

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 November 10, 2019

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НЕДІЛЯ 21-ша. ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС 4-ий.
ПРИПОДОБНОГО ІГУМИНА ПОЧАЇВСЬКОГО. (1651).

21-st. SUNDAY AFTER PENTECOST. TONE – 4. VENERABLE JOB, AB-
BOT AND WONDERWORKER OF ROCHAYIV. (1651).



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 11-4	Doug 11-4	Gladys 11-4	William O 11-4
Thomas 11-4	Ksenia 11-4	Donna 11-4	Hania 11-4
Diana Ov 11-4	WallyK 11-4	Sophie 11-4	Mary R 11-4
Bill D 11-4	FrBohdan11-4	Orest 11-4	Steve 11-4
Edward B 11-4	Marge 11-4	Andrea 11-4	Bill Ber11-4
Natalia 11-4	Fr. Taras11-4	Vasyl 11-4	John S 11-4
Nick 11-4	Larissa 11-4	Eileen G 11-4	Jean T 11-4
Kim 11-4	Bill W 11-4	Anne 11-4	Georgina 11-4

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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 (13,000 plus) who died in the conflict in Ukraine and we pray for the healing of the over 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 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 pray that the Lord bless our new Federal leadership to make just and acceptable to God decisions.**

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 4

Світлу ю воскресіння проповідь, від ангела почувши Господні учениці, і прадідне осудження відкинувши, апостолам хвалячися, промовляли. Знищена смерть, воскрес Христос Бог, даруючи світові велику милість.

ТРОПАР ПРЕПОДОБНОМУ НА ГОЛОС 4

Багатостраждального праотця довготерпіння придбав, Хрестителеві у стриманні уподібнюючись, до Божественної ревности приєднавшись, тих імена достойно прийняти сподобився еси й істинної віри був проповідником безбоязним; тим-то ченців множество до Христа привів еси, і всіх людей у православ'ї утвердив; Іове, преподобний отче наш, моли, щоб спастися душам нашим.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 4

Спас і Визволитель мій, із гробу як Бог, воскресив від смертї земнородних і врата пекельні сокрушив, і, як Владика, на третій день воскрес.

СЛАВА Отцю і Сину і Святому Духові.

КОНДАК ПРЕПОДОБНОМУ НА ГОЛОС 4

Став ти істинним віри стовпом, євангельських заповідей ревнителем, гордині викриттям, смиренних захисником і вчителем, тому і тим, хто шанує тебе, гріхів прощення випроси й обитель твою непошкодженою збережи, Іове, отче наш, багатостраждальному Іову подібний.

І НИНИ і повсякчас і на віки вічні, Амінь.

БОГОРОДИЧНИЙ НА ГОЛОС 6

Заступнице християн усердная, молитвенница 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 4

Які величні діла Твої, Господи, все премудрістю сотворив еси.
Благослови, душе моя, Господа, Господи Боже мій, Ти велми звеличився еси.

ДРУГИЙ ПРОКИМЕН НА ГОЛОС 7

Чесна перед Господом смерть преподобних Його.

TROPAR SUNDAY IN TONE 4

When the women disciples of the Lord learned from the angel the joyous message of Your Resurrection, they cast away the ancestral curse and with gladness told the apostles; Death is overthrown. Christ God is risen, granting the world great mercy.

TROPAR OF VEN. FATHER IN TONE 4

O long-suffering forefather, you acquired patient endurance emulating the asceticism of the Baptism, and shared in the divine zeal of both, you were worthy to receive their names as a fearless preacher of the true Faith. You led a multitude of monks to Christ, and confirmed all the people in Orthodoxy. O Job our venerable father, pray that our souls be saved.

KONDAK OF SUNDAY IN TONE 4

My Saviour and Redeemer arose from the tomb as God and delivered the earthborn from bondage. He has shattered the gates of Hades and as Master, He has risen on the third day.

