

# The Sunday Shepherd

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

1305 – 12<sup>th</sup> Avenue  
Regina, SK S4P 4L6

Український Православний  
Собор Зіслання Св. Духа в  
Реджайні

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

## Parish Bulletin for the week of August 11, 2019

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НЕДЛЯ 8-ма. ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС 7-ий. СВЯТОГО  
МУЧЕНИКА КАЛЕНИКА. (III-IV).

8-th. SUNDAY AFTER PENTECOST. TONE – 7. MARTYR CALLINI-  
CUS. (III-IV).



*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**

<b>Madeline 8-4</b>	<b>Doug 8-4</b>	<b>Gladys 8-4</b>	<b>William O 8-4</b>
<b>Jim 8-4</b>	<b>Ksenia 8-4</b>	<b>Donna 8-4</b>	<b>Anne 8-4</b>
<b>Diana Ov 8-4</b>	<b>WallyK 8-4</b>	<b>Sophie 8-4</b>	<b>Mary R 8-4</b>
<b>Bill D 8-4</b>	<b>Fr.Patrick 8-4</b>	<b>Orest 8-4</b>	<b>Steve 8-4</b>
<b>Edward B 8-4</b>	<b>Marge 8-4</b>	<b>Andrea 8-4</b>	<b>Bill Ber8-4</b>
<b>Stan G 8-4</b>	<b>Fr. Taras 8-4</b>	<b>Vasyl 8-4</b>	<b>John S 8-4</b>
<b>Nick 8-4</b>	<b>Larissa 8-4</b>	<b>Eileen G 8-4</b>	<b>Jean T 8-4</b>
<b>Kim 8-4</b>	<b>Bill W 8-4</b>	<b>Anne W 8-4</b>	<b>Georgina 8-4</b>

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**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>	

*(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 and deputies of Verchovna Rada with wisdom and virtue.**
  - **We thank the Lord for blessing our land with a much-needed rain.**
  - **We pray that the Lord bless our Federal, Provincial and Local political leadership to make just and acceptable to God decisions.**

**Saint Callinicus was from Cilicia.** Because he preached Christ and turned many pagans away from the idols, he was seized by Sacerdon the Governor, who subjected him to many tortures, then had him shod with shoes in which nails had been fixed upright, and compelled him to run to the city of Gangra, where he was burned alive in a furnace.

### **ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 7**

Зруйнував єси хрестом Твоїм смерть, відкрив Ти розбійнику рай, мирноносцям плач змінив, і апостолам проповідувати повелів єси, що Ти воскрес, Христе Боже, даючи світові велику милість.

### **ТРОПАР МУЧЕНИКА НА ГОЛОС 4**

Мученик Твій, Господи, Калинико в стражданні своїм вінець нетлінний прийняв від Тебе, Бога нашого, маючи бо силу Твою, мучителів подолав, сокрушив і демонів немічні спокуси. Його молитвами спаси душі наші.

### **КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 7**

Влада смерті не може вже тримати людей, бо зійшов Христос, сокрушаючи і знищуючи сили її. Ад вже переможений. Пророки одностайно радуються. Явився Спас суцим у вірі, промовляючи, Виходьте, вірні, до воскресіння.

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

### **КОНДАК МУЧЕНИКА НА ГОЛОС 2**

Небесних багатств ти був гідний, і їх отримав, Калинику, адже ти любові до Христа був охоплений полум'ям, а тому з мужністю відважився на подвиг, і нині, перед Престолом Бога стоячи, не переставай молитися за всіх нас.

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

### **БОГОРОДИЧНИЙ НА ГОЛОС 6 БОГОРОДИЧНИЙ**

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.

### **ПРОКИМЕН НА ГОЛОС 7**

Господь кріпость людям Своім дасть. Господь благословить людей Своїх миром.

Принесіть Господеві, сини Божі, принесіть Господеві молодих ягнят.

### **TROPAR OF SUNDAY IN TONE 7**

You destroyed death by Your Cross. You opened paradise to the thief. You changed the Myrrh-Bearers weeping and commanded Your apostles to proclaim that You are risen, O Christ God, granting the world great mercy.

### **TROPAR OF MARTYR IN TONE 4**

Your Martyr, O Lord Callinicus, did obtain through his sufferings, an incorruptible crown from You, our God; for, rejoicing in Your strength, he laid low his tormentors and did also beat off impotent affronts of the demons; at his intercessions save our soul.

