia (1104)
Diana Ov (1104)	Brent (1104)	Sophie (1104)	Mary R (1104)
Bill D (1104)	Nick (1104)	Orest (1104)	Steve (1104)
Edward B (1104)	Zora (1104)	Andrea (1104)	Bill Ber(114)
Stan G (1104)	Marge (1104)	Gene (1104)	Fr. Nazari (114)
Fr. Oleksandr H	Bill W (1104)	Anne W(1104)	Georgina M 11-4

And those in care homes or similar situations:

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

(Please let Bulletin Editor Yaroslaw Lozowchuk (306-501-9200) know if there are others who we should pray for.)

We pray for peace in Ukraine. Вічна Пам'ять! Memory Eternal to all (11,000 plus) who died in the conflict in Ukraine and we pray for the healing of the 20,000 maimed 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, Italy and California. 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 his Exarchs work at called the special Sobor for the formation of an autocephalous Orthodox Church of Ukraine.**
- **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.**

Today we remember along with all Ukrainians in the world the horrific and tragic artificially organized Holodomor by Stalin and the communist leadership of the USSR in 1932-33. We pray that - May the Memory of all those millions that starved be Eternal.

Everyone attending is welcome to help with doing the readings.

Give up everything for Christ; do not give up Christ for anything!" - St Justin Popovich

"God in His goodness has arranged things perfectly, so that with our gifts, we can help each other, and with our faults, we can be humbled by each other. For every person has some gifts; but everyone also has some faults which one must struggle to overcome." - St Paisios of Mount Athos

TROPAR OF SUNDAY IN TONE 1

Хоч камінь запечатали юдеї, і воїни стерегли
Пречисте Тіло Твоє, воскрес Ти на третій день,
Спасе, даруючи світові життя. Ради цього Сили
Небесні взивали до Тебе, Життєдавче, Слава
Воскресінню Твоєму, Христе, слава Царству
Твоєму, слава Провидінню Твоєму, Єдиний
Чоловіколюбче.

ТРОПАР СВ. ІОАНА НА ГОЛОС 8

Терпінням своїм заробив ти плату собі, отче
преподобний, з молитвою терпів невтомно, і
убогих любив, і їм подавав необхідне, молися
Христу Богу, Іоане Милостивий блаженний,
щоб спас Він душі наші.

ТРОПАР ПРЕПОДОБНОМУ НА ГОЛОС 8

Сліз своїх потоками неродючість оживив, а
зітханнями із глибини серця стократними
трусами збагатив її, і був ти світилом для світу,
сяючи чудодійствами, Нило, отче наш, моли
Христа Бога, щоб спасти нам душі наші.

КОНДАК НЕДЛІНИЙ НА ГОЛОС 1

Воскрес еси, як Бог, із гробу у славі і світ із
Собою воскресив, людське єство, як Бога,
оспіває Тебе, і смерть щезла. Адам же
торжествує, Владико, і Єва нині, з неволі
визволяючись, радується, взиваючи. Ти еси
Христе, Той, що всім подаєш воскресіння.

КОНДАК СВ. ІОАНА НА ГОЛОС 2

Багатство твоє роздав ти бідним, а тому
небесне багатство нині отримав, Іоане
всемудрий, і задля того шануємо,
здійснюючи твою пам'ять, о ти, ім'я співзвучне
милостині.

СЛАВА Отцю і Сину і Святому Духові.**КОНДАК ПРЕПОДОБНОМУ НА ГОЛОС 8**

Безліч тілесних пристрастей, що, мов трава
проростали, невпинною молитвою ти викосив.
І нині, маючи дерзання перед Господом, від
будь-якого лиха мене визволи, і буду співати
тобі, Радуйся, отче всьому світу.

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 взиваємо до Тебе,
поспіши на молитву і скоро прийди на
благання, бо Ти заступаєшся завжди за тих,
що шанують Тебе, Богородице.

TROPAR OF SUNDAY IN TONE 1

When the stone had been sealed by the Jews, and the
soldiers were guarding Your Most Pure Body, You
arose on the third day, O Saviour, granting life to the
world. Therefore, the Powers of Heaven cried out to
You, O Giver of life: Glory to Your Resurrection, O
Christ. Glory to Your Kingdom. Glory to Your
Providence, O only lover of mankind.

TROPAR OF ST. JOHN IN TONE 8

Patiently you earned your reward, O venerable father,
and continued in prayers unendingly, you loved the
poor and saw to their needs. Pray to Christ our God, O
blessed almsgiver John, that our souls be saved.