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

KONDAK OF VEN. FATHER IN TONE 4

You became a pillar of the true Faith, a zealot of the commandments of the Gospel, the reproof of pride, and an intercessor and instructor for the lowly. Therefore, beg for forgiveness of sins for those who honour you, and preserve from harm your monastery, O Job our father, you are like the long-suffering one of old.

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

KONDAK IN TONE 6.

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

PROKIMEN IN TONE 4

How marvelous are Your works, O Lord. In wisdom You have made them all.

Bless the Lord, O my soul. O Lord my God, You are very great.

ANOTHER PROKIMEN IN TONE 7

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

Апостол – Epistle

До галатів 2:16-20

Ukrainian Bible (UKR)

¹⁶ А коли ми дізнались, що людина не може бути виправдана ділами Закону, але тільки вірою в Христа Ісуса, то ми ввірували в Христа Ісуса, щоб нам виправдатися вірою в Христа, а не ділами Закону. Бо жадна людина ділами Закону не буде виправдана!

¹⁷ Коли ж, шукаючи виправдання в Христі, ми й самі показалися грішниками, то хіба Христос слуга гріху? Зовсім ні!

¹⁸ Бо коли я будую знов те, що був зруйнував, то самого себе роблю злочинцем.

¹⁹ Бо Законом я вмер для Закону, щоб жити для Бога. Я розп'ятий з Христом.

²⁰ І живу вже не я, а Христос проживає в мені. А що я живу в тілі тепер, живу вірою в Божого Сина, що мене полюбив, і видав за мене Самого Себе.

Galatians 2:16-20

New Revised Standard Version (NRSV)

¹⁶ know that a person is not justified by the works of the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in^[a] Christ and not by the works of the law, because by the works of the law no one will be justified.

¹⁷ “But if, in seeking to be justified in Christ, we Jews find ourselves also among the sinners, doesn’t that mean that Christ promotes sin? Absolutely not! ¹⁸ If I rebuild what I destroyed, then I really would be a lawbreaker.

¹⁹ “For through the law I died to the law so that I might live for God. ²⁰ I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

АЛИЛУЯ НА ГОЛОС 4

Натягни лука та йди щасливо і царствуй по правді, лагідно і справедливо. Алилуя.

Ти полюбив правду і зненавидів беззаконня.
Алилуя.

АЛИЛУЯ ПРЕПОДОБНОМУ НА ГОЛОС 6

Блажен муж, що боїться Господа, заповіді Його дуже любі йому. Алилуя.

ALLELUIA IN TONE 4

Bend your bow and proceed prosperously, and be king because of truth, meekness, and righteousness. Alleluia.

You have loved righteousness and hated iniquity. Alleluia.

ALLELUIA IN TONE 6

Blessed is the man who fears the Lord, who greatly delights in His commandments. Alleluia.

Євангелія – Gospel

Від Луки 8:26-39

Ukrainian Bible (UKR)

²⁶ І вони припливли до землі Гадаринської, що навпроти Галілеї.

²⁷ І, як на землю Він вийшов, перестрів Його один чоловік із міста, що довгі роки мав він демонів, не вдягався в одягу, і мешкав не в домі, а в гробах.

²⁸ А коли він Ісуса побачив, то закричав, повалився перед Ним, і голосом гучним закликав: Що до мене Тобі, Ісусе, Сину Бога Всевишнього? Благаю Тебе, не муч мене!

