

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

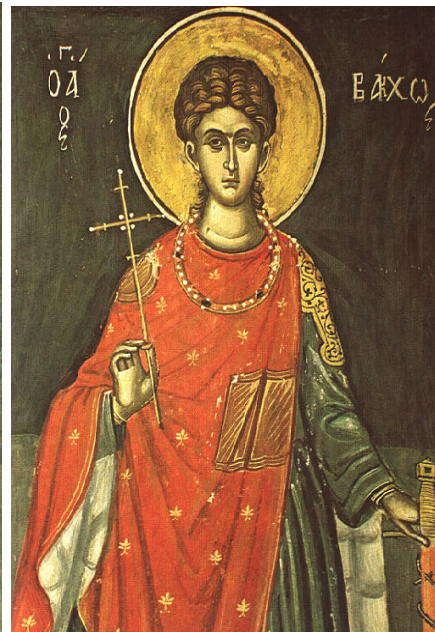
And serving the congregations of
St. Michael's in Candiac,
Selo Gardens Chapel,
St. Volodymyr's in Moose Jaw

Parish Bulletin for the week of October 20, 2019

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НЕДІЛЯ 18-та. ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС 1-ий. СВЯТИХ
МУЧЕНИКІВ СЕРГІЯ І ВАКХА (290-303). ПРП. СЕРГІЯ
ПОСЛУШЛИВОГО, ПЕЧЕРСЬКОГО, В БЛИЖНІХ ПЕЧЕРАХ (XIII).
18-th. SUNDAY AFTER PENTECOST. TONE – 1. MARTYRS SERGIUS
AND BACCHUS IN SYRIA. (290-303). VENERABLE SERGIUS THE
OBEDIENT OF THE NEAR KYIVAN CAVES. (XIII).



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	Hania 10-4
Diana Ov 104	WallyK 10-4	Sophie 10-4	Mary R 10-4
Bill D 10-4	FrBohdan104	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 Yaroslaw Lozowchuk (306-501-9200) know if there are others who we should pray for.)

We pray for peace in Ukraine. Вічна Пам'ять! Memory Eternal to all (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 1

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

ТРОПАР МУЧЕНИКІВ НА ГОЛОС 4

Мученики Твої, Господи, за страждання свої
вінці отримали нетлінні від Тебе, Бога нашого,
маючи за підкріплення силу Твою, мучителя
перемогли, розвіяли і демонів безсилі
намагання, тих молитвами спаси душі наші.

КОНДАК НЕДІЛНИЙ НА ГОЛОС 1

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

СЛАВА Отцю і Сину і Святому Духові.

КОНДАК МУЧЕНИКІВ НА ГОЛОС 2

Разом на ворогів мужно озброївши, всю їхню
оману розвіяли і перемогу підтримкою з вишніх
отримавши, мученики всехвальні, одностайно
співаючи, що є краще і ліпше від того, як жити з
Богом.

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

ПРОКИМЕН НА ГОЛОС 1

Милість Твоя, Господи, хай буде над нами, бо
уповаємо на Тебе.

Радуйтеся, праведні, в Господі, праведним
належитьсь похвала.

ПРОКИМЕН НА ГОЛОС 4

До святих, які на землі Його, дивно виявив він
усі бажання свої серед них.

TROPAR SUNDAY IN TONE 1

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

TROPAR OF MARTYRS IN TONE 4

Your Martyrs, O Lord, did obtain through their
sufferings, incorruptible crowns from You, our
God; for, rejoicing in Your strength, they laid low
their tormentors and did also beat off impotent
affronts of the demons; at their intercessions save
our souls.

KONDAK OF SUNDAY IN TONE 1

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

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

KONDAK OF MARTYRS IN TONE 2

You did arm your minds against the enemy, O
most honoured martyrs, and destroyed all their
falsehood, having received the trophy of victory
from on high, and crying out with oneness of
mind, how good and joyous it is to be with God.

**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 1

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

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

ANOTHER PROKIMEN IN TONE 4

In the saints that are in His land, the Lord has
been wondrous; He has wrought all His desires in
them.

Апостол – Epistle

2 до коринтян 9:6-11

Ukrainian Bible (UKR)

⁶ А до цього кажу: Хто скупю сіє, той скупю й жатиме, а хто сіє щедро, той щедро й жатиме!

⁷ Нехай кожен дає, як серце йому призволяє, не в смутку й не з примусу, бо Бог любить того, хто з радістю дає!

⁸ А Бог має силу всякою благодаттю вас збагатити, щоб ви, мавши завжди в усьому всілякий достаток, збагачувалися всяким добрим учинком,

⁹ як написано: Розсипав та вбогим роздав, Його справедливість триває навіки!

