

The Sunday Shepherd

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

1305 – 12th Avenue
Regina, SK S4P 4L6

Український Православний
Собор Зіслання Св. Духа в
Реджайні

And serving the congregations of
St. Michael's in Candiac,
Selo Gardens Chapel,
St. Volodymyr's in Moose Jaw

Parish Bulletin for the week of August 4, 2019

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7-ма. НЕДЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ. ГОЛОС 6-ий. СВЯТОЇ
МИРОНОСИЦІ РІВНОАПОСТОЛЬНОЇ МАРІЇ МАГДАЛИНИ.

7-th. SUNDAY AFTER PENTECOST. TONE – 6. HOLY MYRRH-
BEARER AND EQUAL-TO-THE-APOSTLES MARY MAGDALENE.



Please let Father Volodymyr 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 Father please call (306) 581-5600.

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

Madeline (0704)	Doug 0704	Gladys 0704	William O 0704
Jim 0704	Ksenia 0704	Donna 0704	Anne 0704)
Diana Ov 0704	WallyK 0704	Sophie 0704	Mary R 0704
Bill D 0704	Fr. Patrick74	Orest 0604	Steve 0704
Edward B 0705	Marge 0704	Andrea 0704	Bill Ber 0704
Stan G 0704	Fr. Taras 7-4	Vasyl 0704	John S 0704
Nick 0704	Larissa 7-4	Eileen G 0704	Jean T 0704
Kim 0704	Bill W 0704)	Anne W0704	Georgina M 0704

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And those in care homes or similar situations:

Carolina Miller	Bill Warnyca	Larry Trafananko
Christina Spak	Doreen Kuyek	

(Please let Bulletin Editor Yaroslav 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 also pray that the Lord bless the ministry in our midst of our new pastor.**

- **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 pray that the Holy Spirit guide the newly instituted autocephalous Orthodox Church of Ukraine in its formation and that it truly become a beacon of God's love in the world in the 21st Century.**

- **We pray that the Lord bless the newly elected President of Ukraine with wisdom and virtue.**

- **We pray for all the souls of all the Christians who died at Easter Service as a result of a terrorist attack and for the speedy healing of all the injured and that the Lord bless their families with his Grace at this time of great loss.**

- **We thank the Lord for blessing our land with a much-needed rain.**

- **We pray that the Lord bless the newly elected Verchovna Rada members of Ukraine with wisdom as they begin their legislative work.**

- **We pray that the Lord bless our Federal, Provincial and Local political leadership to make just and acceptable to God decisions.**

“Do not be cast down over the struggle – the Lord loves a brave warrior. The Lord loves the soul that is valiant.” – St. Silouan the Athonite

The Holy Myrrh-Bearer Equal of the Apostles Mary Magdalene. On the banks of Lake Genesareth (Galilee), between the cities of Capharnum and Tiberias, was the small city of Magdala, the remains of which have survived to our day. Now only the small village of Mejhdel stands on the site.

A woman whose name has entered forever into the Gospel account was born and grew up in Magdala. The Gospel tells us nothing of Mary's younger years, but Tradition informs us that Mary of Magdala was young and pretty and led a sinful life. It says in the Gospels that the Lord expelled seven devils from Mary (Luke. 8:2). From the moment of her healing Mary led a new life and became a true disciple of the Savior.

The Gospel relates that Mary followed after the Lord, when He went with the Apostles through the cities and villages of Judea and Galilee preaching about the Kingdom of God. Together with the pious women Joanna, wife of Choza (steward of Herod), Susanna and others, she served Him from her own possessions (Luke 8:1-3) and undoubtedly shared with the Apostles the evangelic tasks in common with the other women. The Evangelist Luke, evidently, has her in view together with the other women, stating that at the moment of the Procession of Christ onto Golgotha, when after the Scourging He took on Himself the heavy Cross, collapsing under its weight, the women followed after Him weeping and wailing, but He consoled them. The Gospel relates that Mary Magdalene was present on Golgotha at the moment of the Lord's Crucifixion. While all the disciples of the Savior ran away, she remained fearlessly at the Cross together with the Mother of God and the Apostle John.

The Evangelists also list among those standing at the Cross the mother of the Apostle James, and Salome, and other women followers of the Lord from Galilee, but all mention Mary Magdalene first. Saint John, in addition to the Mother of God, names only her and Mary Cleopas. This indicates how much she stood out from all the women who gathered around the Lord.