²⁹ Бо звелів Він нечистому духові вийти з людини. Довгий час він хапав був його, і в'язали його ланцюгами й кайданами, і стерегли його, але він розривав ланцюги, і демон гнав по пустині його.
³⁰ А Ісус запитався його: Як тобі на ім'я? І той відказав: Легіон, бо багато ввійшло в нього демонів.
³¹ І благали Його, щоб Він їм не звелів іти в безодню.
³² Пасся ж там на горі гурт великий свиней. І просилися демони ті, щоб дозволив піти їм у них. І дозволив Він їм.
³³ А як демони вийшли з того чоловіка, то в свиней увійшли. І череда кинулась із кручі до озера, і потопилась.
³⁴ Пастухи ж, як побачили теє, що сталось, повтікали, та в місті й по селах звістили.
³⁵ І вийшли побачити, що сталось. І прийшли до Ісуса й знайшли, що той чоловік, що демони вийшли із нього, сидів при ногах Ісусових вдягнений та при умі, і полякались...
³⁶ Самовидці ж їм розповіли, як видужав той біснுவатий.
³⁷ І весь народ Гадаринського краю став благати Його, щоб пішов Він від них, великий бо страх обгорнув їх. Він же до човна ввійшов і вернувся.
³⁸ А той чоловік, що демони вийшли із нього, став благати Його, щоб бути при Ньому. Та Він відпустив його, кажучи:
³⁹ Вернися до дому свого, і розповіж, які речі великі вчинив тобі Бог! І той пішов, і по цілому місту звістив, які речі великі для нього Ісус учинив!

Luke 8:26-39

New Revised Standard Version (NRSV)

²⁶ Then they arrived at the country of the Gerasenes, which is opposite Galilee. ²⁷ As he stepped out on land, a man of the city who had demons met him. For a long time he had worn no clothes, and he did not live in a house but in the tombs. ²⁸ When he saw Jesus, he fell down before him and shouted at the top of his voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me" — ²⁹ for Jesus had commanded the unclean spirit to come out of the man. (For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the wilds.) ³⁰ Jesus then asked him, "What is your name?" He said, "Legion"; for many demons had entered him. ³¹ They begged him not to order them to go back into the abyss. ³² Now there on the hillside a large herd of swine was feeding; and the demons begged Jesus to let them enter these. So he gave them permission. ³³ Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. ³⁴ When the swineherds saw what had happened, they ran off and told it in the city and in the country. ³⁵ Then people came out to see what had happened, and when they came to Jesus, they found the man from whom the demons had gone sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. ³⁶ Those who had seen it told them how the one who had been possessed by demons had been healed. ³⁷ Then all the people of the surrounding country of the Gerasenes asked Jesus to leave them; for they were seized with great fear. So he got into the boat and returned. ³⁸ The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, ³⁹ "Return to your home, and declare how much God has done for you." So he went away, proclaiming throughout the city how much Jesus had done for him.

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.

The righteous man shall be in everlasting remembrance. He shall not fear evil tidings. Alleluia.

Saint Job, Abbot and Wonderworker of Pochaev (in the world named Ivan Zhelezo), was born around 1551 in Pokutia in Galicia. At age ten he came to the Transfiguration Ugornits monastery, and at age twelve he received monastic tonsure with the name Job. The venerable Job from his youth was known for his great piety and strict ascetic life, and he was accounted worthy of the priestly office. Around the year 1580, at the request of the renowned champion of Orthodoxy Prince Constantine Ostrozhsky, Saint Job was appointed the head of the Exaltation of the Cross monastery near the city of Dubno, and for more than twenty years he governed the monastery amidst the growing persecution of Orthodoxy on the part of the Catholics and Uniates.

At the beginning of the seventeenth century, Saint Job withdrew to Pochaev hill and settled in a cave not far from the ancient Dormition monastery, famed for its wonderworking Pochaev Icon of the Mother of God (July 23). The holy hermit, beloved by the brethren of the monastery, was chosen as their Igumen. Saint Job zealously fulfilled his duty as head of the monastery, kind and gentle with the brethren, he did much of the work himself, planting trees in the garden, and strengthening the waterworks at the monastery.

Saint Job was an ardent defender of the Orthodox Faith against the persecution of the Catholics. Following the Union of Brest (1596), many Orthodox living in Poland were deprived of their rights, and attempts were made to force them to convert to Catholicism. Many Orthodox hierarchs became apostates to Uniatism, but Saint Job and others defended Orthodoxy by copying and disseminating Orthodox books. Prince Ostrozhsky was also responsible for the first printed edition of the Orthodox Bible (1581). In taking an active part in the defense of Orthodoxy and the ..(Ukrainian).. people, Saint Job was present at the 1628 Kiev Council, convened against the Unia. After 1642, he accepted the great schema with the name John.

