

# 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 November 29, 2020

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НЕДІЛЯ 25-та. ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС 8-ий.  
СВЯТОГО АПОСТОЛА І ЄВАНГЕЛИСТА МАТВІЯ ( 60 ).  
25-th. SUNDAY AFTER PENTECOST. TONE - 8.  
HOLY APOSTLE AND EVANGELIST MATTHEW ( 60 ).



*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. Father's regular Office hours at the Sobor Office - MONDAY morning 10:00 – 12:00 noon and WEDNESDAYS 4:00 – 6:00 pm.*

**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 mon**

<b>Madeline 11-4</b>	<b>Doug 11-4</b>	<b>Brent 11-4</b>	<b>William 11-4</b>
<b>Thomas 11-4</b>	<b>Ksenia 11-4</b>	<b>Donna 11-4</b>	<b>Hania 11-4</b>
<b>Diana Ov11-4</b>	<b>WallyK 11-4</b>	<b>Cara 11-4 4</b>	<b>Larysa 11-4</b>
<b>Bill D 11-4</b>	<b>Marge 11-4</b>	<b>Orest 11-4</b>	<b>Steve 11-4</b>
<b>Edward 11-4</b>	<b>Bill Ber 11-4</b>	<b>Andrea104</b>	<b>Georgina 11-4</b>
<b>Natalia 11-4</b>	<b>Vasyl 11-4</b>	<b>Vasyl 11-4</b>	<b>Larissa 11-4</b>
<b>Nick 11-4</b>	<b>Jean T 11-4</b>	<b>Ivan 11-4</b>	
<b>Kim 11-4</b>	<b>BillW11-4</b>		

**And those in care homes or similar situations:**

**Ann Fellingner                      Larry Trafananko**

**Christina Spak                      Doreen Kuyek**

*(Please let Bulletin Editor Yaroslav Lozowchuk (306-501-9200) know if there are others who we should pray for.)*

**We pray for peace in Ukraine. Вічна Пам'ять! Memory Eternal to all (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 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 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 President of Ukraine, the Cabinet and deputies of Verchovna Rada with wisdom and virtue.**
  - **We pray that the Lord bless our Federal and Provincial leadership to make just and acceptable to God decisions.**
  - **We pray for the repose of the souls of all who died as a result of the Coronavirus to- date and pray for God's protection of our church, our community, our country and the world from the destruction resulting from the Coronavirus.**
  - **We pray for all that have lost their jobs in the past months. Lord bless all who are struggling with fear of the unknown with the assurance of Your Love and grant us to never lose hope and to be open to serving our brethren.**
  - **We pray that the Lord changes the hearts of the Russian leadership and stops them from escalating violence and further invasion of Ukrainian territory and that he protect the Ukrainian people from Russian imperial violence and destruction in the coming days and weeks.**
  - **We pray that the Lord protect the people of Byelorussia and bless the leadership of both sides with His wisdom.**
  - **We pray that the Lord bless the American people with a peaceful post election period.**
  - **We pray that the Lord bless the Ukrainian leadership with wisdom in resolving the current political – constitutional crisis.**

### **ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 8**

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

### **ТРОПАР АПОСТОЛА НА ГОЛОС 3**

Митницю залишивши і за Христом, Який  
на землі зробився Людиною по доброті Своїй,  
ревно пішовши, став ти один із вибраних  
апостолів і був благовісником Євангелія для  
світу. А тому й ми шануємо святу твою пам'ять,  
Матвіє, Божого слова провіснику, моли  
Милостивого Бога, хай Він гріхів прощення  
подасть душам нашим.

### **КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 8**

Воскреси 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 АПОСТОЛА НА ГОЛОС 4**

Ярмо митництва відкинув ти і запрягся у  
ярмо правди, а тому зробився купцем вдатним і  
багатство приніс, яким була з висоти  
премудрість. Звідти почути проповідував слово  
істини і пробудив засмучених душі,  
провістивши про час судний.

