

The Sunday Shepherd

Descent of the Holy Spirit
Ukrainian Orthodox Church (Sobor)
in Regina

1305 – 12th Ave,
Regina, SK S4P 4L6

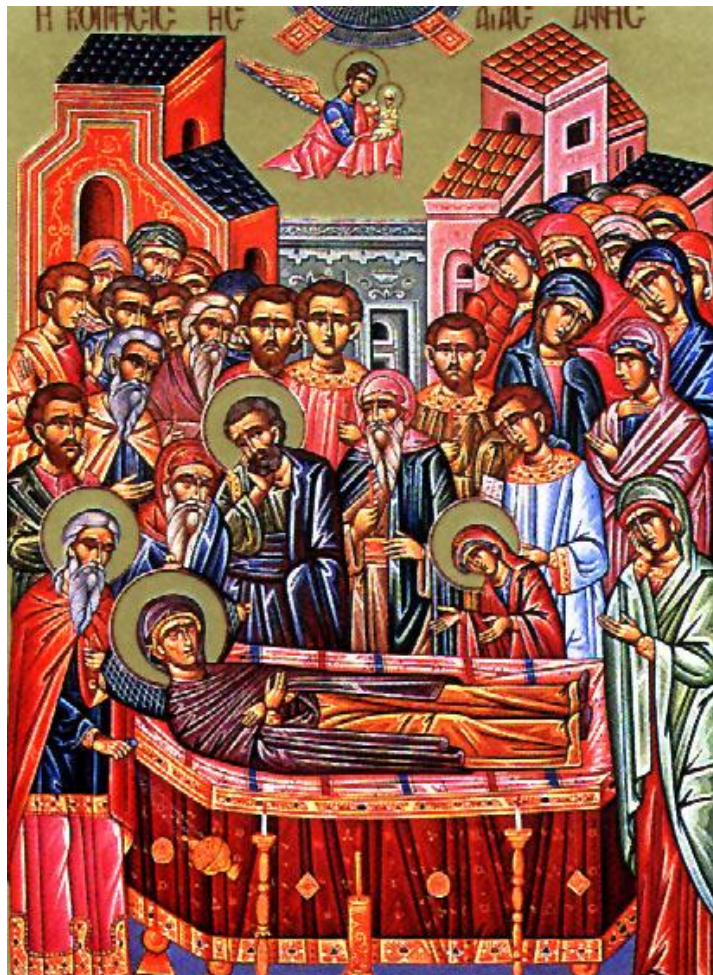
Український Православний
Собор Зіслання Св. Духа в
Реджайні

And serving the congregations of St.
Michael's in Candiac and Selo Gardens
Chapel

Parish Bulletin for the week of August 7, 2022

НЕДІЛЯ 8-ма. ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС 7-ий.
УСПІННЯ СВЯТОЇ АННИ, МАТЕРІ ПРЕСВЯТОЇ БОГОРОДИЦІ..

8-th. SUNDAY AFTER PENTECOST. TONE – 7.
FALLING ASLEEP OF ST. ANNE.



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, ill or who need the Lord's special care: *Individuals will be kept on the prayer list for one month.*

Evelyn 8-4

Diana Ov8-4

Steve 8-4

Doug 8-4

Bill D 8-4

Ivan 8-4

Brent 8-4

Edward 8-4

Luba 8-4

William 8-4

Michael M 8-4

Steve 8-4

Thomas 8-4

Sophia 8-4

BillW8-4

Ksenia 8-4

Marge 8-4

Wayne 8-4

Donna 8-4

Fr. Oleh 8-4

Peter 8-4

Hania 8-4

Jean T 8-4

Sharon 8-4

FrNicholas

And those in care homes or similar situations:

Doreen Kuyek

Ann Fellingner

Larry Trafananko

(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 (35,000 plus ????) who died in the conflict in Ukraine and we pray for the healing of the over 50,000 ??? maimed these past weeks and months.

• Let us also remember in prayer:

- The continuing horrible destruction in Syria and the Middle East.
- That the Lord bless Bishop Ilarion our Eparchial Bishop and Locum Tenens of the UOCC Metropolitan Cathedral with good health, wisdom and His grace in fulfilling his responsibilities.
- Let us also pray that the Lord bless the ministry in our midst of our pastor and deacon.
- We pray that the Holy Spirit guide the recently 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 our Federal and Provincial leadership to make just and acceptable to God decisions.
- We pray that the Lord bless the President of Ukraine, the Cabinet, the deputies of Verchovna Rada and the Ukrainian military forces with protection, courage, wisdom and virtue in these wartime days.
- 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 others.
- We thank the Lord for guiding our Sobor in the decisions that were made.
- We pray that the Lord provide wisdom to our UOCC leadership and membership in completing the process of the selection of our Metropolitan.
- We pray that the Lord guide the newly elected Chair of the Presidium Father Baxter and members of the Consistory in dealing with the challenges our Church faces.
- We pray for protection of all people and our Christian brethren in particular caught in the violence of the takeover of Afghanistan by the Taliban.
- We pray that the Lord changes the hearts of the Russian leadership and stops them from escalating violence and destruction of Ukrainian cities and that he protect the Ukrainian people from Russian imperial violence and destruction in the coming days and weeks.
- Lord accept our repentance and save your people in Ukraine. Accept those killed violently into your Kingdom and be with those who must live with the loss of their dear ones.