TROPAR OF VENERABLE FATHER IN TONE 8

You did irrigate the barren desert with your tears, and
with sighs from the depths of your soul you made it to
bear fruit an hundredfold. You were a beacon to the
whole world, radiating miracles. O Nilus our father,
pray to Christ God, that our souls be saved.

KONDAK OF SUNDAY IN TONE 1

As God, You arose from the tomb in glory, raising the
world together with Yourself. Human nature praises
You as God, for death has vanished. Adam exults, O
Master. Eve rejoices, for she is freed from bondage and
cries out: You, O Christ, are the One Who gives
resurrection to all.

KONDAK OF VENERABLE FATHER IN TONE 2

You distributed your wealth to the poor, and received
heavenly riches, O John most wise. Therefore, we
celebrate your memory, and we all honor you, O
namesake of almsgiving.

GLORY to the Father and to the Son and to the Holy Spirit.**KONDAK OF VENERABLE FATHER IN TONE 8**

In your vigilant prayers, you cut down the underbrush
of the uprising of the passions of the body as with a
scythe. With boldness before the Lord, free me from
every hardship, that I may cry out to you. Rejoice, O
universal father.

NOW AND FOREVER and to the ages of ages. Amen.**KONDAK 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 intercessions and come quickly to make
supplication, for You, O Theotokos, always protect
those who honor You.

ПРОКІМЕН НА ГОЛОС 1

Помоліться Милість Твоя, Господи, хай буде над нами, бо ми впуваємо на Тебе.

Радуйтеся, праведні, в Господі, праведним належиться похвала.

ПРОКІМЕННАГОЛОС 7

Чесна перед Господом смерть преподобних Його.

PROKIMEN IN TONE 1

Let Your mercy, O Lord, be upon us as we have put our hope in You.

Rejoice in the Lord, you righteous. Praise befits the upright.

PROKIMEN IN TONE 7

Precious in the sight of the Lord is the death of His Saints.

Апостол - Epistle**До ефесян 5:8-19**

Ukrainian Bible (UKR)

⁸ Ви бо були колись темрявою, тепер же ви світло в Господі, поведьтеся, як діти світла,

⁹ бо плід світла знаходиться в кожній доброті, і праведності, і правді.

¹⁰ Допевняйтеся, що приємне для Господа,

¹¹ і не беріть участі в неплідних ділах темряви, а краще й докоряйте.

¹² Бо соромно навіть казати про те, що роблять вони потаємно!

¹³ Усе ж те, що світлом докоряється, стає явне, бо все, що явне стає, то світло.

¹⁴ Через це то й говорить: Сплячий, вставай, і воскресни із мертвих, і Христос освітлить тебе!

¹⁵ Отож, уважайте, щоб поводитися обережно, не як немудрі, але як мудрі,

¹⁶ використовуючи час, дні бо лукаві!

¹⁷ Через це не будьте нерозумні, але розумійте, що є воля Господня.

¹⁸ І не впивайтесь вином, в якому розпушта, але краще наповнюйтесь Духом,

¹⁹ розмовляючи поміж собою псалмами, і гімнами, і піснями духовними, співаючи й граючи в серці своєму для Господа,

Ephesians 5:8-19

New Revised Standard Version (NRSV)

⁸ For once you were darkness, but now in the Lord you are light. Live as children of light— ⁹ for the fruit of the light is found in all that is good and right and true. ¹⁰ Try to find out what is pleasing to the Lord. ¹¹ Take no part in the unfruitful works of darkness, but instead expose them. ¹² For it is shameful even to mention what such people do secretly; ¹³ but everything exposed by the light becomes visible, ¹⁴ for everything that becomes visible is light. Therefore it says,

“Sleeper, awake!

Rise from the dead,
and Christ will shine on you.”

¹⁵ Be careful then how you live, not as unwise people but as wise, ¹⁶ making the most of the time, because the days are evil. ¹⁷ So do not be foolish, but understand what the will of the Lord is. ¹⁸ Do not get drunk with wine, for that is debauchery; but be filled with the Spirit, ¹⁹ as you sing psalms and hymns and spiritual songs among yourselves, singing and making melody to the Lord in your hearts,

АЛИЛУЯ НА ГОЛОС 1

Бог відплату дає за мене, і покоров мені народи. Аلیلія.

Він величає спасіння Свого царя, і творить милість помазанникові Давиду і родові його довіку.

Аلیلія.