¹⁰ А Той, Хто насіння дає сіячеві та хліб на поживу, нехай дасть і примножить ваше насіння, і нехай Він зростить плоди праведности вашої,

¹¹ щоб усім ви збагачувались на всіляку щирість, яка через нас чинить Богові дяку.

2 Corinthians 9:6-11

New Revised Standard Version (NRSV)

⁶ The point is this: the one who sows sparingly will also reap sparingly, and the one who sows bountifully will also reap bountifully. ⁷ Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver. ⁸ And God is able to provide you with every blessing in abundance, so that by always having enough of everything, you may share abundantly in every good work. ⁹ As it is written, “He scatters abroad, he gives to the poor;

his righteousness endures forever.”

¹⁰ He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. ¹¹ You will be enriched in every way for your great generosity, which will produce thanksgiving to God through us;

АЛИЛУЯ НА ГОЛОС 1

Бог відплату дає за мене, і покоровив мені народи. Алилуя.

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

АЛИЛУЯ НА ГОЛОС 2

Глянь, як добре і як любо, коли брати живуть вкупі. Алилуя.

ALLELUIA IN TONE 1

God avenges me and has subdued peoples under me. Alleluia.

He magnifies the salvation of the king and deals mercifully for His anointed, for David and for his seed forever. Alleluia.

ANOTHER ALLELUIA IN TONE 2

Behold, how good and how pleasant it is for brethren to dwell in unity.”

Євангелія – Gospel

Євангеліє від Луки 7:11-16

Ukrainian Bible (UKR)

¹¹ І сталось, наступного дня Він відправивсь у місто, що зветься Наїн, а з Ним ішли учні Його та багато народу.

¹² І ось, як до брами міської наблизився Він, виносили вмерлого, одинака в своєї матері, що вдовою була. І з нею був натовп великий із міста.

¹³ Як Господь же побачив її, то змилосердивсь над нею, і до неї промовив: Не плач!

¹⁴ І Він підійшов, і доторкнувся до мар, носії ж зупинились. Тоді Він сказав: Юначе, кажу тобі: встань!

¹⁵ І мертвий устав, і почав говорити. І його Він віддав його матері.

¹⁶ А всіх острах пройняв, і Бога хвалили вони й говорили: Великий Пророк з'явився між нами, і зглянувся Бог над народом Своїм!

Luke 7:11-16

New Revised Standard Version (NRSV)

11 Soon afterwards he went to a town called Nain, and his disciples and a large crowd went with him. 12 As he approached the gate of the town, a man who had died was being carried out. He was his mother's only son, and she was a widow; and with her was a large crowd from the town. 13 When the Lord saw her, he had compassion for her and said to her, "Do not weep." 14 Then he came forward and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, rise!" 15 The dead man sat up and began to speak, and Jesus gave him to his mother. 16 Fear seized all of them; and they glorified God, saying, "A great prophet has risen among us!" and "God has looked favorably on his people!"

ПРИЧАСНИЙ

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

Радуйтеся, праведні, в Господі, праведним належиться похвала. 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.

SAINTS

The Martyrs Sergius and Bacchus in Syria were appointed to high positions in the army by the emperor Maximian (284-305), who did not know that they were Christians. Envious people informed Maximian that his two trusted counsellors did not honor the pagan gods. This was considered to be a crime against the state.

The emperor, wanting to convince himself of the truth of the accusation, ordered Sergius and Bacchus to offer sacrifice to the idols, but they replied that they honored the One God and worshiped only Him.

Maximian commanded that the martyrs be stripped of the insignia of military rank (their belts, gold pendants, and rings), and then dressed them in feminine clothing. They were led through the city with an iron chains around their necks, and the people mocked them. Then he summoned Sergius and Bacchus to him again and in a friendly manner advised them not to be swayed by Christian fables, but to return to the Roman gods. The saints refuted the emperor's words, and demonstrated the folly of worshipping the pagan gods.

The emperor commanded that they be sent to the governor of the eastern part of Syria, Antiochus, a fierce hater of Christians. Antiochus had received his position with the help of Sergius and Bacchus. "My fathers and benefactors!" he said. "Have pity on yourselves, and also on me. I do not want to condemn my benefactors to cruel tortures." The holy martyrs replied, "For us life is Christ, and to die is gain." The enraged Antiochus ordered Bacchus to be mercilessly beaten, and the holy martyr surrendered his soul to the Lord. They shod Sergius with iron sandals with nails in their soles and sent him to another city, where he was beheaded with the sword.