**І НИНІ** 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 8**

Помоліться і хвалу віддайте Господеві Богу  
нашому.

Відомий Бог в Юдеї, в Ізраїлі велике Імя Його.

### **ПРОКИМЕН НА ГОЛОС 8**

По всій землі лунає голос їх і до краю вселенної  
слова їх.

### **TROPAR OF SUNDAY IN TONE 8**

You descended from on high, O Merciful One. You  
accepted the three-day burial to free us from our passions  
Our life and resurrection; O Lord, Glory to You.

### **TROPAR OF APOSTLE IN TONE 3**

You abandoned the tax-booth and followed Christ the  
Master, Who, in His goodness, became a man on earth.  
You were chosen to be one of the apostles and a clarion-  
voiced proclaimer of the Holy Gospel to the whole world.  
Therefore, we honor your precious memory, O divinely  
eloquent Matthew. Pray to the merciful God, that He grant  
remission of sins for our souls.

### **KONDAK OF SUNDAY IN TONE 8**

Having risen from the tomb, You raised the dead and  
resurrected Adam. Eve rejoices in Your resurrection and  
the ends of the earth celebrate Your rising from the dead,  
O Greatly Merciful One.

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

### **KONDAK OF APOSTLE IN TONE 4**

You did cast off the yoke of your publican's office,  
then you accepted the yoke of righteousness and became  
a most excellent merchant, bringing in the wisdom from  
on high as riches. You preached the Word of truth and did  
uplift the souls of the despondent, by preaching about  
the hour of judgment.

**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 8**

Pray and give glory to the Lord our God.

In Judah God is known; His Name is great in Israel.

### **ANOTHER PROKIMEN IN TONE 8**

Their proclamation has gone into all the earth and their  
words to the ends of the universe.”

## Апостол – Epistle

### До ефесян 4:1-6

Ukrainian Bible (UKR)

Браття! Благаю вас я, в'язень у Господі, щоб ви поводитися достойно покликання, що до нього покликано вас, зо всякою покорою та лагідністю, з довготерпінням, в любові терплячи один одного, пильнуючи зберігати єдність духа в союзі спокою.

Одне тіло, один дух, як і були ви покликані в одній надії вашого покликання. Один Господь, одна Віра, одне Хрещення, один Бог і Отець усіх, що Він над усіма і через усіх, і в усіх.

### Lesson from the Epistle of Saint Paul to the Ephesians 4:1–6

Brethren, as a prisoner in the service of the Lord, I appeal to you to lead lives, worthy of the vocation you have received, with perfect humility, meekness, and patience, forbearing one another in charity, eager to preserve the unity of the Holy Spirit in the bond of peace.

You must be one body with a single Spirit, because you have received the same vocation with one hope, one Lord, one faith, one baptism, one God and Father of all, above all, through all, and in all of you.

#### АЛИЛУЯ НА ГОЛОС 8

Прийдіть, заспіваймо Господеві,  
викликуємо Богові, Спасителеві нашому.

Алилуя.

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

#### ALLELUIA IN TONE 8

Come let us rejoice in the Lord. Let us shout with joy to  
God our Saviour. Alelluia.

Let us come before His face with thanksgiving, and with  
psalms let us shout with joy to Him. Alelluia.

#### АЛИЛУЯ НА ГОЛОС 1

Небеса прославляють чудеса Твої, Господи,  
і істину Твою в Церкві святих. Алилуя.

#### ANOTHER ALLELUIA IN TONE 1

The heavens confess Your wonders, O Lord, and Your  
truth in the congregation of the saints. Alelluia.

## Євангелія – Gospel

### Євангелія від Луки 10:25-37

Одного разу якись законник приступив до Ісуса і, спокушаючи Його, сказав: Учителю, що зробити мені, щоб успадкувати життя вічне! Він же сказав йому: в законі що написано! Як читаєш!

Він сказав у відповідь: Люби Господа Бога твого всім серцем твоїм, і всією душею твоєю, і всією силою твоєю - як самого себе.