She was faithful to Him not only in the days of His Glory, but also at the moment of His extreme humiliation and insult. As the Evangelist Matthew relates, she was present at the Burial of the Lord. Before her eyes Joseph and Nicodemus went out to the tomb with His lifeless Body. She watched as they covered over the entrance to the cave with a large stone, entombing the Source of Life.

Faithful to the Law in which she was raised, Mary together with the other women spent following day at rest, because it was the great day of the Sabbath, coinciding with the Feast of Passover. But all the rest of the peaceful day the women gathered spices to go to the Grave of the Lord at dawn on Sunday and anoint His Body according to the custom of the Jews.

It is necessary to mention that, having agreed to go on the first day of the week to the Tomb early in the morning, the holy women had no possibility of meeting with one another on Saturday. They went separately on Friday evening to their own homes. They went out only at dawn the following day to go to the Sepulchre, not all together, but each from her own house.

The Evangelist Matthew writes that the women came to the grave at dawn, or as the Evangelist Mark expresses, extremely early before the rising of the sun. The Evangelist John, elaborating upon these, says that Mary came to the grave so early that it was still dark. Obviously, she waited impatiently for the end of night, but it was not yet daybreak. She ran to the place where the Lord's Body lay.

Mary went to the tomb alone. Seeing the stone pushed away from the cave, she ran away in fear to tell the close Apostles of Christ, Peter and John. Hearing the strange message that the Lord was gone from the tomb, both Apostles ran to the tomb and, seeing the shroud and winding cloths, they were amazed. The Apostles went and said nothing to anyone, but Mary stood about the entrance to the tomb and wept. Here in this dark tomb so recently lay her lifeless Lord.

Wanting proof that the tomb really was empty, she went down to it and saw a strange sight. She saw two angels in white garments, one sitting at the head, the other at the foot, where the Body of Jesus had been placed. They asked her, "Woman, why weepest thou?" She answered them with the words which she had said to the Apostles, "They have taken my Lord, and I do not know where they have laid Him." At that moment, she turned around and saw the Risen Jesus standing near the grave, but she did not recognize Him.

He asked Mary, "Woman, why weepst thou? Whom dost thou seek?" She answered thinking that she was seeing the gardener, "Sir, if thou hast taken him, tell where thou hast put Him, and I will take Him away."

Then she recognized the Lord's voice. This was the voice she heard in those days and years, when she followed the Lord through all the cities and places where He preached. He spoke her name, and she gave a joyful shout, "Rabbi" (Teacher).

Respect and love, fondness and deep veneration, a feeling of thankfulness and recognition at His Splendor as great Teacher, all came together in this single outcry. She was able to say nothing more and she threw herself down at the feet of her Teacher to wash them with tears of joy. But the Lord said to her: "Touch me not; for I am not yet ascended to My Father; but go to My brethren and tell them: "I ascend to My Father, and your Father; to My God and to your God."

She came to herself and again ran to the Apostles, to do the will of Him sending her to preach. Again she ran into the house, where the Apostles still remained in dismay, and proclaimed to them the joyous message, "I have seen the Lord!" This was the first preaching in the world about the Resurrection.

The Apostles proclaimed the Glad Tidings to the world, but she proclaimed it to the Apostles themselves.

Holy Scripture does not tell us about the life of Mary Magdalene after the Resurrection of Christ, but it is impossible to doubt, that if in the terrifying minutes of Christ's Crucifixion she was at the foot of His Cross with His All-Pure Mother and Saint John, she must have stayed with them during the happier time after the Resurrection and Ascension of Christ. Thus in the Acts of the Apostles Saint Luke writes that all the Apostles with one mind stayed in prayer and supplication, with certain women and Mary the Mother of Jesus and His brethren.

Holy Tradition testifies that when the Apostles departed from Jerusalem to preach to all the ends of the earth, then Mary Magdalene also went with them. A daring woman, whose heart was full of reminiscence of the Resurrection, she went beyond her native borders and went to preach in pagan Rome. Everywhere she proclaimed to people about Christ and His teaching. When many did not believe that Christ is risen, she repeated to them what she had said to the Apostles on the radiant morning of the Resurrection: "I have seen the Lord!" With this message she went all over Italy.