Sometimes he completely secluded himself within the cave for three days or even a whole week. The Jesus Prayer was an unceasing prayer in his heart. According to the testimony of his disciple Dositheus, and author of the Life of Saint Job, once while praying in his cave, the saint was illumined by a heavenly light. Saint Job reposed in the year 1651. He was more than 100 years old, and had directed the Pochaev monastery for more than fifty years.

The uncovering of Saint Job's relics took place on August 28, 1659. There was a second uncovering of the relics on August 27-28, 1833.

Source: <https://www.oca.org/saints/lives/2019/10/28/103087-repose-of-venerable-job-the-wonderworker-abbot-of-pochaev>

МОЛИТВА ПРО МИР В УКРАЇНІ

Боже Святий, Отче Вседержителю, Сине Єдинородний і Душе Святий, що все у Твоїй владі тримаєш і про все піклуєшся Премудрим Твоїм Промислом, молимося Тобі за Богом бережену Державу нашу Україну, боголюбивий народ, владу і військо її, даруй їм, Господи, глибокий і невід'ємний мир, поклади їм на серце добре про Церкву Твою та про всіх людей Твоїх, щоб і ми в тиші і чистоті проводили життя наше у всякому благочесті і чеснотах.

Позбав, Господи, Державу нашу від голоду, мору, землетрусу, потопу, вогню, меча, нашествия іноплеменних і розбрату. Родини в мирі і любові збережи, дітей виховай, молодь навчи, старість підтримай, подорожуючим сподорожуй, вбогих захисти, недужних зціли, тих, що за ґратами, згадай, розпорошених збери, спокушених наверни і з'єднай зі Святою Твоєю соборною і апостольською Церквою. Бо Твоє є Царство і сила і слава Отця і Сина і Святого Духа нині і повсякчас і на віки віків. Амінь.

PRAYER FOR PEACE IN UKRAINE

Almighty God and Creator, You are the Father of all people on the earth. Guide, I pray, all the nations and their leaders in the ways of justice and peace. Protect us from the evils of injustice, prejudice, exploitation, conflict and war. Help us to put away mistrust, bitterness and hatred. Teach us to cease the storing and using of implements of war. Lead us to find peace, respect and freedom. Unite us in the making and sharing of tools of peace against ignorance, poverty, disease and oppression. Grant that we may grow in harmony and friendship as brothers and sisters created in Your image, to Your honor and praise. Amen.

