

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 October 13, 2019

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НЕДІЛЯ 17-та. ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС 8-ий. СЦМЧ.
ГРИГОРІЯ, ЄП. ПРОСВІТИТЕЛЯ ВЕЛИКОЇ ВІРМЕНІЇ. (335).
СВТ. МИХАЇЛА, ПЕРШОГО МИТРОПОЛИТА КИЇВСЬКОГО. (992).
17-th. SUNDAY AFTER PENTECOST. TONE – 8. HIEROMARTYR
GREGORY THE ILLUMINATOR, BP. OF GREATER ARMENIA (335).
ST. MICHAEL, FIRST METROPOLITAN OF KYIV (992).



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 10-4	Doug 10-4	Gladys 10-4	William O 10-4
Thomas 10-4	Ksenia 10-4	Donna 10-4	Anne 10-4
Diana Ov 10-4	WallyK 10-4	Sophie 10-4	Mary R 10-4
Bill D 10-4	FrBohdan10-4	Orest 10-4	Steve 10-4
Edward B 10-4	Marge 10-4	Andrea 10-4	Bill Ber10-4
Natalia 10-4	Fr. Taras10-4	Vasyl 10-4	John S 10-4
Nick 10-4	Larissa 10-4	Eileen G 10-4	Jean T 190-4
Kim 10-4	Bill W 10-4	Anne 10-4	Georgina 10-4

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And those in care homes or similar situations:

Carolina Miller	Bill Warnyca	Larry Trafananko	Ann Fellingner
Christina Spak	Doreen Kuyek	Mary Rublitz	

(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 (12,000 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 and wisdom to our people in electing the people we need to provide such leadership.**

A REQUEST TO OUR MEMBERSHIP FROM FATHER VOLODYMYR AND THE PARISH COUNCIL

If you have questions about the faith or about any aspect of our church community life then please ask them in person of Father Volodymyr or Parish Council President Warnyca or if you do not feel comfortable in raising them in person then please submit them in writing either to Father or to our Parish Council President Orest or leave them on the Tetrapod at the end of the Divine Liturgy.

ТРОПАР НЕДІЛНИЙ НА ГОЛОС 8

З висоти зійшов еси, Благоутробний, /
погребення прийняв триденне, / щоб нас
визволити від пристрастей. / Життя і
воскресіння наше, / Господи, слава Тобі.

ТРОПАР СВ. СВЯЩЕННОМУЧЕНИКА НА ГОЛОС 4

І по характеру до них належав, і престол
наслідував Апостолів, діями Богонатхненними
до видінь прийшов духовний, а тому, слово
істини Григоріє, моли Христа Бога, щоб спасти
нам душі наші.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 8

Воскресши з гробу, померлих підняв: Адама
воскресив яси, і Єва радується Твоєму
воскресенню, і кінці світу святкують Твоє
воскресіння з мертвих, многомилостивий.

СЛАВА Отцю і Сину і Святому Духові.

КОНДАК СВ. СВЯЩЕННОМУЧЕНИКА НА ГОЛОС 2

Бога славлячого і священства начальника усі ми
страдника за істину нині у піснях і піснеспівах
прославимо невтомного пастиря і учителя,
Григорія, всесвітнього світильника, він бо
молиться Христу щоб спасти нам душі наші.

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

ПРОКИМЕН НА ГОЛОС 8

Помоліться і хвалу віддайте Господеві Богу
нашому.

Відомий Бог в Юдеї, в Ізраїлі велике Імя Його.

ДРУГИЙ ПРОКИМЕН НА ГОЛОС 7

Чесна перед Господом смерть преподобних
Його.

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 IN TONE 4

You barren woman, who was unable to bear a
child, rejoice today, for, you have manifestly con-
ceived the lamp of the Sun, who will enlighten all
the world which suffers from blindness. Do
dance, O Zechariah and cry out with boldness. He
who will be born is the prophet of the Most High.

