

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 March 07, 2021

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**М'ЯСОПУСНА НЕДІЛЯ. ГОЛОС – 6-ий.
НЕДІЛЯ ПРО СТРАШНИЙ СУД.
MEAT-FARE SUNDAY. TONE – 6.**

SUNDAY OF LAST JUDGEMENT.



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 or send an e-mail fr.volodymyrfeskiv95@gmail.com. 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 a month.

Madeline 3-4	Doug 3-4	Brent 3-4	William 3-4
Thomas 3-4	Ksenia 3-4	Donna 3-4	Hania 3-4
Diana Ov3-4	WallyK 3-4	Cara 3-4	Larysa 3-4
Bill D 3-4	Marge 3-4	Orest 3-4	Steve 3-4
Edward 3-4	Bill Ber 3-4	Andrea 3-4	Larissa 3-4
Natalia 3-4	Vasyl 3-4	Wasyl 3-4	BillW3-4
Yurij 3-4	Jean T 3-4	Ivan 3-4	Georgina 3-4

And those in care homes or similar situations:

Doreen Kuyek Ann Fellingner Larry Trafananko Christina Spak

(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:

- Let us also pray that the Lord bless the ministry in our midst of our pastor.
- The continuing horrible destruction in Syria and the Middle East.
- 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 Ukrainian leadership with wisdom in resolving the current political – constitutional crisis.**

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 6

Ангельські сили на гробі Твоїм і ті, що стерегли, умертвіли, і стояла Марія у гробі, шукаючи пречистого тіла Твого. Полонив Ти ад, не спокушений ним, зустрів еси Діву, даруючи життя, Господи, що воскрес із мертвих, слава Тобі.

**СЛАВА Отцю і Сину і Святому Духові
І НИНІ і повсякчас і на віки вічні, Амінь.**

КОНДАК ТРІОДИ НА ГОЛОС 1

Коли прийдеш, Боже, на землю зо славою і все затримтить, ріка ж вогненна до суду потягне, книги розкриються і таємниці виявляться, тоді визволи мене від вогню негасимого і сподоби мене праворуч Тебе стати, Судде Праведний.

ПРОКІМЕН НА ГОЛОС 3

Великий Господь наш і велика сила Його, і розум Його не має міри.

(СТИХ) Хвалить Господа, бо співати Богові нашому, благо, пісня хвали люба Йому.

TROPAR OF SUNDAY IN TONE 6

The angelic powers were at Your tomb. The guards became as dead men. Mary stood by Your grave seeking Your Most Pure Body. You captured hades, not being tempted by it. You came to the Virgin, granting life. O Lord Who arose from the dead. Glory to You.

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

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

KONDAK OF THE TRIODON IN TONE 1

When You come to the earth in Glory, O God, all creation will tremble: The river of fire will flow before Your Judgement seat. The books will be opened and all secrets disclosed. Deliver me then from the unquenchable fire and count me worthy to stand at Your Right Hand, Most Righteous Judge.

PROKIMEN IN TONE 3

You, Great is our Lord and great is His power. His understanding is beyond measure.

Praise the Lord, for a psalm is good: Let praise be sweet unto our God.

АПОСТОЛ – EPISTLE

3 Першого Послання до Коринтян Св.Апостола Павла читання – 8:8 – 9:2

Браття! Їда нас до Бога не зближує: бо коли не їмо, то нічого не тратимо, а коли ми їмо, то не набуваєм нічого. Але стережіться, щоб ця ваша воля не стала якось за спотикання слабим. Коли бо хто бачить тебе, що маєш знання, як ти в ідолоській божниці сидиш за столом, чи ж сумління його, будши слабе, не буде спонукане їсти ідолоські жертви? І через знання твоє згине недужий твій брат, що за нього Христос був умер. Грішучи отак проти братів та вражаючи їхнє слабе сумління, ви проти Христа грішите. Ось тому, коли їжа спокушує брата мого, то повік я не їстиму м'яса, щоб не спокусити брата свого! Хіба ж я не вільний? Чи ж я не Апостол? Хіба ж я не бачив Ісуса Христа, Господа нашого? Хіба ви, - то не справа моя перед Господом? Коли я не Апостол для інших, то для вас я Апостол, - ви бо печать мого Апостольства в Господі.

1 Corinthians – 8:8-9:2

Brethren, food cannot improve our standing in the sight of God. For if we eat, we are not better off, and if we do not eat, we are not worse off.

But you must take care that this right of yours does not become a stumbling-block to your weak brother. For if somebody sees you, who are enlightened, attending a dinner in a pagan temple, he may be led with his weak conscience to eat meat, offered in sacrifice to a pagan divinity.