### **KONDAK OF SUNDAY IN TONE 7**

The dominion of death can no longer hold men captive, for Christ descended shattering and destroying its power. Hades is bound while the prophets rejoice in harmony. The Saviour has come to those who believe, saying; come forth you faithful, unto the resurrection.

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

### **TROPAR OF MARTYR IN TONE 2**

You inherited the beautiful things of heaven as it meet, you were greatly aflame with the love of Christ and manfully braved the fire therewith, O Callinicus. Standing before Him, unceasingly pray on behalf of us all.

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

### **THEOTOKION IN TONE 6**

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

### **PROKIMEN IN TONE 7**

The Lord shall give strength to His people. The Lord shall bless His people with peace.

Bring to the Lord, you sons of God, bring young rams to the Lord.

## Апостол – Epistle

### 1 до коринтян 1:10-18

<sup>10</sup> Я благаю вас, брати і сестри мої, іменем Господа нашого Ісуса Христа, щоб усі ви погоджувалися одне з одним, щоб не було розбрату між вами, і щоб були ви єдині в думках своїх і прагненнях. <sup>11</sup> Бо стало мені відомо від Хлоїних домашніх, що між вами є суперечки. <sup>12</sup> І ось що я маю на увазі: кожен із вас каже: «Я — прибічник Павла» — «Я — Аполлосів» — «Я — Кифин» — «А я — прибічник Христа».

<sup>13</sup> Хіба ж Христос розділвся? Хіба був розіп'ятий за вас Павло? Чи, може, хрестилися ви в ім'я Павлове? <sup>14</sup> Я дякую Богові, що нікого з вас не хрестив, окрім Криспа і Гая. <sup>15</sup> Тож ніхто з вас не може сказати, що хрестився моїм ім'ям. <sup>16</sup> Хрестив я ще Степанову родину, а щодо інших, то не пригадаю, чи хрестив я ще когось. <sup>17</sup> Бо Христос посилав мене не хрестити, а проповідувати Добру Звістку та без надмірного красномовства, щоб хрест <sup>[a]</sup> Христовий не втратив сили своєї.

<sup>18</sup> Бо для тих, хто гине, учення про хрест — це дурниця, а для нас, хто спасений, то є сила Бога

### 1 Corinthians 1:10-18

<sup>10</sup> Now I appeal to you, brothers and sisters, <sup>[a]</sup> by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose. <sup>11</sup> For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters. <sup>[b]</sup> <sup>12</sup> What I mean is that each of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." <sup>13</sup> Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul? <sup>14</sup> I thank God <sup>[c]</sup> that I baptized none of you except Crispus and Gaius, <sup>15</sup> so that no one can say that you were baptized in my name. <sup>16</sup> (I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized anyone else.) <sup>17</sup> For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power.

<sup>18</sup> For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

### АЛИЛУЯ НА ГОЛОС 7

Благо є прославляти Господа, і співати  
Імені Твоєму, Всевишній. Алилуя.

Сповідати вранці про милість Твою, і вночі про  
правду Твою. Алилуя.

### ALLELUIA IN TONE 7

It is good to give thanks to the Lord, to sing  
praises to Your Name, O Most High.

To declare Your mercy in the morning and Your  
truth by night.

## Євангелія – Gospel

### Євангеліє від Матфея – 14:14 - 22

Одного разу побачив Ісус багато народу, і змилосердивсь над ними, і їхніх слабих уздоровив. А коли настав вечір, підійшли Його учні до Нього й сказали: Тут місце пустинне, і година вже пізня; відпусти народ, хай по селах розійдуться, і куплять поживи собі. А Ісус їм сказав: Непотрібно відходити їм, нагодуйте їх ви! Вони ж кажуть Йому: Не маємо чим тут, тільки п'ятеро хліба й дві риби. А Він відказав: Принесіть Мені їх сюди. І, звелівши натовпові посідати на траві, Він узяв п'ятеро хліба й дві риби, споглянув на небо, поблагословив й поламав ті хліби, і дав учням, а учні народові. І всі їли й наситились, а з кусків позostalих назбирали дванадцяттеро повних кошів... Ідців же було мужа тисяч із п'ять, крім жінок і дітей. І зараз звелів Ісус учням до човна сідати, і переплисти на той бік раніше Його, аж поки народ Він відпустить.