Tradition relates that in Italy Mary Magdalene visited Emperor Tiberias (14-37 A.D.) and proclaimed to him Christ's Resurrection. According to Tradition, she brought him a red egg as a symbol of the Resurrection, a symbol of new life with the words: "Christ is Risen!" Then she told the emperor that in his Province of Judea the unjustly condemned Jesus the Galilean, a holy man, a miracle worker, powerful before God and all mankind, had been executed at the instigation of the Jewish High Priests, and the sentence confirmed by the procurator appointed by Tiberias, Pontius Pilate.

Mary repeated the words of the Apostles, that we are redeemed from the vanity of life not with perishable silver or gold, but rather by the precious Blood of Christ.

Thanks to Mary Magdalene the custom to give each other paschal eggs on the day of the Radiant Resurrection of Christ spread among Christians over all the world. In one ancient Greek manuscript, written on parchment, kept in the monastery library of Saint Athanasius near Thessalonica, is a prayer read on the day of Holy Pascha for the blessing of eggs and cheese. In it is indicated that the igumen in passing out the blessed eggs says to the brethren: "Thus have we received from the holy Fathers, who preserved this custom from the very time of the holy Apostles, therefore the holy Equal of the Apostles Mary Magdalene first showed believers the example of this joyful offering."

Mary Magdalene continued her preaching in Italy and in the city of Rome itself. Evidently, the Apostle Paul has her in mind in his Epistle to the Romans (16: 6), where together with other ascetics of evangelic preaching he mentions Mary (Mariam), who as he expresses "has bestowed much labor on us." Evidently, she extensively served the Church in its means of subsistence and its difficulties, being exposed to dangers, and sharing with the Apostles the labors of preaching.

According to Church Tradition, she remained in Rome until the arrival of the Apostle Paul, and for two more years following his departure from Rome after the first court judgment upon him. From

Rome, Saint Mary Magdalene, already bent with age, moved to Ephesus where the holy Apostle John unceasingly labored. There the saint finished her earthly life and was buried.

Her holy relics were transferred in the ninth century to Constantinople, and placed in the monastery Church of Saint Lazarus. In the era of the Crusader campaigns they were transferred to Italy and placed at Rome under the altar of the Lateran Cathedral. Part of the relics of Mary Magdalene are said to be in Provage, France near Marseilles, where over them at the foot of a steep mountain a splendid church is built in her honor.

The Orthodox Church honors the holy memory of Saint Mary Magdalene, the woman called by the Lord Himself from darkness to light, and from the power of Satan to God.

Formerly immersed in sin and having received healing, she sincerely and irrevocably began a new life and never wavered from that path. Mary loved the Lord Who called her to a new life. She was faithful to Him not only when He was surrounded by enthusiastic crowds and winning recognition as a miracle-worker, but also when all the disciples deserted Him in fear and He, humiliated and crucified, hung in torment upon the Cross. This is why the Lord, knowing her faithfulness, appeared to her first, and esteemed her worthy to be first to proclaim His Resurrection.

SOURCE <https://oca.org/saints/lives/2009/07/22/102070-myrrhbearer-and-equal-of-the-apostles-mary-magdalene>

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 6

Ангельські сили на гробі Твоім і ті, що стерегли, умертвіли, і стояла Марія у гробі, шукаючи пречистого тіла Твого. Полонив Ти ад, не спокушений ним, зустрів єси Діву, даруючи життя, Господи, що воскрес із мертвих, слава Тобі.

ТРОПАР МИРОНОСИЦІ НА ГОЛОС 1

Христу, нас ради від Діви народженому, свята Марія Магдалина послідувала, Його слова та заповіти зберігаючи, а тому нині, святу її пам'ять святкуючи, від гріхів звільнення молитвами її ми отримуємо.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 6

Життєдавець Христос Бог, животворчою рукою з темряви безодні воскресивши всіх померлих, воскресіння подав людському родові. Він бо є Спаситель, воскресіння, життя і Бог усіх.

СЛАВА Отцю і Сину і Святому Духові.

КОНДАК МИРОНОСИЦІ НА ГОЛОС 3

Біля Хреста Господнього сльози проливаючи і Матері Божої скорботу розділяючи, похвалу ти приносила Богу і зверталася словами: “Що значить це велике диво, Творець і Володар творіння добровільно страждає: слава державі Твоїй.”

І НИНИ і повсякчас і на віки вічні, Амінь.