21-ша Неділя по П'ятидесятниці: Упускаємо Бога? - о. Ігор Куташ

Часом виглядає так, що мало-хто – а зокрема з молодих – зацікавлений Богом. Є байдужість до Церкви, а може й страх від того, що могло б статися якщо надто заангажуємось у неї. А може причина і в тому, що ми ображені на Того, Хто мусів би змінювати справи на краще, але Він чомусь не хоче цього робити. Дехто уявляє собі Бога, Який так віддалений від усього, що людські страждання ані трошки Його не зворушують. А в той сам час, мучить їх вражіння про Його непослідовність, тобто, що Бог, Який такий віддалений від нас і нашого смутку та трагічної ситуації, все одно вимагає від нас послуху Його заповідям та погрожує нас покаранням і навіть вічним прокляттям якщо в цьому ми Йому відмовимо. Де ж тут милосердя? Чи, може, має Він насолоду від Того, що нас карає у той же час, коли ми до Нього кличемо о поміч? Що за страшна думка! А вона ж для деякого занадто реальна! Таке казати чи навіть запитувати – звучить майже, як богохульство. Але висловлювати свої почуття й побоювання, щоб можна їх перевірити й побачити, чи є щось у них реальне – добра справа. І, дорогі брати й сестри, коли ми так робимо, і коли ми застановляємось над чудовим відкриттям у сьогоднішній Євангелії [Луки 7:11-16 – (див. ось тутъ)] висвітлене в супроводжуючій релігійній картинці, то ми бачимо образ, який проганяє страх, і заміщає гнів та образу проти Нього – яких, може, ми не вповні усвідомлюємо – надією та довіря'м. Подія описана в Євангелії така ж чудова! Ісус повертає до життя єдиного сина вдови – її надію, її радість, самотність її опору. Він був помер, а Ісус, Месія, його воскресив і повернув його скорбній його матері, перетворюючи похорони на свято життя та любові. Оце ж, показує Ісус Своїм чином, оце ж те, що творить Бог! Оце ж воля Божа! Оце ж дія Його. Та могли б ми поставити запитання: чому ж тільки тим одним разом зробив Він таке? Відповідь така: Ісус це вчинив, щоб проявити безмежну співчутливість Бога, щоб ми могли мати надію та віру. Коли осмислимо цю справу, то може зрозуміємо, що Бог не міг би кожним разом так само встрявати а кожній трагічній події в житті Його людських дітей. Якщо б Він так робив, то це вже не був би впорядкований всесвіт, у якому є зрозумілі причини для наслідків, яких таким чином можна передбачати. Це був би всесвіт нестабільний. Ми не могли б нічого передбачати чи очікувати, бо Бог постійно встрявав би і змінював справи так драматично, що ми б ніколи не могли знати, як і куди що йде. Так як зараз є, хоч буває нам не раз прикро, а все ж таки маємо ми почуття, що справи якось ідуть за певним порядком, якого можна б в основному передбачити. Є причини і є наслідки. А з другої сторони цей акт відкриття, якого вчинив наш Господь, показує нам, які в Бога справжні наміри для нас – як Він дивиться на наші терпіння. Як же радісно пізнати, що Він їх таки бачить! Що Йому не байдуже це! Своїми ділами Ісус запрошує нас вірити в те, що все остаточно вийде на добре. Він же діє в вічності, а не лише в цьому земному часі. Те ж саме відноситься і до нас! Ми також живемо і в часі і просторі - і в вічності, хоч ми переважно не дуже свідомі того. Євангелія представляє нам Бога часу й простору і вічності, пізнати Якого – безмежно вартісно. Якщо ми Його ігноруємо, то ми пропускаємо щось дуже важливе – щось критично важливо для нашого життя та щастя. Покінчимо з цим. Звернімось до Бога з любов'ю та надією – з готовністю служити як Його знаряддя в наближенню Царства любові та миру, для якого Він нас створив!

Twenty First Sunday after Pentecost: Missing Out on God? - Fr. Ihor Kutash

It seems sometimes that in our days there are few - particularly among the young - who are interested in God. There is an indifference to the Church, perhaps even a fear about what might happen if one got too involved. In fact we may even find, at the bottom of the matter, resentment against One Who ought to be able to change things for the better, but Who does not seem to want to. Some people have a picture of God as Someone Who is so far removed from everything that He cannot be touched by human suffering. But, at the same time they are tormented