Ісус сказав йому: Правильно ти відповідав: Так роби - і будеш жити. Він же, бажаючи виправдати себе, сказав Ісусові: А хто ж мій ближній!

На це Ісус сказав: Один чоловік ішов з Єрусалима до Єрихона і потрапив до рук розбійників, які зняли з нього одяг, поранили його і відійшли, залишивши його ледве живого.

Випадково один священик проходив тією дорогою і, побачивши його, пройшов мимо. Так само і левит, що був на тому місці, підійшов, подивився і пройшов мимо.

Якийсь же самарянин, проїжджаючи, натрапив на нього і, побачивши його, змилосердився: і, підійшовши, перев'язав йому рани, поливши оливою і вином: і, посадивши його на свого осла, привіз його до заїжджого двору і потурбувався про нього:

А на другий день, відходячи, вийняв ж два динарії, дав господареві заїжджого двору і сказав йому:

Подбай про нього: і якщо витратиш на нього більше, я коли повертатимусь, віддам тобі.

Отже, кого з тих трьох вважаєш ти ближнім того, хто потрапив до рук розбійників! Він сказав: Того, який змилосердився над ним. Тоді Ісус сказав йому: Іди і ти роби так само.

## **Saint Luke 10:25-37**

At that time, a lawyer rose up to test Jesus and asked him: "Master, what must I do to inherit eternal life?"

Jesus answered him: "What is written in the Scriptures? What do you read in them?"

The lawyer replied: "You must love the Lord your God with your whole heart, your whole soul, your whole strength, and your whole mind; and your neighbor as yourself."

Jesus said to him: "You have answered rightly. Do that, and you will live." But the lawyer, wishing to justify himself, asked him: "Who is my neighbor?"

Jesus answered him: "A man was going down from Jerusalem to Jericho, and he fell among robbers. They stripped him, beat him, and went off, leaving him half dead."

"Now by chance a priest was going down that road. He saw him, but passed by on the other side. Likewise, a Levite came to that place and saw him, but passed by on the other side also."

"At last, a Samaritan, who was traveling that way, came upon him, saw him, took pity on him, went up to him, poured oil and wine on his wounds, and bound them up. Then he put him on his mule, brought him to an inn, and took care of him."

"Next morning he took out a couple of shillings, gave them to the innkeeper, and said to him: 'Take care of him, and whatever you spend besides, I will refund you on my way back.'"

"Now which one of these three proved himself a neighbor to the man who fell among the robbers?" The lawyer answered: "The man who showed mercy on him." Then Jesus said to him: "Go and do likewise."

## **ПРИЧАСНИЙ.**

Хвалить Господа з небес, хвалить Його в вишніх. Аلیلія.

По всій землі лунає голос їх і до краю вселеної слова їх. Аلیلія.

## **COMMUNION VERSE**

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

Their proclamation has gone into all the earth and their words to the ends of the universe. Alleluia.

## **Prayer of Parents for their Children**

O God, our heavenly Father, Who lovest mankind, and art most merciful and compassionate, have mercy upon our children, Thy servants, (*their names*), for whom I humbly pray Thee, and commend them to Thy gracious protection. Be Thou, O God, their guide and guardian in all their endeavors; lead them in the path of Thy truth, and draw them near to Thee, that they may lead a godly and righteous life in Thy love and fear; doing Thy will in all matters. Give them grace that they may be temperate, industrious, diligent, devout and charitable. Defend them against the assaults of the enemy, and grant them wisdom and strength to resist all temptation and corruption of this life; and direct them in the way of salvation, for the merits of Thy Son, our Savior Jesus Christ, and the intercessions of His Holy Mother, and Thy blessed saints. Amen.

## **Молитва матері за дітей**

Пречиста Діва Маріє, Мати Божа, що непорочно народила, і на благо всього світу Свого Єдинородного Сина виховала! Вислухай, моя свята Заступнице й Покровительнице, мою - промовлену через Тебе - тиху й щиру молитву до Господа.