KONDAK OF SUNDAY IN TONE 7

The dominion of death can no longer hold men
captive, for Christ descended shattering and de-
stroying 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.

KONDAK IN TONE 1

Rejoice with splendor, O great Zechariah and
most glorious Elizabeth, your spouse, in conceiv-
ing John the Forerunner, whom the archangel
announced, rejoicing. Therefore we as people,
worthily honor him as the initiate of the mystery
of grace.

**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.

ANOTHER PROKIMEN IN TONE 7

The righteous man shall rejoice in the Lord and
hope in Him.

Апостол – Epistle

2 До коринтян 6:16-7:1

Ukrainian Bible (UKR)¹⁶

Або яка згода поміж Божим храмом та ідолами? Бо ви храм Бога Живого, як Бог прорік: Поселюсь серед них і ходитиму, і буду їм Богом, а вони будуть народом Моїм!

¹⁷ Вийдіть тому з-поміж них та й відлучіться, каже Господь, і не торкайтесь нечистого, і Я вас прийму,

¹⁸ і буду Я вам за Отця, а ви за синів і дочок Мені будете, говорить Господь Вседержитель!

7 Отож, мої любі, мавши ці обітниці, очистьмо себе від усякої нечисти тіла та духа, і творімо святиню у Божім страху!

2 Corinthians 6:16-7:1

New Revised Standard Version (NRSV)

¹⁶ What agreement has the temple of God with idols? For we^a are the temple of the living God; as God said,

“I will live in them and walk among them, and I will be their God, and they shall be my people.

¹⁷ Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you, ¹⁸ and I will be your father, and you shall be my sons and daughters, says the Lord Almighty.”

7 Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and of spirit, making holiness perfect in the fear of God.

АЛИЛУЯ НА ГОЛОС 8

Прийдіть, заспіваймо Господеві, викликуємо Богові, Спасителеві нашому. Алилуя.

Ходімо перед лицем Його з хвалою, і в псаьмах викликуємо Йому. Алилуя.

АЛИЛУЯ НА ГОЛОС 2

Священики Твої зодягнуться в правду, і преподобні Твої возрадуються.

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ALLELUIA IN TONE 7

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

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

ANOTHER ALLELUIA TONE 4

The righteous man shall flourish like a palm tree. Like a cedar in Lebanon shall he be multiplied. Alleluia.

Євангелія – Gospel

Євангеліє від Луки 6:31-36

Ukrainian Bible (UKR)

³¹ І як бажаєте, щоб вам люди чинили, так само чиніть їм і ви.

³² А коли любите тих, хто любить вас, яка вам за те ласка? Люблять бо й грішники тих, хто їх любить.

³³ І коли добре чините тим, хто добро чинить вам, яка вам за те ласка? Бо те саме і грішники роблять.

³⁴ А коли позичаєте тим, що й від них сподіваєтесь взяти, яка вам за те ласка? Позичають бо й грішники грішникам, щоб одержати стільки ж.

³⁵ Тож любіть своїх ворогів, робіть добро, позичайте, не ждучи нічого назад, і ваша за це нагорода великою буде, і синами Всевишнього станете ви, добрий бо Він до невдячних і злих!

³⁶ Будьте ж милосердні, як і Отець ваш милосердний!

Luke 6:31-36

New Revised Standard Version (NRSV)

³¹ Do to others as you would have them do to you.

³² "If you love those who love you, what credit is that to you? Even sinners love those who love them. ³³ And if you do good to those who are good to you, what credit is that to you? Even sinners do that. ³⁴ And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full. ³⁵ But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be children of the Most High, because he is kind to the ungrateful and wicked. ³⁶ Be merciful, just as your Father is merciful.

ПРИЧАСНИЙ

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

В пам'ять вічну буде праведник, лихої слави він не убоїться. Алилуя.

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.

Important Messages from past issues of our Bulletin

MEMBERS OF THE CHURCH AND CITIZENS OF HEAVEN (2014 09 21)

Dear Brothers and Sisters in Christ!