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## Gospel of Saint Matthew 14:14 – 22

<sup>14</sup> When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick.<sup>15</sup> When it was evening, the disciples came to him and said, “This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves.”<sup>16</sup> Jesus said to them, “They need not go away; you give them something to eat.”<sup>17</sup> They replied, “We have nothing here but five loaves and two fish.”<sup>18</sup> And he said, “Bring them here to me.”<sup>19</sup> Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds.<sup>20</sup> And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full.<sup>21</sup> And those who ate were about five thousand men, besides women and children.

<sup>22</sup> Immediately he made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds.

### ПРИЧАСНИЙ

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

### COMMUNION VERSE

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

## *Why a Fast for Dormition?*

The Birth-Giver of God (Theotokos), the Virgin Mary, was “blessed amongst women,” and she was chosen “to bear the Savior of our souls.” Orthodox Christians consider her to be the Queen of all the saints and angels.

Knowing that she is eternally present at the throne of God interceding for mankind, we pray for her love, guidance, and protection. Every year the Orthodox Church sets aside the first fourteen days of August in honor of the Virgin Mary. This fast period is climaxed on August 28th, when the Church gathers to celebrate the Great Feast of the Formation (Falling-Asleep) of the Birth-Giver of God.

It would be a gross understatement to say that much has been written about the Feast of the Dormition of the Theotokos. Yet very little has been written about the fast that precedes it.

Every Orthodox Christian is aware and generally knows the reason behind the fasts for Pascha and Christmas. But while they may know of the Dormition Fast, few follow it, and more than a few question why it is there, neither knowing its purpose. First, given the pervasive misunderstanding of the purpose of fasting itself, a refresher on its purpose is always a good idea. There is a perception that we should fast when we want something, as though the act of fasting somehow appeases God, and seeing us “suffer” gets Him to grant our request. Nothing can be further from the truth. It is not our fasting that pleases God, it is the fruits of our fast (provided we fast in the proper mind set, and do not merely diet) that please Him. We fast, not to get what we want, but to prepare ourselves to receive what God wants to give us. The purpose of fasting is to bring us more in line with another Mary, the sister of Lazarus, and away from their sister Martha, who in the famous passage was “anxious and troubled about many things.” Fasting is intended to bring us to the realization of “the one thing needful.” It is to help us put God first and our own desires second, if not last. As such it serves to prepare us to be instruments of God’s will, as with Moses in his flight from Egypt and on Mt. Sinai, as well as our Lord’s fast in the wilderness. Fasting turns us away from ourselves and toward God. In essence it helps us become like the Theotokos, an obedient servant of God, who heard His word and kept it better than anyone else has or could.

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## *So why do we fast before Dormition?*

In a close-knit family, word that its matriarch is on her deathbed brings normal life to a halt. Otherwise important things (parties, TV, luxuries, personal desires) become unimportant; life comes to revolve around the dying matriarch. It is the same with the Orthodox family; word that our matriarch is on her deathbed, could not (or at least should not) have any different effect than the one just mentioned. The Church, through the Paraklesis Service, gives us the opportunity to come to that deathbed and eulogize and entreat the woman who bore God, the vessel of our salvation and our chief advocate at His divine throne. And as, in the earthly family, daily routines and the indulgence in personal wants should come to a halt. Fasting, in its full sense (abstaining from food and desires) accomplishes this. Less time in leisure or other pursuits leaves more time for prayer and reflection on she who gave us Christ, and became the first and greatest Christian. In reflecting on her and her incomparable life, we see a model Christian life, embodying Christ's retort to the woman who stated that Mary was blessed because she bore Him: blessed rather are those who hear His word and keep it. Mary did this better than anyone. As Fr. Thomas Hopko has stated, she heard the word of God and kept it so well, that she of all women in history was chosen not only to hear His Word but give birth to it (Him). So while we fast in contemplation of her life, we are simultaneously preparing ourselves to live a life in imitation of her. That is the purpose of the Dormition Fast.