Thus, through your superior knowledge you will bring spiritual ruin to your weak brother, for whom Christ has died. Now when you sin against your brethren and wound their weak consciences, you sin against Christ

himself. Therefore, if my food makes my brother fall, I will never eat meat again. Thus, I will not become the cause of my brother's fall.

Am I not an Apostle? Am I not a free man? Have I not seen our Lord Jesus Christ? If I am not an Apostle to others, I am certainly an Apostle to you. For you are the best evidence of my Apostleship in the sight of the Lord.

АЛИЛУЯ НА ГОЛОС 8

Прийдіть, заспіваймо Господеві, викликуймо Богові, Спасителю нашому. Алилуя.
Ходімо перед лицем Його з хвалою, і в псалмах викликуймо Йому. Алилуя.

ALLELUIA IN TONE 8

Come let us rejoice in the Lord. Let us shout with joy to God our Saviour. Alleluia.
Let us come before His face with thanksgiving; and with psalms let us shout with joy to Him. Alleluia.

ЄВАНГЕЛІЯ – GOSPEL

Євангеліє від Матфея – 25:31-46

Сказав Господь: коли ж прийде Син Людський у славі Своїй, і всі Анголи з Ним, тоді Він засяде на престолі слави Своєї. І перед Ним усі народи зберуться, і Він відділить одного від одного їх, як відділяє вівчар овець від козлів. І поставить Він вівці праворуч Себе, а козлята ліворуч. Тоді скаже Цар тим, хто праворуч Його: Прийдіть, благословенні Мого Отця, посядьте Царство, уготоване вам від закладин світу. Бо Я голодував був і ви нагодували Мене, прагнув і ви напоїли Мене, мандрівником Я був і Мене прийняли ви. Був нагий і Мене зодягли ви, слабував і Мене ви відвідали, у в'язниці Я був і прийшли ви до Мене. Тоді відповідять Йому праведні й скажуть: Господи, коли то Тебе ми голодного бачили і нагодували, або спрагненого і напоїли? Коли то Тебе мандрівником ми бачили і прийняли, чи нагим і зодягли? Коли то Тебе ми недужого бачили, чи в в'язниці і до Тебе прийшли? Цар відповість і промовить до них: Поправді кажу вам: що тільки вчинили ви одному з найменших братів Моїх цих, те Мені ви вчинили. Тоді скаже й тим, хто ліворуч: Ідіть ви від Мене, прокляті, у вічний огонь, що дияволові та його посланцям приготований. Бо Я голодував був і не нагодували Мене, прагнув і ви не напоїли Мене, мандрівником Я був і не прийняли ви Мене, був нагий і не зодягли ви Мене, слабкий і в в'язниці і Мене не відвідали ви. Тоді відповідять і вони, промовляючи: Господи, коли то Тебе ми голодного бачили, або спрагненого, або мандрівником, чи нагого, чи недужого, чи в в'язниці і не послужили Тобі? Тоді Він відповість їм і скаже: Поправді кажу вам: чого тільки одному з найменших цих ви не вчинили, Мені не вчинили! І ці підуть на вічну муку, а праведники на вічне життя.

Saint Matthew – 25:31-46

The Lord said: "When the Messiah comes in his glory with all his holy angels, then he will take his seat on his glorious throne, and all the nations will be gathered before him. Thereupon he will separate them as a shepherd separates the sheep from the goats, and he will place the sheep on his right hand and the goats on his left."

"Then the King will say to those on his right hand: 'Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you welcomed me; I was naked and you clothed me; I was sick and you visited me; I was in prison and you came to see me.'"

"The righteous will answer him: 'Lord, when did we see you hungry, and give you food, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you sick or in prison and visit you?'" "The King will reply to them: 'Verily I say to you, insofar as you did it to the least of these my brethren, you did it to me.'"

"Then he will say to those on his left hand: 'Depart from me, you cursed, into everlasting fire prepared for Satan and his devils. For I was hungry and you gave me no food; I was thirsty and you gave me no drink; I

was a stranger and you did not welcome me; I was naked and you did not clothe me; I was sick and in prison and you did not visit me.” “They will also answer him: ‘Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to you?’”

“He will reply to them: ‘Verily I say to you, insofar as you did not do it to one of the least of these my brethren, you did not do it to me.’”

“So they will go away into everlasting punishment, and the righteous into everlasting life.”

ПРИЧАСНИЙ

Хваліть Господа з небес, хваліть його в небі.
Алилуя.
Радуйтеся праведні в Господі, праведним подобає похвала. Алилуя.