We are as St Peter says, 'aliens and exiles' (1 Peter 2.11) in this world. We don't fit in, because, as St Paul writes, 'our citizenship is in heaven': different place, different rules. In another place St. Paul says: 'Our commonwealth is in heaven,' and he goes on to say, 'and from it we eagerly await a Saviour, the Lord Jesus Christ, who will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself' (Philippians 3:20-21). Jesus taught us to pray to 'Our Father in heaven' that 'Your Kingdom come, your will be done, on earth, as it is in heaven.' We are asking for the Kingdom of this world and everyone in it to be taken over, transformed and glorified, into the Kingdom of God.

Not many of us are likely to be killed if we say we are Christians, as happened in the early centuries of the Church and still happens in various parts of the world up to the present. If a Muslim, for example, converts to Christianity, he or she is liable under a strict interpretation of sharia law to be put to death. But we will meet constant pressure to conform to the ways of this world rather than those of the Kingdom of Heaven. It isn't easy to be 'Members of the Church and Citizens of Heaven': we are forced to commute between two countries that have very different rules and standards.

Worse, it is not just a case of the Church against the World. Much persecution comes to Christians from within the Church, for the Church has two natures, one divine, the other often all-too human. 'A man's foes will be those of his own household,' Jesus warns us (Matthew 10:36) - and that can be true even of the refuge that is our church. St Basil wrote in one of his letters that the Devil realized that getting Christians martyred was just causing the Church to grow. So he changed tack, placing 'hidden snares', 'concealing his treachery by means of the name that Christ's followers bear, in order that we may endure the same sufferings as our fathers, and yet not seem to suffer for Christ, since our persecutors have the name of Christians.'

In the situations of our ordinary lives - in our families and friends, our jobs, our companies, our schools and universities, our clubs, our churches, our local or national governments and organizations - how do we tell if we are meeting a demand from the Kingdom of this World or one from the Kingdom of Heaven? I'll give you six signs of the Kingdom of this World and against them, six signs of the Kingdom of God.

1 The Kingdom of this World has selfishness, self-interest, as the motive of action, and no one is responsible for the well-being of anyone else. In contrast, in the Kingdom of God, love for God and for one's neighbour (one's fellow man) is the driving-force; the well-being of everyone matters as much as our own.

2 In the Kingdom of this World, competition is the rule of life. If there is co-operation, it is only while two individuals or groups stop fighting so as to do down a third. In the Kingdom of God, on the contrary, co-operation and mutual dependence are the name of the game.

3 In Satan's Kingdom, power is concentrated in the hands of a few, who dictate action to their underlings. In the Kingdom of Christ, all are kings, power is a gift of God to all, and in obedience to him they decide action together.

4 In the Kingdom of this World, obedience is assured by sanctions, laws, and the threat of punishment. In God's Kingdom, agreements need no enforcing, since all honour them in love.

5 In the Kingdom of this World, there are marked differences in status and reward, depending on power and possessions. In the Kingdom of God, everyone is equal, they receive equal esteem whatever their role in society, and no one has power, rewards or possessions greater than another.

6 The Kingdom of this world under the power that Jesus calls 'the ruler of this world' (John 12:31), is known for hatred, fear, lies, frustration, depression and ugliness, leading to physical, spiritual and emotional death. The Kingdom of Christ is marked by love, joy, peace, beauty, truth, abundant and continuing life.

If the Kingdom of God sounds to you like a dream, thank God that the Kingdom of Satan is only a nightmare: neither Kingdom has yet been fully realized in the experience of human beings. From the first, God has had his friends, who have undermined the authority and control of the Prince of Darkness. But it shouldn't be very difficult, from these tests, to decide to which Kingdom our bit of the country more truly belongs. Amen.

What does the Bible say about talking too much / being talkative? (2018 09 23)

Question: "What does the Bible say about talking too much / being talkative?"