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 7.

Зруйнував єси хрестом Твоїм смерть,
відкрив Ти розбійнику рай, мирносицям плач
змінив, і апостолам проповідувати повелів єси,
що воскрес, Христе Боже, даючи світові велику
милість.

ТРОПАР СВЯТОЇ АННИ НА ГОЛОС 4

Богомудра Анно, ти у утробі своїй носила
Життя породивші Богоматір, а тому у славі та в
радості переселилася туди, де всім, кому
дарована радість, житло приготовлене, щоб
отримати небесну спадщину, і нині тим, хто тебе
з любов'ю вшановує, просиш очищення від
гріхів дарувати, Всеблаженная.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 7

Влада смерті не може вже тримати людей,
бо зійшов Христос, сокрушаючи і знищуючи
сили її. Ад вже переможений. Пророки
одностайно радуються. Явився Спас суцим у
вірі, промовляючи, Виходьте, вірні, до
воскресіння.

КОНДАК СВЯТОЇ АННИ НА ГОЛОС 2

Прабатьків Христових нині пам'ять
святкуємо і їх вірно просимо допомогти і
визволити нас від будь-якого лиха, бо ми завжди
співаємо: «Бог із нами, Котрий вас прославив, як
Сам цього захотів».

**СЛАВА Отцю і Сину і Святому Духові 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.

ПРОКІМЕН НА ГОЛОС 7

Господь кріпость людям Своім дасть. Господь
благословить людей Своїх миром.

Принесіть Господеві, сини Божі, принесіть
Господеві молодих ягнят.

TROPAR OF SUNDAY IN TONE 7

You destroyed death by Your Cross. You
opened paradise to the thief. You changed the
Myrrh-Bearers weeping and commanded Your
apostles to proclaim that You are risen, O Christ
God, granting the world great mercy.

TROPAR OF ST. ANNE IN TONE 4

O divinely wise Anna, in your womb you did
bear the pure Mother of God, who gave birth unto
Life. Therefore, rejoicing in glory, you have now
been translated to the mansions of heaven, where
is the abode of those who rejoice. O ever-blessed
one, implore the cleansing of transgressions for
those who honor you with love.

KONDAK OF SUNDAY IN TONE 7

The dominion of death can no longer hold
men captive, for Christ descended shattering and
destroying its power. Hades is bound while the
prophets rejoice in harmony. The Saviour has
come to those who believe, saying; come forth you
faithful, unto the resurrection.

KONDAK OF ST. ANNE IN TONE 2

We celebrate the memory of the ancestors of
Christ, beseeching them with faith for help, that
from every suffering all may be delivered who cry:
Our God is with us, Who has glorified them, as
was His good pleasure.

**GLORY to the Father and to the Son and to
the Holy Spirit both now and ever and unto
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.

PROKEIMEN, TONE 7

The Lord shall give strength to His people. The
Lord shall bless His people with peace.

Bring to the Lord, you sons of God, bring young
rams to the Lord.

АПОСТОЛ – EPISTLE**З першого Послання До Коринтян Святого Апостола Павла читання 1:10-18**

Браття! Благаю я вас Ім'ям Господа нашого Ісуса Христа, щоб ви всі говорили те саме, і щоб не було поміж вами незгоди, але щоб були ви поєднані в однім розумінні та в думці одній. Бо стало відомо мені про вас, мої браття, від Хлоїних, що між вами суперечки. А кажу я про те, що з вас кожен говорить: я ж Павлів, а я Аполлосів, а я Кифин, а я Христов. Чи ж Христос поділився? Чи ж Павло був розп'ятий за вас? Чи в Павлове ім'я ви хрестилися? Дякую Богові, що я ані одного з вас не хрестив, окрім Кріспа та Гая, щоб ніхто не сказав, ніби я охрестив був у ймення своє. Охрестив же був я й дім Стефанів; більш не знаю, чи хрестив кого іншого я. Бо Христос не послав мене, щоб хрестити, а звіщати Євйгелію, й то не в мудрості слова, щоб порожнім не став Хрест Христа! Бож слово про Хреста тим, що гинуть, - дурість, а для нас, що спасаємося, - сила Божа.