*When the assumption of your undefiled body was being prepared, the Apostles gazed on thy bed, viewing you with trembling. Some contemplated your body and were dazzled, but Peter cried out to you in tears, saying, I see you clearly, O Virgin, stretched out, O life of all, and I am astonished. O undefiled one, in whom the bliss of future life dwelt, beseech thy Son and God to preserve your people unimpaired. (Sticheron after the Gospel, Matins)*

By Reader Daniel Manzuk. Source - [https://www.uocofusa.org/news\\_150814\\_1](https://www.uocofusa.org/news_150814_1)

## **Tender Love and the Dormition – Frederica Here and Now – Ancient Faith Podcast Transcript**

My mother lives far from me, many states away; it takes me about twelve or thirteen hours to drive there. So I don't get there that often. I usually fly down about once a month. I didn't used to go that often, but she had emergency surgery last January, and ever since then she's been in a nursing home, and her mind is a little fuzzier than it used to be. She's never quite gotten her strength back, never gotten on her feet again. Eighty-two years old, and it's hard to foresee what the future holds. At present it looks like she just might continue being in that nursing home. I'm grateful that my two sisters live closer, so they can go there frequently, and one of them goes every day.

But when I go down there, I do see how much care it requires; that her food must be not just cooked, but then put through a blender so it's soft, and spoon-fed to her; that she has to be picked up bodily in order to be bathed or to have the changes made, or to change the bed, the sheets; it's hard work, taking care of an older person. I was thinking that, it's kind of an ominous thing, to realize that. To think about the whole stretch of human history, going back to the beginning of time, how much elder abuse there probably was. And, how many older people probably did not come to a natural end, just because someone was tired of taking care of them. The mess happens after you give them food. If you don't give them food, you won't have the same mess. I can sure picture people throughout history making that decision. If you think about it from an aspect of cold calculation, then elder neglect or elder abuse is a sensible crime.

Little children are equally demanding, of course; little children and babies are not productive, they soil their pants. But with children you can expect a return on your labor one day. Elderly parents are every bit as troublesome, and they're heavier, but they're not going to get better. They're larger, they're more trouble, and sometimes they smell just as bad as the babies do. Interacting with a baby

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can be fun. It gives mom and dad satisfaction and joy. But the emotions aren't as sunny, it's not as unclouded when all the parties involved are older and care is moving in the other direction, from the child to the parent. A son or daughter may feel a complex net of resentments and fears toward the parent they must now take care of, tend, wipe and feed.

I was thinking about this because of the feast of the Dormition, thinking about Mary as an elderly woman, and what the end of her life was like. She must have been quite old by then. We never picture her that way, of course; we picture her like in icons, she's always young. She's always holding a baby. But her days of holding Jesus as a baby were at least thirty-three years before the crucifixion, so a lot of time has gone by. She must have been, I'm guessing, at least fifty when she gathered with the rest of the apostles on the day of Pentecost. I assume that she was at that point still pretty strong and healthy, because our tradition says that she took part when everyone drew lots to see what nation they would go to in order to evangelize, as they all went out to spread the Gospel. The tradition says that she drew the lot for the nation of Georgia, but then received word from the Holy Spirit that she was not to go, and that someone else would go in her place, later on of course. That's St. Nina of Georgia, a couple of hundred years later.

In her old age Mary was living with St. John the Evangelist. That would have been in Jerusalem. I know that there's a recent tradition that she died in Ephesus, that she was living with John in Ephesus; John ended his life in Ephesus, but apparently she died before he moved there. Her death was actually in Jerusalem, and she was buried in the garden of Gethsemane. There is a church there, the Sepulcher of the Holy Virgin, and down at the lowest level, you keep going down to the very bottom, it is a first century tomb, and that is where Christian memory has always said was the burial place of the Virgin Mary. So in the end she was living with St. John the Evangelist, the same John who was standing next to her at the foot of the cross. We see them like that in icons of the Crucifixion. When Jesus spoke, he said, "Woman, behold your son." And he said to John, "Behold your mother." We can't even imagine what Jesus was thinking about when He was on the cross. That was a period of such intense cosmic spiritual warfare. But whatever else was going through his mind, one thing he was thinking about was his mother. He thought about her, and He wanted her to be taken care of. He wanted John to love her like a son, to love her like He did.