Answer: The Bible warns us against talking too much or being overly talkative. In fact, the Bible says that a fool can be recognized by his many words ([Ecclesiastes 5:3](#)). [Ecclesiastes 10:14](#) adds that a fool "multiplies words."

The Bible discourages using an abundance of words where a few would suffice. "Even fools are thought wise if they keep silent, and discerning if they hold their tongues" ([Proverbs 17:28](#)). Those who feel compelled to give utterance to every thought in their heads usually end up in trouble.

Proverbs 10:8 describes the overly talkative person as a "babbling fool" (ESV, NASB), a "prating fool" (NKJV), or a "chattering fool" (ISV) who will come to ruin. Such a person is contrasted with one who is "wise of heart" and who "will receive commandments." The [antithetical parallelism](#) of [Proverbs 10:19](#) warns that talking too much naturally leads to sin: "When words are many, transgression is not lacking, but whoever restrains his lips is prudent" (ESV).

The wise person refuses to talk too much. Rather, he fears the Lord, listens to the Lord, and obeys the Lord. He follows the example of Mary, "who sat at the Lord's feet listening to what he said" ([Luke 10:39](#)). When our mouths are full of our own words, we have little time or interest in God's words. Talking too much usually means listening too little.

Modern culture offers numerous avenues through which we can express ourselves verbally. Social media, blogs, cell phones, and call-in radio all enable us to keep up a constant stream of chatter. But how much of our talking is truly edifying or important (see [Ephesians 4:29](#))? Saying what needs to be said is important, but talking too much easily leads to saying what should not be said.

Restraining our lips is an indication of wisdom and humility. Talkative people often do not take the time between their many words to choose their words carefully. Christians should be aware that

talking too much is detrimental to our witness in the world, as James reminds us, “If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one’s religion is useless” ([James 1:26](#)). James later says that [controlling the tongue](#) is one of the hardest things to do, humanly speaking ([James 3:2](#)). In fact, “no human being can tame the tongue” ([James 3:7](#)). Fortunately, we have the Holy Spirit to help us with the task, and here is a helpful prayer: “Set a guard over my mouth, LORD; keep watch over the door of my lips” ([Psalm 141:3](#)).

The apostle Peter is often quoted in the gospels, and it seems that he was a talkative person by nature. In one instance at least, Peter’s verbosity was ill-advised. On the mount of [transfiguration](#), Peter says to Jesus, “Rabbi, it is good for us to be here. Let us put up three shelters—one for you, one for Moses and one for Elijah.” (He did not know what to say . . .)” ([Mark 9:5–6](#)). Notice that Peter “did not know what to say,” so, of course, he *said* something! It’s just what talkative people do. God quickly silenced Peter by redirecting his focus: “A cloud appeared and covered them, and a voice came from the cloud: “This is my Son, whom I love. Listen to him!”” ([Mark 9:7](#)). Peter’s talking had to be replaced with listening.

Just as the overly talkative person displays foolishness, the one who holds his tongue demonstrates knowledge and understanding. “He who has knowledge spares his words, and a man of understanding is of a calm spirit” ([Proverbs 17:27](#)). We can’t gain knowledge if we are constantly talking, but understanding comes from listening and using our words sparingly. “My dear brothers and sisters, take note of this: Everyone should be quick to listen, slow to speak . . .” ([James 1:19](#)).