COMMUNION HYMN

Praise the Lord from the heavens, praise Him in the highest. Alleluia.
Rejoice in the Lord, you righteous, praise befits the upright. Alleluia.

М'ЯСОПУСНА НЕДІЛЯ - Милосердні ми Богу? - о. Ігор Куташ

«Коли ж прийде Син Людський у славі Своїй, і всі Анголи з Ним, тоді Він засяде на престолі слави Своєї. І перед Ним усі народи зберуться, і Він відділить одного від одного їх, як відділяє вівчар овець від козлів. І поставить Він вівці праворуч Себе, а козлята ліворуч.» Ось так розпочинається сьогоднішня Євангелія (Матвія 25:31-46).

Неприємно чути про суд людині з живою совістю. Така людина дуже свіддома своїх невдач і переживає про можливість, що таки може й вона на останку попасти на ліву сторону разом з козлами. А разом з тим – таки корисно нам почути про це, бо ж дає воно свіжий поштовх відновити зусилля жити праведним життям.

Ще менш приємно почути про суд людині, як намагається заглушити голос совісті. Це ж для неї болюча пригадка про те, що остаточно не зможемо вона назавжди оминати наслідки своїх дій, а таки настане колись день розплати за все. І скільки б людина не старалася відкинути чи висміяти поняття про День Суду, то все ж таки не можливо в цьому заспокоїтись. Бо ж є щось таки написано в наших серцях, що нам нагадує, що ми таки відповідальні та колись змусимо дати звіт за діла та слова наші. Зовсім витерти цю справу – аж ніяк не можна.

Отож і важливо нам зараз, коли так швидко наближається час зустрічі з Отцем, що нас очікує, почути також і про День Суду, як і про підстави для нього. І зауважимо ми, що підстава для суду, що наближається - це те, як ми відносилися до потребуючих. Козли – це ті, що жили в байдужності, не дбаючи про те, що Сам Господь стоїть ось перед ними і благає їх помилувати Його.

Що ж це таке? Як же дивно почути, що Бог просить нас бути милосердними до Нього! Чи ж це справді Господь, що помирав з голоду в Україні в 1930-их роках? Чи це Він конає в голодах та епідеміях в Африці та інших затурбованих околицях на цій планеті? Чи ж це - Він, той подорожній, що шукає десь притулку? Чи ж це Він ходить обідраний, чи лежить хворий в лікарні, чи Сам у Своїй квартирі? Чи це справді – Він очікує відвідувача в Його тюремній камері? Страшно про це подумати! Та, як чуємо в цій Притчі, це ж дійсно Він у всіх вище названих обставинах чекає на нашу ласкавість до Нього. Бо ж каже Він, що все, що зробили, чи не зробили, те зробили чи не зробили для Нього. Ті, що чули про це були заскочені цим – і є підстава для цього.

Хоч як це не дивно, Сам Господь стоїть перед кожним з нас в особі отих потребуючих навколо нас. І просить Він додати до наших зусиль посту й Молитви в часі Посту ще й діла милосердя та ласки до інших. Він же Сам дав нам приклад того, як повинні ми до Нього відноситися у Притчі про Милосердного Самарянина, як бачимо в цій Іконі. Ми зауважимо, що це Сам Він у ній – той Милосердний Самарянин, що приходить обвинувати наші рани, завдані нам гріхом, і принести нас у місце лікування. А тепер і ми маємо Його побачити в особі того потребуючого чоловіка, якого занедбали Священик і Левит, Який потребує нашої опіки. Чи побачимо ми Його таким? Ось на цьому й буде оснований суд, якого колись змусимо ми перенести. Не біймось цього. Радше, любимо Його настільки, щоб проявити Йому милосердя, бо ж милосердні помилувані будуть. Амінь.

MEATFARE SUNDAY - Merciful to God? - Fr. Ihor Kutash

“When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.

All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left.” So begins today’s Gospel reading (Matthew 25:31-46).

It is not pleasant to hear about judgement for a person with an active conscience. Such a person is keenly aware of his or her failings and is concerned about the possibility of ending up on the left hand together with the goats. Yet it is helpful to hear about this for it provides an impetus to fresh endeavours to live a life of righteousness.

It is even less pleasant to hear about judgement for a person who is trying to block out the voice of conscience. This is a painful reminder about the possibility that one will not be able to escape the consequences of one’s action indefinitely, but that there shall one day come an accounting for everything. No matter how hard such a person struggles to shake off or laugh off the idea of Judgement Day, still he or she cannot know peace about it. For there is something written in our hearts that tells us that we must beware, that we are accountable and responsible for the deeds we do and the words we say. It is impossible to completely wipe this out.