by this inconsistency: God Who is so far removed from us and our sadness and tragedy, still insists on us following His commandments, threatening us with punishment and even eternal damnation if we do not. Where is there mercy in this? Is it possible that He gets some sort of pleasure out of punishing us, even as we cry out for help? What a horrible thought! Yet it is very real for some people! Saying and asking things like that seems very close to blasphemy. But it is good to express what we feel and what we fear so that we can examine it and see if there is anything to it. And, dear brothers and sisters, when we do, and when we consider the wonderful revelation in today's Gospel [Luke 7:11-16 (see article on Lukan Jump)] – illustrated in the accompanying religious painting] we get a picture which dispels our fear of God, and replaces the anger and resentment towards Him - of which we may not even be conscious – with hope and trust. The event described in the Gospel is so marvelous! Jesus returns to life the only son of a widow - her hope, her joy, her only support. He had died and Jesus, the Messiah, raised and restored him to his mother, changing the funeral into a celebration of life and love. This, Jesus proclaims by His action - this is what God brings about! This is what God's will is! This is what God does. But, we may demand, why did He only do it that one time? The answer is that Jesus did it to show us the infinite compassion of God, so that we would be able to find hope and faith. When we think about it, we may realize that God can not intervene in this same way in each tragic event in the life of His human children. If He did, this would not be an orderly universe, where causes produce foreseeable effects. It would be an unstable universe. We would not be able to predict or foresee anything, because God would always be intervening and changing things so dramatically that we could not be sure how anything would go. As it is, hard as it seems for us at times, we can at least have a sense of things proceeding in an orderly, generally predictable way. There are causes and there are effects. On the other hand, this revelatory act by our Lord shows us what God's intentions truly are towards us - how He regards our suffering. We find, to our joy, that He is not blind to it. It matters to Him! By His actions, Jesus invites us to believe that ultimately everything will be put right! After all, He is working with eternity, and not only this earthly time-frame. And so are we! We live in both time and space - and in eternity as well, even though we are not terribly aware of it. This Gospel shows us a God of space and time and eternity Who is infinitely worth knowing. If we ignore Him, we are missing out on something very important - something crucial to our life and happiness. Let's put an end to that. Let's turn towards God with love and hope - and the willingness to be His instruments in bringing about the Kingdom of love and peace, for which He has created us!

ANNOUNCEMENTS

1. Memory Eternal – Вічна Пам'ять!

It is with sadness that we extend our condolences to the family, of a long-time member of our Sobor, Mary Lou Hleck who fell asleep in the Lord this week. Her funeral will take place on Saturday November 9 at the 10:00 am at the Sobor.

2. We also wish to thank Maksym Kazakov for an inspiring week of choral work in our Parish and for the wrap up concert in particular last Sunday.

3. A hearty thank you is extended to Diana Dumanski and Dobrodijka Natalia for the delicious pre-concert lunch. Щире Спасибі!

4. The Annual Saskatchewan Provincial Ukrainian Holodomor Commemoration will take place at the Saskatchewan Legislative Buildings on Tuesday November 19 at 12:00 noon in the Rotunda.

5. 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.

6. **THE NEXT PREPARATION OF FOOD FOR SALVATION ARMY LUNCH will be Friday December 13 at 5 pm.**
7. **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

NOVEMBER – DECEMBER 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.**

Friday November 8	10:00 am	Divine Liturgy – St. Demetrius - Sobor
Saturday November 9	5:00 pm	Vespers - Selo Chapel
Sunday November 10	10:00 am	Divine Liturgy – Sobor
Monday November 11	10:00 am	Memorial – Panachyda – Rememberance Day - Selo
Wed November 13	6:00 pm	Akathyst – Sobor
Saturday November 16	5:00 pm	Vespers - Selo Chapel
Sunday November 17	10:00 am	Divine Liturgy – Sobor
Tuesday November 19	12:00 noon	Holodomor Panachyda – Legislative Rotunda
Wed November 20	6:00 pm	Akathyst – Sobor
Thursday Nov 21	10:00 am	Divine Liturgy – Synaxis of Archangel Michael and all the Bodiless Hosts – Selo Chapel
Saturday November 23	10:00 am	Divine Liturgy - Candiac
	5:00 pm	Vespers - Selo Chapel
Sunday November 24	10:00 am	Divine Liturgy – Sobor
Wed November 27	6:00 pm	Akathyst – Sobor
Thursday Nov 28		Beginning of Nativity Fast
Saturday November 30	5:00 pm	Vespers - Selo Chapel
Sunday December 1	10:00 am	Divine Liturgy – Sobor
Wed December 4	10:00 am	Divine Liturgy – Entry of Theotokos into the Temple – Selo Chapel
	6:00 pm	Akathyst – Sobor
Saturday December 7	5:00 pm	Vespers - Selo Chapel
Sunday December 8	10:00 am	Divine Liturgy – Sobor
Wed December 11	6:00 pm	Akathyst – Sobor
Friday December 13	10:00 am	Divine Liturgy – Apostle Andrew – Selo Chapel
Saturday December 14	5:00 pm	Vespers - Selo Chapel
Sunday December 15	10:00 am	Divine Liturgy – Sobor
Wed December 18	6:00 pm	Akathyst – Sobor
Thursday December 19	10:00 am	Divine Liturgy – St. Nicholas - Sobor
Saturday December 21	5:00 pm	Vespers - Selo Chapel
Sunday December 22	10:00 am	Divine Liturgy – Conception by St. Anne of the Holy Theotokos - Sobor
Wed December 25	6:00 pm	Akathyst – Sobor
Saturday December 28	5:00 pm	Vespers - Selo Chapel
Sunday December 29	10:00 am	Divine Liturgy – 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.