ANNOUNCEMENTS

1. **A huge Thank You is extended to Dobrodijka Natalia** for the beautifully decorated cross with flowers that she blessed us with on the Feast Day and last Sunday. Thank you for sharing your talents with the community in beautifying our special Feast Day. Our prayers are with you as you recover from your surgery.
2. **Selo Gardens Housing will have a two bedroom life lease suite available at Selo soon.** If you are interested, contact the manager, Orest, in person or phone him at 306 584 1844.
3. **THE NEXT PREPARATION OF FOOD FOR SALVATION ARMY LUNCH will be Friday November 15 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

OCTOBER SERVICES

- **Please note that after every Divine Liturgy during the post Liturgy coffee Father Volodymyr will spend 15-20 minutes providing answers to submitted questions.**

Saturday October 12	5:00 pm	Vespers - Selo Chapel
Sunday October 13	10:00 am	Divine Liturgy – Sobor
Monday October 14	10:00 am	Divine Liturgy – Selo Chapel – Protection of the Most Holy Theotokos
Wednesday October 16	6:00 pm	Akathyst – Sobor
Saturday October 19	5:00 pm	Vespers - Selo Chapel
Sunday October 20	10:00 am	Divine Liturgy – Sobor
Wednesday October 23	6:00 pm	Akathyst – Sobor
Saturday October 26	10:00 am	Divine Liturgy – Moose Jaw
	5:00 pm	Vespers - Selo Chapel
Sunday October 27	10:00 am	Divine Liturgy – Sobor
Wednesday October 30	6:00 pm	Akathyst – Sobor

Father Volodymyr's Teaching Corner

Over the next number of months, we will present a systematic review – teaching on the purpose and process of the Divine Liturgy. The presentation is drawn from a book by *A Monk of the Eastern Orthodox Church – Our Life in the Liturgy*. New York: St. Vladimir's Press, 1990. Please read carefully and reflect deeply.

6

Amen!

This is the word pronounced most frequently by the faithful during the liturgy. It represents the people's response to the prayers spoken out loud by the priest or the deacon.

What is the significance of our Amen"? In Hebrew, the word signifies that what one speaks of is certain and firmly established. To pronounce this word is to make a certain commitment. It concerns in a personal way each person who utters it.

Like the expression "Peace be unto all," the word "Amen" has become so familiar to us that it has lost its cutting edge and its power. We have made of it a kind of automatic reaction to certain words of the liturgy. **In place of "It is definitely so!," which is the original meaning of "Amen," we have transformed it into a timid and weak expression of general agreement: "Yes, I accept that.** Let it be that easy." We no longer sense that in speaking our "Amen"! our whole life and being are engaged in an act of faith and ardent trust.

May we begin today, during the liturgy that is before us, to fill our Amen"! with all the meaning it should have for us. Let us make of each "Amen!" an enthusiastic outreach towards God, a cry of the heart that unites us to His Word and His Will.

7

The Pure Light

The Epistle has been read. Now it is time for the Gospel. The priest introduces this reading with a prayer that begins: "Illumine our hearts, O Master, who lovest mankind, with the pure light of Thy divine knowledge."

As we have already pointed out, the liturgy is not merely a gathering of the faithful around the Lord's Supper. It is also a gathering about His Word. It is a gathering about the Book in the same way as about the Cup. In proclamation of the Gospel and the authentic reception of its message, we will find ourselves entering into a living relationship with Him who is the Light of the World.

This Light "shines in the darkness." That means that it is surrounded by darkness and by hostile powers, but nevertheless it cannot be conquered by the night. This affirmation is true to all of the vast world that surrounds us. It is true as well for each one of us. For each of us bears, at each and every moment, a power of darkness as well as a Light that shall never be extinguished.

Let us prepare ourselves to hear the Holy Gospel by opening ourselves to the Light. May this Light, this knowledge that comes from God and not from our own efforts, this inner Light which is the same that emanated from the Lord Jesus and shone around Him, guide our every step along the pathway! *Yes, every step*, for there is nothing insignificant in the life of the Spirit. **Every letter that I shall write, every conversation I shall have, the use I shall make of the time allotted to me ---all of that can be guided by God every bit as much as the great decisions that mean major commitments in my life.** And may this Light illumine not only my steps along the pathway willed by God, but the entire spiritual landscape, that each person and each thing might assume the place assigned to it by the divine purpose.

O Thou who are the Light of the World, grant me to advance from illumination to illumination!