АЛИЛУЯ НА ГОЛОС 2

Уста праведного виголошують мудрість і язик його промовлятиме присуд. Аلیلія

ALLELUIA IN TONE 1

God avenges me and has subdued peoples under me. Alleluia.
He magnifies the salvation of the king and deals mercifully for His anointed, for David and for his seed forever. Alleluia.

ALLELUIA IN TONE 2

The mouth of the righteous shall proclaim wisdom and his tongue shall speak of judgement. Alleluia.

Євангеія – Gospel

Євангеліє від Луки 10:25-37

Ukrainian Bible (UKR)

25 І підвівсь ось законник один, і сказав, Його випробовуючи: Учителю, що робити мені, щоб вічне життя осягнути?

26 Він же йому відказав: Що в Законі написано, як ти читаєш?

27 А той відповів і сказав: Люби Господа Бога свого всім серцем своїм, і всією душею своєю, і всією силою своєю, і всім своїм розумом, і свого ближнього, як самого себе.

28 Він же йому відказав: Правильно ти відповів. Роби це, і будеш жити.

29 А той бажав сам себе виправдати, та й сказав до Ісуса: А хто то мій ближній?

30 А Ісус відповів і промовив: Один чоловік ішов з Єрусалиму до Єрихону, і попався розбійникам, що обдерли його, і завдали йому рани, та й утекли, покинувши ледве живого його.

31 Проходив випадком тією дорогою священник один, побачив його, і проминув.

32 Так само й Левит надійшов на те місце, поглянув, і теж проминув.

33 Проходив же там якийсь самарянин, та й натрапив на нього, і, побачивши, змилосердився.

34 І він підійшов, і обв'язав йому рани, наливши оливи й вина. Потому його посадив на худобину власну, і приставив його до гостиниці, та й клопотався про нього.

35 А другого дня, відїжджавши, вийняв він два динарії, та й дав їх господареві й проказав: Заопікуйся ним, а як більше що витратиш, заплачу тобі, як вернуся.

36 Котрий же з цих трьох на думку твою був ближній тому, хто попався розбійникам?

37 А він відказав: Той, хто вчинив йому милість. Ісус же сказав йому: Іди, і роби так і ти!

Luke 10:25-37

New Revised Standard Version (NRSV)

25 Just then a lawyer stood up to test Jesus. "Teacher," he said, "what must I do to inherit eternal life?" 26 He said to him, "What is written in the law? What do you read there?" 27 He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." 28 And he said to him, "You have given the right answer; do this, and you will live."

29 But wanting to justify himself, he asked Jesus, "And who is my neighbor?" 30 Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. 31 Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. 32 So likewise a Levite, when he came to the place and saw him, passed by on the other side. 33 But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. 34 He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. 35 The next day he took out two denarii, gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend.' 36 Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?" 37 He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise."

Letters to Theophilus

by Dr. Alexander Melnyk camelnyk@videotron.ca

[Return to Index](#)

2-63 Holodomor and evil

Dear Theophilus,

Evil is something that lurks through all of creation and causes unbelief and suffering. It is something that each human being will confront within his or her life. It is a question that has long been the most commonly used and potent arguments against the existence of a good and benevolent God.

In 1932-33, Stalin decided to break the spirit of the Ukrainian people by organizing an artificial famine, using food as a weapon against a nation. Somewhere between seven and ten million people died the agonizing death of hunger and among these were many children. And in the actions of Moscow we see a common defence of evil – deny that it ever happened.

Satan is the father of lies. Common Saying

What we will do is explore some spiritual aspects of this despicable action on the part of Moscow. It is not possible to explain evil in a rational manner because at the heart of evil is the epitome of irrationality but we will try to see and understand what our faith and humanity say about evil.

All her people groan as they search for bread;

They trade their treasures for food to revive their strength.

“O Lord, behold my affliction.” Lamentations 1:11

When confronted by an event as horrifying as the Holodomor of 1933 we come to face with the unvarnished ugliness of evil. It is the incomprehensibility of the acts of murder on such a vast scale that stops us in our tracks and puts into question the very goodness of creation. This event seems to shout at us: there is no God, there is no sense in existence but only suffering and frustration. And yet, the power of Christianity is such that it does confront evil and does not give a sugar coated, banal answer to this question that looms over all of humanity.

Should women eat their offspring,

the children of their tender care? Lamentations 2:20

There are certain foundational statements that our faith and Tradition make and we need to keep these before us as we explore the difficult question regarding the existence of evil in creation as evidenced by the Holodomor.

The first is that there is no evil in God. God does not sympathize with evil and does not condone it. Evil is parasitical in the sense that it has its being in the distortion of what is good. It is important to remember that those who commit evil, were originally good. This is difficult sometimes to accept, but in order to make sense of things we have to come to terms with this assertion.