Source: <https://www.oca.org/saints/lives/2019/10/07/102888-martyrs-sergius-and-bacchus-in-syria>

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. **We welcome Dobrodijka Natalia** home from her surgery in Toronto and our prayers are with you Dobrodijka as you recover from your surgery.
2. Selo Gardens Seniors Bake- Craft -Trade Sale is on Saturday October 27 – 9:00 am - 3:00 pm at Selo Gardens.
3. A hearty congratulations is extended to one of our own – **Stephania Luciuk on her new assignment as a full-time Commissioner of the Canada Energy Regulator – as of August 28 – one of the truly strategic agencies of our Federal Government. Na Mnohee Lita Stephania and the Luciuk family.**
4. **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.
5. **THE NEXT PREPARATION OF FOOD FOR SALVATION ARMY LUNCH will be Friday November 15 at 5 pm.**
6. **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 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

FROM THE SAINTS

For God is able to free you from all these evils this day. But not until He sees that you are purified; not until He sees that a conversion has taken place, and a repentance firm and unshaken, will He entirely remove the tribulation.

The goldsmith, until he perceives the gold well refined, will not draw it out from the furnace; and even so God will not take away this cloud before He hath thoroughly amended us. For He Himself who hath permitted this trial, knows the time for removing it. So it is also with one who plays the harp; he neither overstrains the string, lest he break it, nor relaxes it too much, lest he mar the consonance of its harmony. Thus does God act. He neither places our souls in a state of constant repose, nor of lengthened tribulation; making use of both these at His discretion; for he neither suffers us to enjoy continual repose, lest we should grow listless, nor on the other hand does he permit us to be in constant tribulation, lest we sink under it, and become desperate.

Let us then leave to Him the time for the removal of our evils; let us only pray; let us live in piety: for this is our work, to turn to virtue; but to set us free from these evils is God's work! For indeed He is more desirous to quench this fire than thou who art tried by it: but He is waiting for thy salvation. As tribulation then came of rest, so also after tribulation, rest must be expected. For neither is it always winter, nor always summer; neither are there always waves, nor always a calm; neither always night, nor always day. Thus tribulation is not perpetual, but there will be also repose; only in our tribulation, let us give thanks to God always.

- *St John Chrysostom*

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.

8

Our Souls and Bodies

The priest continues the prayer before the Gospel reading with the words, “For Thou are the illumination of our souls and bodies, O Christ our God...”

The illumination of our bodies? We can well understand that the Light of the World illumines our souls. But how and in what measure does He illumine our bodies?

A few lines earlier the same prayer declared: “trampling down all carnal desires.” Can the same flesh be both trampled down and illumined?

The flesh in itself is good, having been created and blessed by God. Wounded and weakened by the sin of our first parents, however, the flesh often becomes the origin of various temptations. It can become a wall of separation, an egocentric barrier, an instrument of struggle against the Spirit.

Those, however, are deviations. The flesh, such as God thought and purposed it, is an instrument of our salvation. It is in this sense that God is the principle of love between man and woman, making a sacrament of their conjugal union. For this reason, too, God obliges us to preserve our body and our physical health, as well as to pray for the sick. And God has exalted our flesh to such heights that He even assumed human flesh in the person of our Lord Jesus Christ.

It is for this reason that the liturgy, in the prayer before the reading of the Gospel, can exhort us to “trample down” all desires of the flesh (those desires that are in themselves evil insofar as they separate us from God and from our brethren) while speaking at the same time of the “illumination of our bodies” as well as of our souls..

Since we are going to hear the reading of the Word of God, let us ask, together with the prologue of the Gospel of St. John, that this word “become flesh” within us, that it might dwell within us and penetrate us, to the extent that our body itself becomes its transparent covering.

9

Let us Listen to the Holy Gospel

“Wisdom! Let us attend. Let us listen to the Holy Gospel,” the deacon or priest now intones. And the Gospel of the day is read. Note that it is not simply a matter of “hearing” the Gospel. We are called to *listen* to it, to be attentive to the divine Word, to open to it not only our ears but also our heart.

The word “Gospel” means “Good News.” The ritual phrase, “Let us listen to the Holy Gospel,” therefore, means: “Let us listen to the holy, good news.” For every passage of the Gospel contains good news, a joyous message, the annunciation of something of supreme importance that concerns every one of us. Perhaps as we hear the passage to be read our reaction is, “I’ve heard that so many times! It really doesn’t say anything much at all to me.” Nevertheless, every portion of the Gospel whichever it may be and even if we have already heard it countless times, always has something to say to us. If we listen to the Gospel with humility and fervor, each and every time we will discover a sentence or a word that we have never really noticed before, one which will strike us as if we were hearing it for the very first time.

Nor is this message addressed to the assembly in general. It is addressed to each hearer individually, personally. It is addressed to me. Hearing the reading of the Gospel, I should think to myself: “This is the word that our Lord has preserved for me until today. This

is what He wants to say to me today. This is what He has just spoken to me. I shall guard this word with care in the depths of my heart.