Lesson from the First Epistle of Saint Paul to the Corinthians 1:10–18

Brethren, I entreat you in the name of our Lord Jesus Christ to reach an agreement, to stop your dissensions, and to be perfectly united in mind and purpose. For it has been reported to me by Chloe's household that you are quarreling with each other, my dear friends.

What I mean is this, that one of you says, "I am a follower of Paul," another, "I am a follower of Apollos," another, "I am a follower of Peter," and another, "I am a follower of Christ."

Now, Christ is not divided. Paul was not crucified for you. And you have not been baptized in the name of Paul.

I am thankful to God that I have not baptized anyone of you except Crispus and Gaius. So, no one can say that you were baptized in my name. Yes, I did baptize also the household of Stephanas. I do not know that I baptized anyone else.

Christ has not sent me to baptize, but to preach his Gospel without any fine rhetoric and let the Cross of Christ reveal its full power.

АЛИЛУЯ НА ГОЛОС 7

Благо є прославляти Господа, і співати Імені Твоєму, Всевишній. Алилуя.

Сповідати вранці про милість Твою, і вночі про правду Твою. Алилуя.

АЛИЛУЯ НА ГОЛОС 4

Взивали праведні, і Господь вислухав їх і від усіх скорбот їх визволив їх. Алилуя.

ALLELUIA IN TONE 7

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

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

ANOTHER ALLELUIA IN TONE 4

The righteous cried and the Lord heard them and delivered them out of all their afflictions.

ЄВАНГЕЛІЯ – GOSPEL**Євангеліє від Матфея 14:14- 22**

Одного разу побачив Ісус багато народу, і змилосердивсь над ними, і їхніх слабих уздоровив. А коли настав вечір, підійшли Його учні до Нього й сказали: Тут місце пустинне, і година вже пізня; відпусти

народ, хай по селах розійдуться, і куплять поживи собі. А Ісус їм сказав: Непотрібно відходити їм, нагодуйте їх ви!

Вони ж кажуть Йому: Не маємо чим тут, тільки п'ятеро хліба й дві риби.

А Він відказав: Принесіть Мені їх сюди. І, звелівши натовпові посідати на траві, Він узяв п'ятеро хліба й дві риби, споглянув на небо, поблагословив й поламав ті хліби, і дав учням, а учні народів. І всі їли й наситились, а з кусків позосталих назбирали дванадцятьоро повних кошів... Їдців же було мужа тисяч із п'ять, крім жінок і дітей.

І зараз звелів Ісус учням до човна сідати, і переплисти на той бік раніше Його, аж поки народ Він відпустить.

Saint Matthew 14:14-22

At that time, Jesus saw a large crowd and was moved with compassion toward them, and healed those of them who were sick. In the evening his Disciples came up to him and said: "This is a desert place and the time is already past. Dismiss the people and let them go to the villages where they can buy food for themselves."

Jesus answered them: "They do not need to go away. Give them food yourselves" They replied: "We have here only five loaves and two fishes." He said to them: "Bring them here to me."

Then he ordered the people to sit down on the grass, he took the five loaves and the two fishes, looked up to heaven, blessed them, broke them, and handed them to his Disciples, who distributed them to the people. They all ate and were satisfied. Afterwards they gathered up the pieces left over and filled twelve baskets with them. Those who ate were about five thousand men, besides women and children.

Then he compelled his Disciples to get into the ship and cross before him to the other side while he was dismissing the people

ПРИЧАСНИЙ: (ПСАЛОМ 148:1, 32:1)

Хвалить Господа з небес, хвалить Його в вишніх.
Алилуя, алилуя, алилуя.

Радуйтеся праведні в Господі, праведним подобає похвала. Алилуя

COMMUNION HYMN: (PSALM 148:1)

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

Rejoice in the Lord, you righteous; praise befits the upright. Alleluia.

Молитва за Україну

Господи Боже наш, Ти Бог Єдиний на небесах і на землі, Ти володієш усіма царствами й народами. В руках Твоїх міцність і сила, й ніхто опиратися Тобі не може. Ти сидиш на херувимах і Тебе безперестанно оспівують серафими, тож що може проти Тебе людина? Приклони, Господи, вухо Твоє й почуй; споглянь очима Твоїми й побач злі наміри ворогів наших. Віримо, що Ти один Милостивий і Сильний, і можеш позбавити нас від рук їхніх. Ти зберіг раба Твого Давида від руки сильного, вкотре показавши, що сила Твоя в немочі звершується, і прийняв журбу серця Езекії, подавши йому продовження років життя. Подай же мир і спокій боголюбивому народові нашому, й не віддай нам за гріхи наші. Бо пам'ятаємо слова Спасителя нашого, Єдинородного Сина Твого й Господа нашого Ісуса Христа: «Всі, хто взяв меч, від меча загинуть». Тож не на зброю нашу, а лише на Тебе надію покладаємо, силу Твою відаючи. Ти твориш чудеса, від Тебе перемога й поразка. Даруй Україні нашій мир глибокий і непорушний, від війни та нашествия супротивників оберігаючи, й усе благо на користь душевну й тілесну подаючи. Бо Ти є Бог милості, Цар миру й Спаситель душ наших, і тобі славу возсилаємо, Отцю, і Сину, і Святому Духу, нині й повсякчас, і на віки віків. Амінь.