The Gospel of John tells us, the next line is, "From that hour, the disciple took her to his own home." So this adoption of him taking Mary as his mother was something that began on the day of the crucifixion and continued through the end of her life. As I was saying, if you picture what it's like to care for an elderly person, this requirement that the Lord laid on John was more than just being hospitable. In taking on the duty of a son to the Virgin Mary, John assumed whatever burdens might come, as well as the blessings. Some cultures have even permitted adult children to abandon or even end the life of an elderly parent. But the tradition in the Hebrew scriptures and of course in the Christian Tradition as well is that the elderly must be treated with respect, they must be respected, they must be care for to the very end.

It takes a strong command to guarantee that kind of care, because eruptions of frustration and disgust and the obvious question, "What am I getting out of this?" are going to push natural inclinations the other way. A grown child, in fact, might get more out of a parent's death than his continuing life, if the child calculates that lingering, ugly old age is the only thing standing in the way of an inheritance. So when John took Mary to his own home, along with the wonderful blessing of having the light of her life in his own home, he was also accepting anything that might come at the end, any dementia, any physical weaknesses. Whatever it took, he was going to care for her to the end of her life. It's a solemn obligation.

We don't know what Mary's declining years were like. She may have been toothless. She may have had to have her food crushed up small and soft, like my mother does. Her memories might have become dim. Maybe she wasn't talking much at the end. Picture this: picture St. John feeding her soup

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from a spoon, settling her head on fresh pillows, turning her, changing her dressings. It's very hot in the middle east in August. You can imagine a one-room stone house on a hillside. Inside it's dark and still; yellow flowers are dusting pollen outside the open window. You can hear the children shouting outside as they play in the declining sunlight. A fly is buzzing outside the wooden door. As one day after another succeeded each other in early August, it must have been obvious that her end was drawing near.

I recently received a book from an iconographer who had put together plain, line-drawing examples of all the icons from the life of the Theotokos, from her conception by St. Anna all through her Dormition. I was surprised that there were eight different images, icons, having to do with the Dormition alone. It gave me a little more insight into what the last days of her life were like. The first one showed the Angel Gabriel appearing to the Theotokos to tell her that her end was near, and he gave her a palm branch as a symbol of her victory. In the next image we see her going out to the garden to pray, and carrying the palm branch, and all the trees are bowing down to her. The image of the Dormition itself, of course, is familiar to us; it shows all the apostles gathered around her bedside. I had known that the tradition is that some of them were brought miraculously from far away by the Holy Spirit. But until I was reading about these images, it hadn't occurred to me that some of these Apostles had already been martyred and were brought back from paradise to stand in attendance at her Dormition. The remaining icons after that, the beautiful one of the apostles grieving and the Lord carrying her soul up to Heaven- the remaining icons show the discovery of her empty tomb, St. Thomas praying and having a vision of the Virgin Mary in Heaven and she drops her sash to him as a sign that she has, indeed, gone up into heaven. And the last of the icons shows St. Thomas showing the sash to the other apostles, the evidence that the body of the Theotokos has been taken up into Paradise.

It's the icon of the Dormition itself which I think is the most moving. In the icon we see them standing and kneeling around her little body stretched on a bed. Her eyes are closed and her small, thin hands are crossed over her chest. The Apostles are beside themselves, they stare and weep in distress at the departure of their beloved mother. Christ stands in the midst of them unseen, within a shimmering blue halo that surrounds his whole body, holding a tiny, white-swaddled figure in his arms. It reminds us of the familiar images of young Mary clasping her infant child, but this time it is the Son who holds the radiant soul of his mother.

The feast of the Dormition focuses on the departure of the Virgin Mary from this mortal human life. But there is another person in the story, St. John, who cared for her through all her last years, up till her death on that hot August day. In the icon, he is kneeling next to her bed, tear-struck, clutching a bit of her mantle in his hands. He loved her so much.

Many of us care for and worry about elderly parents, and we can use need a patron saint to be a guiding example, to support us through the hard daily toil and through even harder decisions that we face while caring for the elderly. Dear St. John, pray for us. Be our inspiration and our guide. Show us how to be good caregivers to our elderly parents, and to show to them the love and respect that you were so blessed to give to our mother, the Virgin Theotokos.

### **8th Sunday after Pentecost – Matt. 14:14-22**

*"And they did all eat, and were filled and they took up of the fragments that remained twelve baskets full"*

Dear Brothers and Sisters in Christ!