So, if God is not the originator of evil, then where does it come from? And the answer is that evil originates with the created order, with those who have come into being because of God's love. They create evil because they have choices between life and death, between following God and following their own wishes. But, one could ask: if God foreknew that the creatures that he made would bring evil, couldn't He have not created them and thereby avoided the existence of evil?

It seems that God is so full of love – to everything and everyone: Does He not make rain fall on the just and unjust? – that He would not limit Himself only to those who would not do evil. God, in His love creates all that can be created – the good and the potentially evil. Maybe the possibilities faced by God are such that He either has creation which contains both good and evil or He does not have creation at all. At this point I would like to underscore an assumption that is often made. In a sense, when we look at the Holodomor, it seems that it is easy to draw a dividing line between those who do evil and those who do not. But, we come to acknowledge that everyone is contaminated with evil, with sin – granted to varying degrees - but none is totally and completely

good. History, going back to evidence that we have of the very beginnings of the existence of man, shows that man has behaved with evil intentions from the very beginnings. There is no history of sinless man and even the Theory of Evolution is in agreement here. So, when we ask whether God could have created only that which is good, when we see a creation in which none is completely good, then we are asking, in a sense, a nonsense question.

All of creation is an admixture of good and evil and this is especially true of man. We are therefore cautioned against judging others.

Therein lies the terrible dilemma of creation and what our faith refers to as salvation history is the answer given by God to this. God does a daring feat in that He overcomes evil by good and this act of overcoming evil by good, inevitably involves enduring suffering and death.

*It is a common teaching in Orthodox spiritual literature
that evils are God's sole means
for converting and saving sinners.* Thomas Hopko

It is sometimes implied that evil is beyond the power of God because of the respect that God has for the free will of man and that is why evil is rampant in our world. The problem with this view is that it says that evil has an existence outside of God. He permits evil in respect of the freedom of His creatures and He can do nothing about it. Attractive as this view may be, it does not accord with our faith and Tradition completely. Creation gives us a world in which evil comes into being through creaturely rebellion and God's response to this evil is not what we expect or want. We want Him to annihilate the evil and cause it to not exist. But God responds in a manner totally unexpected by us. He incorporates evil into His providential plan for humanity and creation and thereby brings good out of evil.

Take away temptations and no one will be saved. Evagrius Ponticus

What Evagrius is saying is that our trials are absolutely necessary for our redemption. In a sense. God destroys evil from within as opposed to destroying it from without by wiping it out of existence. Remember, that if God decided to destroy all that is evil, no one would be left and all of creation would vanish.

Shall we receive good at the hand of God, and shall we not receive evil? Job 2:9-10

Job underlines the sovereignty of God – over all, including the good and the evil - and in doing so, he raises a question which is often forgotten. If there is a 'problem of evil' then there is also a 'problem of good'. We seem to glibly accept that there should be good, but we need to also explain why we think that good is normal and natural. Why we are on the receiving end of good needs as much an explanation as to why evil intrudes into our lives. And it is in fact Christianity that offers the most cogent and satisfying answer.

Christianity, far from being something that anesthetizes us from the brutal aspects of existence, faces evil and does not back down. It shows how evil can be swallowed and transformed into a fulfilment of God's benevolent purposes. For many years of enslavement, Ukrainians turned to God and prayed for liberation, for the possibility of being free from foreign domination which culminated in the tragedy of 1933. And God responded, but not in the way we had imagined. Through the evil of the Holodomor of 1933, a new and independent state arose where Ukrainians could finally use their own language to praise God and to develop their culture. The evil of oppression was replaced with freedom, which confirmed the dignity of Ukrainians. In many ways, our time is the beginning – and not the end – of faith.

Patriarch Bartholomew

Horrible events such as the Holodomor starkly raise the question of the meaning of existence. This is a time for us to seek succor in our faith, and to be strengthened with the wisdom that is within our beliefs. Let our meditations on the spiritual significance of the Holodomor bring us into deeper faith and into a deeper realization that eventually, good will triumph over adversity and evil. We will realize that the universe is not merciless and cold but all of creation is pervaded with love, love for each and every one of us. And if we come to know that we are truly loved, then nothing can overcome us.

*And God will wipe away every tear from their eyes:
There shall be no more death, nor sorrow, nor crying.
There shall be no more pain.* Revelation 21:4

Hard as it may be for us living in this present age to grasp, we are assured with the promise that all will be made well. There is nothing that will be lost. As it says in the Old Testament – the word of God will not return empty.