БОГОРОДИЧНИЙ НА ГОЛОС 6

БОГОРОДИЧНИЙ

Заступнице християн усердная, молитвенница до Творця надійная, не зневаж молитви грішників, але прийди швидше, як Благая, на

TROPAR OF SUNDAY IN TONE 6.

The angelic powers were at Your tomb. The guards became as dead men. Mary stood by Your grave seeking Your Most Pure Body. You captured hades, not being tempted by it. You came to the Virgin, granting life. O Lord Who arose from the dead: Glory to You.

TROPAR OF MYRRH-BEARER IN TONE 1

The honourable Mary Magdalene follower of Christ, Who for our sake was born of the Virgin, you did keep His precepts and laws, we celebrate your most holy memory today, through your supplications we receive remission of sins.

KONDAK OF SUNDAY IN TONE 6

When Christ God, the Giver of life, raised all of the dead from the valleys of darkness with His life-giving hand, He bestowed resurrection on the human race. He is the Savior, the resurrection, the life and the God of all.

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

KONDAK OF MYRRH-BEARER IN TONE 3

You stood before the Cross of our Saviour with many others and suffered with the Mother of the Lord and poured forth tears, the all glorious one made this offering as praise, saying: What is this strange wonder? Is it Your will to suffer, O Lord, You Who sustains all creation; Glory to Your dominion.

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

THEOTOKION IN TONE 6

O Protection of Christians that cannot be put to

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.

ПРОКИМЕН НА ГОЛОС 6

Спаси, Господи, людей Твоїх і благослови насліддя Твоє.

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

ДРУГИЙ ПРОКИМЕН НА ГОЛОС 4

Дивний Бог у святих Своїх, Бог Ізраїлів.

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

PROKIMEN IN TONE 6

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

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

ANOTHER PROKIMEN IN TONE 4

God is wonderful in His saints, the God of Israel.

Апостол – Epistle

До римлян 15:1-7

15 Ми сильні, отже, мусимо бути терпимі до слабких і не догоджати собі. **2** Кожен з нас мусить догоджати ближньому своєму, аби укріпити його дух. **3** Навіть Христос догоджав не Собі. Навпаки. У Святому Писанні сказано: «Зневага тих, хто зневажав Тебе, впала на Мене». **4** Тож усе, що було написано задалегідь у Писанні, написано для того, щоб навчити нас терпіння і втіхи, що несе в собі Святе Писання. **5** Нехай Бог, джерело терпіння і великої втіхи, допомагає вам жити у злагоді одне з одним, як того бажає Ісус Христос. **6** Щоб усі разом, в один голос могли ви віддати подяку Богу, Отцю Господа нашого Ісуса Христа.

7 Тож приймайте одне одного, як Христос прийняв вас. Робіть так заради СлавиБожої.

Romans 15:1-7

New Revised Standard Version (NRSV)

15 We who are strong ought to put up with the failings of the weak, and not to please ourselves. **2** Each of us must please our neighbor for the good purpose of building up the neighbor. **3** For Christ did not please himself; but, as it is written, "The insults of those who insult you have fallen on me." **4** For whatever was written in former days was written for our instruction, so that by steadfastness and by the encouragement of the scriptures we might have hope. **5** May the God of steadfastness and encouragement grant you to live in harmony with one another, in accordance with Christ Jesus, **6** so that together you may with one voice glorify the God and Father of our Lord Jesus Christ.

7 Welcome one another, therefore, just as Christ has welcomed you, for the glory of God.

АЛИЛУЯ НА ГОЛОС 6

Хто живе під охороною Всевишнього, той під покровом Бога небесного оселиться. Аلیلія.

Каже він до Господа, Ти пристановище і захист мій, Бог мій, і я уповаю на Нього.

Аلیلія.

АЛИЛУЯ НА ГОЛОС 4

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

ALLELUIA IN TONE 6

The God He will say to the Lord: my helper are You, and my refuge. He is my God and I will hope in Him. Alleluia.