Matthew starts the fourteenth chapter of his Gospel with one of the saddest historical events of his time — namely, the beheading of St. John the Baptist. They who committed this heinous crime were not men of the streets, men of low birth, men of the ordinary way of life, but were those who were supposed to be responsible for keeping watch over the moral and political laws of society. They

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were the blood-thirsty Herod and his sinful mistress, Herodias, Herod's brother's wife. Why did they kill the prophet? Because they could not endure the truth which was spoken by the courageous prophet every day — that is, that Herod and his wife were scandalous and hypocritical in their adulterous state. St. John was tenacious in his principles and continued to harass the leaders by saying: "It is not lawful for thee to have her." The prophet lost his head in prison and so Herod seemingly rid himself of the voice which persisted in telling the Truth, which was determined to utter God's law in spite of all dangers. Although the prophet's earthly voice was brought to an end, his language continues to censure the behavior of all similar immoral leaders who continue — even to this day — to live in disgusting adultery and hypocrisy. St. John was relentless, and still is, in his demands that exemplary people should live exemplary lives.

The news of the atrocity — the beheading of the one who went before Jesus Christ — was brought to our Lord. "When Jesus heard this he withdrew by boat to a desert place apart." However, Christ did not escape from the mass of people, men and women and children, who followed him anxious to hear his words. Again the words of the prophet are fulfilled: "Rejoice O desert and be happy O Desert and flourish like a carnation." Our Lord busies himself teaching of the Kingdom of God to the religion-thirsty crowd. Time moves on toward evening and the disciples become anxious, urging Jesus to allow the people to go off to the cities in order to eat and refresh themselves. However, Christ says no; "they need not depart, give ye them to eat." Notice how lyrically St. Chrysostom states the meaning of the scene: "Although the place is a desert, He who feeds the universe is present. Although the day is over, Christ and His words are ever-present, never submitting to time or element, never yielding to mortality."

Notice how negative the apostles' reactions were. "We have here but five loaves and two fishes," they said regarding the Master's plan to feed the multitude. In like manner, we too are often negative about the means of the Lord. Instead of being positive and offering Christ the five loaves and two fishes for his distribution no matter what their own wonder might have been, they somewhat shied away from being committed to the principle of being helpful to the human community. We too do not wish to get involved when the cry of the needy goes up for aid. We too want to leave the work to "the other fellow." We tend to want to build our little costly nests and not worry about "the little children," about whom Christ so tenderly talks. We would rather not "get involved" for it might be complicated; it might take some time. We would rather take care of our own family, our own self-interest, our own little worlds. Unlike St. John the Baptist, who took it upon himself to get involved in God's mission, and Christ who bore the inconvenience of talking to the thirsty and hungry throng of people who needed Him (even though He wanted to be alone and mourn for the loss of His baptizer), we would prefer to spend our excess money eating steak and lobster while others go without anything to eat. We would rather live in our palaces while others live with rats and roaches, and other forms of low animal life. We would rather buy new clothes and hide our hungry souls in them while others scarcely have enough rags to wear. We would rather spend our extra time going to foul movies, and watching idle television programs than give of our time and effort to help the sick, the needy, and the destitute. We call ourselves Christians and do not act like Christ. We talk of our neighbor's hypocrisy, if not of his adultery, and do nothing about our own. Such are not the ways of the Lord. Finally, as Christians could we not find it in our hearts to give our excess to the hungry, the naked, and the cold? Is it too much to ask of any of us to give that which he has stored away in his closets, in his cellars, in his attic? Our responsibility to love does not stop with our friends and loved ones, but includes our enemies as well, for they too are creatures of God made in His image and likeness and will share His eternal goodness. Chrysostom finds a beautiful mystical meaning in the number twelve. He says: "There were twelve baskets of left-overs in order that Judas should have one too." If one Who was to be so painfully betrayed could consider His betrayer with such love, could we not find it in our hearts to practice philanthropy and goodness for all God's creatures? Amen.

## AUGUST SERVICES

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

## ANNOUNCEMENT

- 1. 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.**

- 2. Congratulations to our Hospodar Wayne in facilitating - overseeing the renewal of our Sobor front steps. The steps look most impressive. Our membership is encouraged to make a donation towards defraying the \$10,000 cost of the project.**
- 3. 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.