13

By the Breath of the Spirit

The reader of the whole assembly of the faithful proceeds at this point to the recitation of the Symbol of faith, also called the Nicene creed. During this recitation, the priest waves above the bread and wine on the altar the larges of the veils which has covered the “diskos” (the paten for the bread) and the cup.

This liturgical act, which at first appears rather strange, has, like several other rites, a purely practical, material origin. In warm climates of antiquity, it was necessary to keep flies away from the Holy Gifts. Later on, this gesture acquired a profound spiritual meaning. The waving of the veil above the bread and wine came to be seen as an image of the presence of the Holy Spirit, the diving breath of “wind” that filled the house at Pentecost (Acts 2:2).

The assembly is now proclaiming the words of the Confession of Faith. This can only be done in an authentic way if, at the same moment, the Holy Spirit “breathes” upon us, to fill and inspire us. If we are void of His inspiration, we can very well read the correct doctrinal formulas, but the act will be simply sterile, a dead and meaningless ritual. May the Holy Spirit come, then, to quicken and give life to the words we proclaim.

14

Do You Truly Believe?

The moment is marked by the reading of the Confession of Christian faith as it was established by the Councils of Nicea and Constantinople.

The Confession begins with the words, “I believe.” What does it mean to believe? It does not mean a purely intellectual assent given to certain doctrines. Belief requires an authentic act of faith, accomplished under the influence of divine grace, concerning revealed truths which are inaccessible to reason alone and which we express in an inner attitude of total and obedience. One can very well hold “correct beliefs”, yet be lacking in this inner attitude which constitutes saving faith.

What in fact do we believe? We repeat the “articles of faith” and the ancient formulas of the fourth century, and from these sources we can still draw new spiritual strength. It is necessary, however, that our belief in each of these articles, far from being a dry list of abstract notions, be rather an expression of the soul's longing for and movement towards God.

We believe in God as Creator. We glorify His purposes for the created world, for every element of the universe, and for the future restoration in Christ of a world which the Fall of humanity has plunged into a state of captivity. But we attribute to God none of the evils of this world, evils against which He struggles with us, evils which are due to the rebellion of a power that has become a power of darkness.

We believe in Jesus Christ, the unique and eternal Son of the Father, who is of the same nature as the father. In Him and by Him we seek to become adoptive children of the Father. We strive to adore and to love Him not only in His divine nature, but also in the human nature which He assumed from the Holy Spirit and the Virgin Mary. We want to become participants in the Redemption achieved upon the Cross, and in the Resurrection and Ascension of our Lord and Savior Jesus Christ. We look forward with ardent desire to His glorious Second Coming and to His eternal reign.

We believe in the Holy Spirit, the Giver of Life, who proceeds from the Father. We seek illumination in the written and oral revelation which He inspired, and in His active presence which is with us forever.

We believe in the universal Church that rests upon the holy Apostles. We unite ourselves to all its members, living and dead: not only to its visible members, but to its invisible ones as well. For there are souls of good will who, without overt faith in Christ, nevertheless implicitly ask from and receive from Him every quality within themselves that is true, good and beautiful, and are secretly baptized by Him.