І нехай Він, усеблагий і милосердний, дасть мені сили й терпіння виплекати й виховати моїх дітей чесними, порядними і богобоязними людьми, щоби були втіхою і підпорою мені на старість і всьому народові українському окрасою і щоб чистим і нелукавим серцем правдиво славили Господа та Твоє, Богородице, ім'я уболажали. Амінь.

## **27-та Неділя по П'ятидесятниці: Уявімо собі сусіда!- о. Ігор Куташ**

Якщо уважно прислухаємось до сьогоднішньої Євангелії (Луки 10:25-37), то може почуємо у ній учення Ісуса, що благородна релігія потребує уяви. Цією Євангелією Господь дарує нам цінний та невичерпний скарб: Притчу про Доброго Самарянина. Ця притча ж запрошує нас дивитися інакше на тих, яких звикли ми вважати за ворогів та опонентів. Вона каже нам, що ми можемо навчитися бачити їх, як сусідів дуже потрібних у нашому житті. У цій притчі Ісуса, нещасний єврей, на якого напали грабіжники, і залишили померати, отримав допомогу від того, якого, за своїм вихованням, він мав би був уважати спадковим ворогом: від неправовірного Самарянина. У той такий критичний момент ця ж, така, наче б то ненадійна, людина таки пішла на ризик устрянути у життя цього чоловіка і допомогла йому повернутися в ряди здорових, живучих, процвітаючих людських істот. Ті, яких нещасний мусів би був уважати своїми союзниками, його ж браття ізраїльтяни, спільники в вірі, та навіть провідники, покинули його померати, так як це зробили були бандити. Чи зупинилися вони над тим, що чинили, коли залишили його напризволяще? Чи усвідомлювали, що вони своїм вчинком, чи, мабуть краще, недотягненням, себе поставили на той же рівень, що беззаконні хулігани, які так пошкодили їхньому землякові і покинули померати? Мабуть вони не так зрозуміли справу. А все одно це не оправдовує їх у тому, що вони не покористались своєю уявою, і не побачили самих себе, як потенційних кандидатів на таке саме трактування, що отримав він. Коли б вони були так подумали про це, то вони могли б пригадати собі вчення Св. Писання: «Ми жнемо те, що посіяли» (це ж варіант Золотого Правила, якого вчить майже кожна релігія в світі!). Тоді вони були б мабуть таки подали цій трагічній людині якусь допомогу. Може подорожний Самарянин мав кращу уяву від тих, які залишили цю жертву агресії в крові на краю дороги. А може він просто вчинив те, що природно приходить тим, які створені на образ і подобу Богу. Може він просто не зупинився над тим, щоб подумати, що, з огляду на їхні спадщини, він з цією людиною мав непримириму незгоду. Може він просто вчинив те, що вимагали обставини. А все ж таки його дії виявили цього Самарянина тим найчудовішим з поміж людей: ВІН - ДОБРИЙ СУСІД. Дехто завважує, що Священик і Левит мабуть були по дорозі до Храму, отож дотик до чоловіка в крові зробив би їх ритуально нечистими і цим перешкодив би їм виконати свій обов'язок у Храмі. Отож вони мабуть поставили свій священний обов'язок вище обов'язку допомогти страждаючому. У Самарянина не було такої дилеми. Та все одно значення притчі вказує на те, що обов'язок допомогти потребуючій людині мав би перевищити ритуальне служіння. Насправді це й був би етичний акт почитання Творця, що створив цю людину на Свій образ. Чи слухачі Ісуса зрозуміли значіння цієї геніальної притчі і вклали її вчення у свою філософію життя? Чи робимо так ми? Ісус показує нам, що не правильно бути лінивими у мисленню, тобто думати тільки традиційними моделями підозріння, страху та самозбереження. Таж ми навіть могли б побачити самих себе в ролю цієї жертви, пораненого якимсь життєвим досвідом. Тоді ми могли б побачити в собі і наставлення тих людей, які не хотіли допомогти. Це - давня звичка не застановлятися над болючими справами, а просто залишати їх кровавити смутком, цинізмом та розпачем у нашому житті. Та з допомогою Ісуса ми також можемо знайти в собі й того Доброго Самарянина, який зупиняється і бере на себе відповідальність за проблему. (Ми можемо бачити в цій Іконі, що Добрий Самарянин то насправді – Ісус, а, може, Ісус, Який діє у нас і почерез нас). Користаючи уявою та відвагою, ми можемо бути добрими сусідами самі собі – і всім, що довкола нас. Все починається в нутрі нас самих!