Sincerely,
Bar-Abbas

St. John the Merciful

The New Testament is filled with stories of our Lord's admonitions to his listeners – and to us, today – to be merciful and generous to the poor, to feed the hungry and clothe the naked, to go out of our way to help those in need.

Many of the saints have taken these stories to heart and obeyed the admonitions literally, thus becoming closer to God and his kingdom. Of all the saints of the Church, the one who exemplifies this most dramatically is St. John, the 7th century Patriarch of Alexandria, who is known as St. John “the Merciful” or “the Almoner.”

The son of the governor of Cyprus, John was born in the year 555 and spent his childhood and youth enjoying the luxury that his father's office provided. As serious Christians, his parents inspired in John a deep devotion for our Lord and His Church.

John married, had children, and helped with the administration of his family's estate, but a deadly illness took the lives of his parents, his wife and all his children within a very short time. Having buried them all, John determined to devote the remainder of his life to works of mercy. He began to lead a life of great austerity and he made arrangements to use his wealth to establish hospitals and orphanages. His works of mercy included sending a ship full of provisions to the British Isles to help alleviate the hunger which resulted from a famine there.

Word of the works of this generous ascetic reached the Emperor Heraclius, who invited John to Constantinople and urged him to become ordained in order to serve others through the Church as a cleric. He eventually proposed John to serve as the Patriarch of Alexandria, a city in great need of strong leadership because of financial troubles and the threat of heresy.

Following his consecration in 608 at the age of 53, the humble Patriarch set about re-ordering the priorities of the patriarchal see and ensuring that the Church manifested the teachings of Christ, its head. He forbade Church officials from receiving substantial personal gifts from the wealthy (which he said constituted bribes) and at the same time, he began to use church funds to feed the poor of the city. At first, many spoke against the Patriarch for dispersing the assets of the Church, but soon his actions began to inspire generosity on the part of the wealthy, and contributions were always available to match needs.

In his desire to be close to the people and available to them for counsel, St. John made it his custom to sit on a bench outside the cathedral every Wednesday and Friday so that anyone who wished could come to talk with him. When he heard of gossip against him, he would go to the gossip and beg his forgiveness. His admonishment of others was gentle but persuasive. One story is told of his concern for someone who was holding a grudge against another. Patriarch John requested that the man attend one of the smaller daily services which he was to celebrate. When the Lord's Prayer was being recited, John stopped at the words, “forgive us our trespasses as we forgive those who trespass against us”, leaving the man to say those words alone. Hearing himself praying our Lord's words aloud brought the man to tears of repentance and he promptly forgave his adversary.

As the Persian armies persistently hammered away at the Roman Empire, refugees came flooding into Alexandria. After the fall of Jerusalem in 614, 7500 fled to the city in need of shelter, food and clothing. St. John, the merciful, and his people came to their rescue. Once again, the Patriarch “raided” the church treasury to ransom Modestus, the Patriarch of Jerusalem, and to buy a promise from the Persian conquerors to spare the holy places from destruction.

Five years later, as the Persian armies invaded Egypt, St. John boarded a ship for his homeland. But he fell ill and died upon arriving on Cyprus in 619. His relics, which brought about miracles of healing, were eventually brought to Constantinople. Then, years later, the Turkish ruler presented the relics to King Matthias of Hungary, where they were enshrined in his royal chapel at Buda. Twice more – in 1530 and again in 1632, St. John’s relics were translated, finally resting in the Hungarian Cathedral of Presbourg. The feast day for St. John is celebrated on the day of his death, November 12, on the Eastern calendar, and in the West, on one of the days of translation of his relics, January 23.

May we, like St. John, be merciful to those in need and generous in our alms giving.

Source: <http://www.stgregoryoc.org/st-john-the-merciful-confessor/>

NOVEMBER SERVICES

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

Saturday November 17– 10:00 am – Divine Liturgy– Moose Jaw – Father Rauliuk

Saturday November 17– 6:00 pm – **Vesper Service** – Selo Chapel – Father Rauliuk

Sunday November 25- 10:00 am – **Readers Service** – **Sobor**

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

ANNOUNCEMENT

1. **MEMORY ETERNAL** – We extend our condolences to the Popowich family on the passing of their mother and grandmother – Elizabeth Popowich. May her memory be eternal and may the grace of the Lord fill the hearts of the family with much peace at this time of great loss.
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. Selo Gardens Personal Care Home thanks all those who donated jars. **The Personal Care Home now has all the jars they need so do not donate anymore jars.**
4. **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.
5. **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.
6. **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.