ANOTHER ALLELUIA IN TONE 4

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

Євангеліє від Матфея – 9:27-35

Одного разу, коли йшов Ісус, ішли за Ним два сліпці, що кричали й казали: Змилуйсь над нами, Сину Давидів! І коли Він додому прийшов, приступили до Нього сліпці. А Ісус до них каже: Чи ж вірите ви, що Я можу вчинити оце? Говорять до Нього вони: Так, Господи. Тоді Він доторкнувся до їхніх очей і сказав: Нехай станеться вам згідно з вашою вірою! І очі відкрилися їм. А Ісус наказав їм суворо, говорячи: Глядіть, щоб ніхто не довідався про це! А вони відійшли, та й розголосили про Нього по всій тій країні. Коли ж ті виходили, то ось привели до Нього чоловіка німого, що був біснுவатий. І як демон був вигнаний, німий заговорив. І дивувався народ і казав: Ніколи таке не траплялося серед Ізраїля! Фарисеї ж казали: Виганяє Він демонів силою князя демонів. І обходив Ісус всі міста та оселі, навчаючи в їхніх синагогах, та Євангелію Царства проповідуючи, і вздоровлюючи всяку недугу та неміч усяку.

Matthew 9:27-35

New Revised Standard Version (NRSV)

²⁷ As Jesus went on from there, two blind men followed him, crying loudly, "Have mercy on us, Son of David!" ²⁸ When he entered the house, the blind men came to him; and Jesus said to them, "Do you believe that I am able to do this?" They said to him, "Yes, Lord." ²⁹ Then he touched their eyes and said, "According to your faith let it be done to you." ³⁰ And their eyes were opened. Then Jesus sternly ordered them, "See that no one knows of this." ³¹ But they went away and spread the news about him throughout that district.

³² After they had gone away, a demoniac who was mute was brought to him. ³³ And when the demon had been cast out, the one who had been mute spoke; and the crowds were amazed and said, "Never has anything like this been seen in Israel." ³⁴ But the Pharisees said, "By the ruler of the demons he casts out the demons."

³⁵ Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness.

ПРИЧАСНИЙ

Хваліть Господа з небес, хваліть Його в вишніх. Алілуя.

Радуйтеся, праведні, в Господі, праведним належить похвала. Алілуя.

COMMUNION VERSE

Praise the Lord from the heavens, praise Him in the highest. Alleluia.

Rejoice in the Lord, you righteous, praise befits the upright. Alleluia.

«НАПИСАНЕ НАМ НА НАУКУ»: ПРО ВЛАДУ Сьома Неділя після П'ятидесятниці - о. Ігор Кутах

У сьогоднішньому Апостолі (Рим. 15:1-7) ми читаємо: «[В]се, що давніше написано, написано нам на науку, щоб терпінням і потіхою з Писання ми мали надію».

Як ми можемо собі уявити, у Християнській громаді в Римі, до якої Павло звертався з цими словами, були, серед інших питань, про які він наставляв їх, гостра проблема, як ставитися до влади - зокрема, до авторитету держави, імперії, в столиці якої вони намагалися жити Євангелією. Ця влада ні грошки не виявляла прихильності до Євангелії.

Павла дав був виклик цій громаді стосовно цієї проблеми дещо раніше, у своєму Листі. Він заявляє: «[Н]емає влади, як не від Бога, і влади існуючі встановлені від Бога» (13:01). Навіть сьогодні ця заява викликає занепокоєння. Так вигладає, що вона ставить Християнську громаду завжди на боці статус-кво, правлячої влади, яка, як було абсолютно ясно, безліч разів в історії (і так і надалі буває у цьому світі, який лежить у гріху), не завжди є моральною або

хорошою. А тоді, коли писав це Павло, ця проблема була ще більш явна: влада ж переслідувала а навіть убивала Християн. Про що ж думав він, коли писав, що владі треба слухатися, бо ж вона поставлена Богом?!

Це питання влади є проблемою, тому що корумпованим людям все-таки вдається добратися до влади ... і люди при владі іноді таки піддаються спокусам власті й багатства, які стають доступними для них. Та ж навіть, буває, здається, що існує обов'язок перед Богом і перед спільнотою супротивлятися такій владі. Однак, ми можемо бути впевнені, що Апостол Павло не радить, щоб ми прийняли без жодного застереження все, що влада робить і говорить. Тим більше не наставляє він нас дотримуватися всього, що вона приказує, бо, як Церква була оголосила ще до того, коли Павло став одним з найславетніших її учителів і послів: "Бога повинно слухатися більш, як людей!" (Діян. 5:29).