## **Twenty-Fifth Sunday after Pentecost: Imagine Your Neighbour! - Fr. Ihor Kutash**

If we listen carefully to today's Gospel (Luke 10:25-37) we may be able to hear Jesus telling us that a noble religion requires imagination. With this Gospel the Lord gives us a precious, inexhaustible treasure: the Parable of the Good Samaritan. This parable invites us to see those whom we have become accustomed to consider enemies and opponents in a different way. It tells us that we can come to see them as neighbors, whom we very much need to have in our lives. The poor Jewish fellow who was attacked by robbers and left for dead in Jesus' parable got help only from someone whom he had been raised to despise as a hereditary enemy: a wrong-believing Samaritan. It was this seemingly most unpromising person who, at the most critical moment in the man's life, took the risk of getting involved and helped him get back into the ranks of

healthy, living, flourishing human beings. Those whom the unfortunate man would have considered as allies: his fellow-Israelites, fellow believers and even leaders left him for dead just as the bandits had done! Did they stop to consider what they were doing by leaving him to his fate? Did they see that, by their action – or, perhaps better, inaction - they were putting themselves on the same level as the lawless ruffians who had hurt their countryman and abandoned him to die? Perhaps they did not see that. That still would not excuse them for not using their imagination and seeing themselves as potential candidates for the same sort of treatment he got. If they had thought about it like that, they might have remembered what the Scriptures teach: that "we reap what we sow" (a variation of the Golden Rule, which is taught by virtually every religion in the world!). Then they might have offered this tragic man some help. Perhaps the Samaritan traveler was more imaginative than the men who left the victim of aggression lying bleeding by the side of the road. Or perhaps he just did what comes naturally to those who are created in the image and likeness of God. Perhaps he just did not stop to think that this was a person with whom, due to their heritages, he had irreconcilable differences. Maybe he just did what needed to be done. Nevertheless, his actions showed the Samaritan to be that most wonderful of human beings: A GOOD NEIGHBOUR. It has been noted that the priest and the Levite were likely on their way to the Temple, and touching a man with blood on him would have made them ritually unclean and so prevented them from carrying out their duty at the Temple. And so they may have placed their sacred duty at the Temple above their duty to help a suffering person. The Samaritan would not have had the same dilemma. Nonetheless the implication of the parable would be that the duty of helping a person in need ought to take priority over ritual worship. In fact, it would even be an ethical act of worship of the Creator Who had made this person in His image. Did Jesus' listeners grasp the implications of this ingenious parable and make this lesson part of their life philosophy? Do we? Jesus has shown us that it is wrong to be mentally lazy, i. e. to think only in standard, traditional patterns of suspicion, fear and defensiveness. Why, we can even imagine ourselves to be this victim who has been hurt by something she or he has experienced in this life. Then we can also see in ourselves the attitude of those people who did not want to help - the old habit of not examining the things that hurt, of just leaving them be, just letting them lie there bleeding sadness, cynicism and despair into our lives. But with Jesus' help we can also find the Good Samaritan in us, who pauses and takes charge of the problem. (We may see in the Icon that the Good Samaritan really is Jesus – and also, perhaps, Jesus working in and through us). Using imagination and courage we can be a good neighbor to ourselves - and to others all around us. It begins within!