It is important for us as we draw so close to Lent, the time of drawing near to the Father, Who awaits us, to also hear about the Day of Judgement, as well as about the grounds for that judgement which is coming. We shall note that the basis for the judgement that is coming is the way in which we act towards others who are in need. The goats were those who lived heedlessly, caring little that the Lord Himself was standing before them, beseeching them to have mercy upon Him.

What? How strange to hear that God is asking us to be merciful towards Him. Was it really the Lord dying of hunger in Ukraine in the 1930’s? Is it Him perishing in the famines and epidemics in Africa and other trouble spots on our planet? Is He the traveller who is looking for shelter? Is that Him walking about in rags or lying sick in the hospital bed or alone in His apartment? Is that really Him waiting for visitors to His prison cell? It is fearful to think about this! Yet as we hear this Parable we find that it is indeed He in all these cases Who awaits our kindness towards Him. For He says that everything that was done or not done, was done or not done to Him. Those who heard seemed to be quite amazed by this – with good reason.

Amazing though it may be, the Lord stands before each one of us in the person of those in need around us and asks us to add to our endeavours in fasting and praying during Lent works of mercy and kindness to others. He Himself has given us the example of how we ought to relate to Him in the Parable of the Good Samaritan illustrated in the accompanying Icon. We shall note that it is He, Who is that merciful Samaritan, Who comes to bind up our wounds, inflicted by sin, and to take us to the place of healing. Now we, in turn, must come to see Him in the person of the needy man neglected by the priest and the Levite, Who awaits our care. Shall we so see Him? Upon this shall be based the judgement that we shall be facing one day. Let us not be afraid. Rather, let us love Him enough to be merciful, for the merciful shall obtain mercy. Amen.

St. Paul’s words to his student in the Faith, St. Timothy, in today’s Epistle (2 Timothy 3:10-15) ought to make us sit up and take notice in this matter. He says that “all who desire to live godly in Christ Jesus will suffer persecution. But evil men and impostors will grow worse and worse, deceiving and being deceived”. He says, in other words, that a truly godly life is inevitable tested by persecution and by various kinds of suffering. There is benefit in this! It can help keep us from being deceived about how good we are. It can keep us aware of the fact that we are dependent upon God for everything, and that we cannot boast about our own strength and self-sufficiency, as did the Pharisee. It keeps us asking God for mercy and help as did the tax-collector.

Therefore, let us resolve today to be grateful for the hard times and difficulties we go through. Let us look for what is useful in them. Let us see the opportunities for growth in faith and maturity in them. Above all, let us resolve to be completely honest before God and ourselves as to our true state. Let us

unashamedly confess before Him who we are, the sins we are prone to fall into, the weaknesses that beset us. Let us ask Him for help and mercy.

If there is anything for which we can be praised and honoured by Him, let us wait patiently for Him to do that Himself in due time. Let's not try to do the justifying and praising ourselves. God Himself will exalt us when the time is right for it. It will be at a time when this exaltation will be beneficial to us and to others. It will come when we shall be ready for it, without the danger of being deceived about our worth, which would make that exaltation worthless and even harmful. For now, let us simply be happy that God helps us go along the path of life beside Him as His children. To be a child of God is an honour far greater than being a king. May God preserve us from deception. Amen.

Father Nicholas and Dr. Roxanne Louh

Then he said Do nothing out of selfish ambition or vain conceit. Rather, in humility, value others above yourselves, not looking to your own interests but each of you to the interests of others. – Philippians 2:2-4

When we get aggravated, we often look deep within ourselves to describe what's wrong, but when it comes to finding solutions, the focus often shifts to what someone else needs to be doing differently, so that we can feel better. Have you ever looked inside yourself to define what's wrong, but outside yourself for how to fix it? What makes this so unrewarding, is that the outcome we hope for, is always in someone else's hands. Interestingly, if we truly pay attention to our aggravations, we also notice that what bothers us the most about someone else, will often communicate something very important, not about them, but about us. For instance, say you feel aggravated by a partner who is, "smothering." We think, "I would feel so much better, if he could just give me some space." We tell ourselves that the aggravation is mediated only by one variable, what someone else could change to make us happy. How many times have we all felt that if someone else could just do the things that we need them to do, then we could finally be happy? In a perfect world where we held remote controls for other people's lives, all would be well! But where do we come in?

The truth is, what irritates us about others, is an indication of so many other variables; our own emotional state at the time, old wounds and mental scars, our own physiological state at the time and how we evaluate the problem. What feels like smothering, could just be an indication of our most tired time of day, being overstimulated, overwhelmed, or that we are operating beyond our capacity and haven't taken enough time for ourselves to do the things we once enjoyed. So, is it really about what someone else needs to change? Or is it an awareness of where we could start? This is where the process of feeling better really needs to begin. If we start by addressing first, the changes we can make on our own, there is sometimes little need to ask someone else, for any change at all.