Що говорить Павло – це, що повага й пошана до влади є незмінним принципом, необхідним для життя в Царстві. Це тому, що Християни вірять, що Бог є Володарем над усім, що є - що ніщо не відбувається без Його або безпосередньої або посередньої волі. Навіть якщо влада, під якою ми опиняємося явно корумпована й репресивна, то все ж таки це Бог дав, щоб ми перебували в цих обставинах, і тому ми повинні поважати і шанувати її, навіть якщо ми не завжди можемо їй підкорятися. Ми завжди зобов'язані молитися за них і висловлювати їй свою точку зору при необхідності, зі смиренням і розумно, щоб вона могла почути і мала нагоду зайнятися виповненням Богом об'явлених стандартів. Протягом всієї історії було багато випадків, коли віруючі християни змінили неправильний шлях людей, наділених владою: наприклад. у скасуванні работоргівлі та рабства.

Це, безумовно, не легко зробити. Влада, якій супротивляються – хоть би й з повагою - як правило, не сприймає такий спокійно. Вона може навіть стати дуже загрозливою і небезпечною. Християни все одно мали б вести себе правильно, надіючись на Бога, що Він допоможе й захистить їх, і приведе все - навіть погані, болючі речі - до хорошого в кінці (Римлян 8:28). Ось тут дійсно є надія в терпінні і потіха, які подають нам Писання, як наголошує Павло.

Питання влади є проблемою, тому що є гріх. Гордість і страх заважають благочестиво жити й діяти тим, хто наділений владою. Вони також роблять завади тим, хто під владою підкорятися тим, хто має володіти. Нагадуючи, що вся влада походить від Бога ми можемо намагатися, смиренно й з каяттям, за допомогою Його підсилюючої, очищаючої та наставляючої Благодаті, користатися нею і її підкорятися.

“WRITTEN FOR OUR LEARNING”: AUTHORITY Seventh Sunday after Pentecost - Fr. Ihor Kutash

In today's Epistle (Romans 15:1-7) we read: “[W]hatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.” As we may imagine, the Christian community in Rome to which Paul addressed these words, had, among other issues about which he was instructing them, the thorny problem of how to relate to authority – particularly to the authority of the state, the Empire in whose capital they were seeking to live out the Gospel. This state did not at all show itself friendly to that Gospel.

St. Paul issued a challenge to this community with regard to this problem somewhat earlier in his Letter. He declared: “[T]here is no authority except from God, and the authorities that exist are appointed by God.” (13:1). Even today this declaration sounds most controversial. It seems to put the Christian community always on the side of the status quo, the ruling authorities, which, as has been very clear countless times in history (and such is the case in this fallen world today as well), are not always moral or good. In the time Paul wrote that the problem was even greater: the authorities persecuted and even put Christians to death. What was he thinking of when he wrote that authorities must be obeyed because they have been put there by God?!

This issue of authority is a problem because corrupt people do manage to get into positions of authority... and people in authority do sometimes become corrupted by the seductions of power and wealth which become accessible to them. Why, it even seems at times to be one's duty before God and before the community to oppose such authorities. We may be sure, however, that St. Paul is not

advising us to accept without question everything that authorities do and say. Still less is he telling us to obey everything they command, for, as the Church had declared even before Paul had become one of its most illustrious teachers and ambassadors: "We ought to obey God rather than men" (Acts 5:29).

What Paul is saying is that respect and honour for authority is an unchanging principle, essential to life in the Kingdom. This is so because Christians believe that God is the Lord over all that is – that nothing takes place without His either directly willing it or (indirectly) permitting it. Even if the authorities we find ourselves under are clearly corrupt and oppressive, God has nonetheless chosen to place us under them, and so we must honour and respect them even if we cannot always obey them. We always have the duty to pray for them and make our views known to them, as required, with humility and reason, so that they might hear and have the chance to conform to God's revealed standards. Throughout history, there have been many cases when faithful Christians have changed the wrong path of people in authority: eg. in the abolishment of the slave trade and slavery.

It is most certainly not easy to do this. Authorities which are opposed – even respectfully – do not usually take such opposition well. They can become very threatening and dangerous. Christians are still expected to do the right thing, trusting in God to help and protect them, and to bring everything – even bad, painful things – to good in the end (Romans 8:28). Here indeed is hope through the patience and comfort which the Scriptures give us as Paul exhorts.

Authority is a problem because of sin. Pride and fear get in the way of godly living for those in positions of authority. They also make it difficult for those under authority to submit to those who must exercise it. Recalling that all authority comes from God we can seek humbly and penitently, with the help of His empowering, purifying and guiding Grace, both to exercise and to live in conformity with it.