## **The Holodomor of 1933 - Spiritual Reflection**

### **Hope**

The Holodomor of 1933, perpetrated against the Ukrainian nation, has no other precedent in terms of the extent.

*All this has come upon us, though we have not forgotten thee, or been false to thy covenant.*

*Our heart has not turned back, nor have our steps departed from thy way, that thou shouldst have broken us in the place of jackals, and covered us up with deep darkness. (Psalm 44:17-19)*

*Hope requires the contender Who sees no virtue in surrender. From the cradle to the bier, The heart must persevere.*

*(The Book of Counted Joys)*

Hope is a necessary component to being human. All tyrants, all who commit crimes against humanity always attack hope and take it away from the victims because they know how important hope is for humans, for remaining human. Hope is indelibly connected to the future and when hope is removed, the future becomes clouded over with uncertainty and pain. Removing hope removes time, a precious gift from God which enables us to be and to grow and to pray and to forgive.

*When we don't allow ourselves to hope,  
we don't allow ourselves to have purpose.*

*Without purpose, without meaning, life is dark.*

*We've no light within, and we're just living to die.*

*(From the Corner of His Eye, Dean Koontz)*

What hope enables us is to see life and its vagaries from a different perspective. It is, to a certain extent to see beyond ourselves and beyond our immediate needs. It is to be convinced, in spite of the seemingly contrary evidence, that good does triumph over evil, the final word in creation is not to be given to despair. It is to see value through all the bitterness that life sometimes brings. It is to rejoice in the very depths of our mysterious being and not just to be satisfied by the ephemeral, that which is transitory. It is to place our hope in the One who is greater than we and whose victory we await.

What a horrendous sight it was in 1933 to see people swollen from hunger, collapsing, dying and no respite in sight. It is almost as if the whole world has forgotten and this makes the pain of dying in obscurity even more profound.

*...how intimately and inextricably the tendrils of tragedy and joy were intertwined in life.*

*Sorrow was often the root of future joy, and joy could be the seed of sorrow yet to come.*

*(From the Corner of His Eye, Dean Koontz)*

Hope is one of the virtues of Christianity. And yet, how can we talk about hope when confronted by the sheer evil that accompanied the year 1933?

If we stop calling on hope then we have given victory to those who take away hope. We have hope because we have seen that it is eventually the conqueror of all despair and loss of faith. It was with hope that Christ approached his Passion, and we were given a powerful sign to support that hope - the Resurrection. The Ukrainian nation has also resurrected and become free some 58 years after the horrific events of 1933.

The darkest night is pierced by the smallest candle and this signifies to us the power of what is good, the power of that which resists evil. But, one could say, how do we know that those who died had not lost hope? And here, we come to one of the central mysteries of our faith. The existence of the Church shows that we are never separated from our brothers and sisters. In some mysterious and profound manner, we are united, we are part of each other and it is through this union that we can hope for those who have gone on before us. We, through the Church, can stand in for them, and hope the hope that others have wrenched away from them during their earthly existence.

*All human lives are so profoundly and intricately entwined - those dead, those living, those generations to come - that the fate of all is the fate of each, and the hope of humanity rests in every heart and in every pair of hands..... for each of us is a thread critical to the strength... of the human tapestry.*

*(From the Corner of His Eye, Dean Koontz)*

This may seem fanciful, but we have support for this idea in the findings that science has made about nature. In some mysterious manner, particles which seem to be very far from each other, yet impact and interact with each other. If we have this at the inanimate level, then does it not seem even more likely at the level of humanity?

We are in a privileged position because through our physical eyes we have seen that their loss has not been in vain. There are rich fruits from their suffering among which is that the Ukrainian nation will never ever again have to endure the unimaginable suffering at the hands of others. We are at last free and we can control our fate as other peoples control theirs and this is due, in no small measure, to those who have preceded us. It is another irony that they who had seemingly lost hope, have passed it on to us as a gift for us. And what a difficult gift hope is sometimes for us to hold onto.