The next time you take a deep look inside and notice feelings of aggravation, take another step toward yourself in reflection, "What might this aggravation indicate about me?" "What might I need or want in this situation?" "What's within my control to change, in helping me get there?" The truth is we all want happiness, but most of us go after it by trying to change other people or the circumstances we are in, rather than changing ourselves. Yet, as Socrates once said, "to know thyself is the beginning of all wisdom."

Source: thelouhs.com – 2021 03 03

ANNOUNCEMENTS

1. **Congratulations to the newly elected members of the Education Committee and we pray that the Lord bless their work:**

Education – Sunday School Committee

Donna Bobowsky

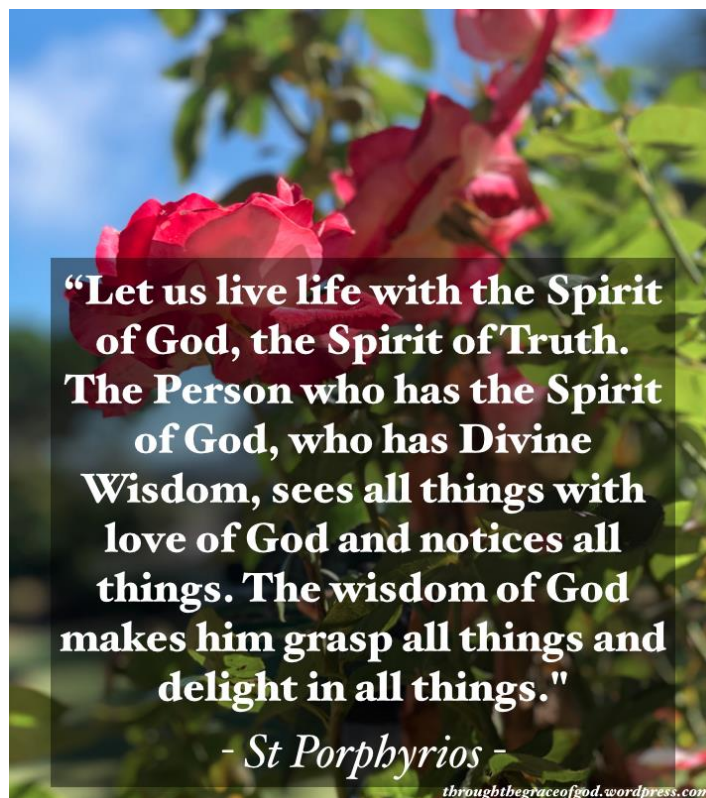
Dobr. Natalya Feskiw

Yelesavyta Iavtushynska

Olena Shyian

Michael Zaleschuk

2. **PLEASE CONTINUE TO SIGN-UP FOR ATTENDING SERVICES BY CALLING the Church Office or President Mark or Father Volodymyr.**
3. **If you wish your home blessed please make arrangements with Father Volodymyr (306-581-5600).**
4. **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.**
5. **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.**



“Let us live life with the Spirit of God, the Spirit of Truth. The Person who has the Spirit of God, who has Divine Wisdom, sees all things with love of God and notices all things. The wisdom of God makes him grasp all things and delight in all things.”

- St Porphyrios -

throughthegraceofgod.wordpress.com

The Education Committee of the Parish Council invites the old and the young of our membership to solve this Word Puzzle.

THE FISHERMEN

Luke 5:1-11



1 And it came to pass, that, as the people **PRESSED** upon him to hear the word of God, he stood by the lake of **GENNESARET**,

2 And saw two ships standing by the lake; but the **FISHERMEN** were gone out of them, and were **WASHING** their nets.

3 And he entered into one of the ships, which was **SIMON'S**, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left **SPEAKING**, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon **ANSWERING** said unto him, Master, we have **TOILED** all the night, and have taken nothing; **NEVERTHELESS** at thy word I will let down the net.

6 And when they had this done, they **INCLOSED** a great multitude of fishes; and their net brake.

7 And they **BECKONED** unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon **PETER** saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a **SINFUL** man, O Lord.

9 For he was **ASTONISHED**, and all that were with him, at the **DRAUGHT** of the fishes which they had taken:

10 And so was also James, and John, the sons of **ZEBEDEE**, which were partners **WITH** Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt **CATCH** men.

11 And when they had brought their ships to land, they **FORSOOK** all, and **FOLLOWED** him.