AUGUST SERVICES

Saturday August 3	5:00 pm	Vespers - Selo Chapel
Sunday August 4	10:00 am	Divine Liturgy – Sobor
Monday August 5	9:30 am	Divine Liturgy – Icon of the Most Holy Theotokos – Pochaivska - Sobor
Wednesday August 7	6:00 pm	Moleben and Akathyst – The Dormition of the Righteous Anna, Mother of the most Holy Theotokos – Sobor
Friday August 9	6:00 pm	Moleben and Akathyst to Saint Panteleimon (Praying for sick and suffering) - Sobor
Saturday August 10	5:00 pm	Vespers - Selo Chapel
Sunday August 11	10:00 am	Divine Liturgy – Sobor
Wednesday August 14	9:30 am	Divine Liturgy – The Procession of the Precious Wood of the Life Giving Cross of the Lord – Blessing of honey – Selo Chapel
Thursday August 15		<i>The Dormition Lent begins.</i>
Saturday August 17	5:00 pm	Vespers - Selo Chapel
Sunday August 18	10:00 am	Divine Liturgy – Sobor
Monday August 19	10:00 am	Divine Liturgy – The Holy Transfiguration of our Lord and blessing of fruit – Selo Chapel
Wednesday August 21	6:00 pm	Moleben and Akathyst - Sobor
Saturday August 24	10:00 am	Moleben for Ukraine – Selo Chapel
	5:00 pm	Vespers - Selo Chapel
Sunday August 25	10:00 am	Divine Liturgy – Sobor
Tuesday August 27	7:00 pm	Vespers with Litiya – Forefeast of the Holy Dormition – Selo Chapel
Wednesday August 28	9:30 am	Divine Liturg - The Holy Dormition of our Most Holy Lady the Theotokos and Ever Virgin Mary - Sobor

ANNOUNCEMENT

1. **Congratulations to Elissa Curr and Steven Haichart who were married on July 27th here at DHS.** Elissa is the daughter of Jim and Larisa Curr of Fort Frances, Ontario and the granddaughter of Michael Zaleschuk and Anna Kaminski. We pray the Lord's richest blessings on the newlyweds and May God Grant Them Many Years!

2. **SPECIAL NEED - Матвій Цихівський з Дрогобича потребує допомоги! Діагноз — гостра мієлоїдна лейкемія.** Отець Володимир і Добродійка Наталія *<Це близькі знайомі нашої родини, надіємося, що знайдуться не байдужі люди. Дуже дуже дякуємо за будь яку підтримку.>*

<https://vartonews.com.ua/2019/06/12/dopomoga-13/?fbclid=IwAR0V5nDpszx-QamLcXakEq5MFGewMgKn95ddOsE7ew-sqzJgCaj4gkA0N-4>

Matvij Tsykhivskij desperately needs help!

Just a week ago my childhood friend's Yura Tsykhivsky son was diagnosed with a very scary and serious cancer Acute Myeloid Leukemia. The Boy is only 1.5 years old and to survive he requires intense and costly treatments. Preliminary diagnoses estimated that prescribed treatments will cost from 150k to 250k Euros (extra 100k will be needed if transplantation is required, but in that case Cancer Foundations will help). Friends and family already collected 60k (no idea how it's even possible in such a short period of time), and it just proves that good people exist. But this is still not enough and more is necessary to save this little boy's life.

Time is of the essence in this situation, and I'm asking anyone who can donate any amount. Also adding a post from News Paper that includes copy of prove of diagnoses:

<https://vartonews.com.ua/2019/06/12/dopomoga-13/?fbclid=IwAR0V5nDpszx-QamLcXakEq5MFGewMgKn95ddOsE7ew-sqzJgCaj4gkA0N-4>

3. **PLEASE NOTE CORRECTION OF LAST ISSUE OF BULLETIN - PREPARATION OF FOOD FOR SALVATION ARMY LUNCH on Friday August 16 IS CANCELED .**

The next Preparation of Food for Salvation Army Lunch will be Friday September 13 at 5 pm.

4. **Used Eyeglasses** - Please donate your used eyeglasses to the Lions International to help those in need in the developing countries. A collection box is located at the church's back door. If you require additional information – please speak to Wally Kaminski

According to Terry Parsons, Coordinator for Lakeside Lions Club in Regina, in the last 11 years the Club has collected 151,643 pairs which are taken by volunteers and distributed free of charge to people in other countries less fortunate than us. People in Ukraine have also been the recipient of some of those eye glasses.