*My God, my God why hast Thou forsaken me?* are words that come easily to us. Despair is a currency that our fallen world uses too often. This is one of those ironic gifts of a great tragedy that it blesses us with hope.



This is one of the reasons why we commemorate this tragedy because it is not totally about loss and death, but it also brings with it life and hope.

*If you do not hope, you will never discover what lies beyond hope. (Clement of Alexandria)*

We hope because our vision is not limited by what we can see, what the world tries to tell us. We know through our faith, that there is much more to life and reality than our physical eyes can observe. The lynch pin of our faith is the Resurrection which assures us that the final word in the cosmos is not despair - the antithesis of hope - but joy and redemption. No matter how dark the situation may seem, through our eyes of faith we see the Good beyond all our suffering.

Hope was almost totally annihilated in Ukraine of 1933. As someone mentioned, there were no birds to sing. And yet, God had given his gifts to men. The earth produced a harvest which was more than sufficient. But men's hands denied bread to other men. And here, again, there is a deep irony.

The concept of bread is one that is central to the New Testament. Christ is the bread of life; he brings redemption through his sacrificial death and we commemorate this, and actually participate in his death and Resurrection, for it is in the Eucharist wherein the bread of the world is transformed into the food of eternity. 1933 witnessed a savage attack on Ukrainians but it was also an attack on faith because bread is one of the enduring symbols of Christianity. There was a fanatic attempt to exterminate any vestiges of faith and hope. And initially it seemed that evil had won. But the wheels of history and judgement turn slowly but inexorably and hope has once again been returned to the Ukrainian people.

*I don't know how*

*But suddenly, there is no darkness left at all.*

*The sun has poured itself inside me*

*From a thousand wounds.*

*(Nikiphores Vrettakos, Greek Poet)*

Hope is a signpost for us that what underlies creation is a mystery. Even our study of the physical properties of the cosmos points this out to us – there is a limit to what can be known about physical creation and this limit does not arise because our instruments are imperfect, but it arises from the fact that there is an inherent unknowability about reality. Hope blesses us with a future because if there were no mystery, there would be no future and we would be locked into a rigid determinism. Hope is one of the basic building blocks of creation and without it, we would not have a world of love and meaning.

*Dr. Alexandre Melnyk, Montreal, Quebec*

## **ANNOUNCEMENTS**

- 1. MEMORY ETERNAL – We extend our condolences to the Melnychuk family on the passing of their mother and grandmother – Anna Melnychuk. May her memory be eternal and may the grace of the Lord fill the hearts of the family with much peace at this time of great loss. Вічна Пам'ять!**
- 2. Today there will be a Panachyda following the Divine Liturgy for the millions of victims of Holodomor.**
- 3. St. Phillip's Fast began yesterday Saturday November 28 – it is a time of special giving – please consider donating food products to the Food Bank.**
- 4. Quarterly Parish Meeting – Sunday December 6, 2020 after Divine Liturgy in person and via Zoom. Zoom info will be circulated later in the week.**
- 5. If you have Parish administrative related questions please feel free to contact Ivanna Torbyn, our newly appointed Parish Office**

**Administrative Assistant at - Email: uocreginaoffice@gmail.com; Phone: (306) 757-0445; Office hours: Mondays and Fridays, 9:00am to 1:00pm.**

- 6. SUNDAY SCHOOL has started and school COVID guidelines apply. If you have questions please phone Donna at 306-789-8879.**
- 7. SELO GARDENS HOUSING has openings in both the subsidized and leased units. If you are interested in living at Selo Gardens please visit or call Orest at 306-584-1844.**
- 8. If you are unable to attend church in person then please follow our services on Youtube – search for Descent of Spirit Ukrainian Orthodox Church Regina on Youtube and select the word SUBSCRIBE or open Facebook – and search - Regina Descent of the Holy Spirit Ukrainian Orthodox Church**