Prayer for Ukraine

O Lord our God, You are the Only God in heaven and on earth, You have dominion over all kingdoms and nations. Strength and power are in Your hands, and no one can resist You. You rest upon the cherubim and the seraphim constantly praise You, so what can man do against you? Incline Your ear, O Lord, and hear; behold with Your eyes the evil intentions of our enemies. We believe that You alone are Merciful and Strong, and that You can deliver us from their hands. You saved Your servant David from the hand of the strong, 5

showing, once again, that Your strength is in the weak, and accepted the sorrow of Hezekiah's heart, granting him more years of life. Give peace and tranquility to our God-loving people, and recompense us not for our sins. For we remember the words of our Savior, Your Only Begotten Son, and our Lord Jesus Christ: "All who take the sword, shall perish by the sword." Therefore, we do not rely on our weapons, but only on You, knowing Your power. You work miracles, from You comes victory and defeat. Grant our Ukraine a deep and inviolable peace, protecting her from war and invasion of enemies, and giving her all that is good for the benefit of soul and body. For You are the God of mercy, the King of Peace and the Savior of our souls, and we offer unto You glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto the ages of ages. Amen.

Saint Anna was the daughter of the priest Matthan and his wife Mary.

She was of the tribe of Levi and the lineage of Aaron. According to Tradition, she died peacefully in Jerusalem at age 79, before the Annunciation to the Most Holy Theotokos.

During the reign of Saint Justinian the Emperor (527-565), a church was built in her honor at Deutera. Emperor Justinian II (685-695; 705-711) restored her church, since Saint Anna had appeared to his pregnant wife. It was at this time that her body and maphorion (veil) were transferred to Constantinople.

Portions of Saint Anna's holy relics may be found on Mount Athos: Stavronikita Monastery (part of her left hand), Saint Anna's Skete (part of her incorrupt left foot), Koutloumousiou Monastery (part of her incorrupt right foot). Fragments of her relics may also be found in her Monastery at Lygaria, Lamia, and in the Monastery of Saint John the Theologian at Sourota. Part of the saint's incorrupt flesh is in the collection of Saints' relics of the International Catholic Crusaders. The church of Saint Paul Outside the Walls in Rome has one of the saint's wrists.

Source: <https://www.oca.org/saints/lives/2018/07/25/102086-dormition-of-the-righteous-anna-the-mother-of-the-most-holy-theo>

Неділя 8-та по П'ятидесятниці: Будьте поєднані!- о. Ігор Кутап

У сьогоднішньому Апостолі (І Коринтян 1:10-18) Апостол Павло закликає нас виконати те, що виглядає майже неможливим. Він каже: «Тож благаю вас, браття, Ім'ям Господа нашого Ісуса Христа, щоб ви всі говорили те саме, і щоб не було поміж вами поділення, але щоб були ви поєднані в однім розумінні та в думці одній!» Кожен, що працює в організації, чи діяльний у Церкві, чи бажає будувати добрі відношення навіть поміж всіма членами власної родини, той знає як це надзвичайно важко - майже немислиме. У кожного є те, що йому подобається та те, в що вірує, і ці справи, буває не раз, дуже не сходяться з тим, що іншому подобається та з тим у що інший вірує. І так буває в кожній ділянці людських занять. До того ж можна б додати й інші справи. Є відмінні риси характеру і деякі з поміж них, буває, дратують інших. Люди намагаються виявляти толерантність але це не легка справа і в нас, буває, не вистачає терпеливості чи завзяття іти шляхом толерантності та спокійного прийняття відмінностей. Однак ідеал, до якого закликає Св. Павло дійсно згідний з Навчанням Господа нашого Ісуса Христа, Який молився, щоб усі були одно (гл. Івана голова 17-та). І ми, Церква Його, молимося за те саме на кожній Божественній Літургії. Прислухуймося і почуємо. Коли послухаєш деяких Християнських промовців, часом виглядає наче б то Ісус прибув до нас, щоб поділити людей на добрих і злих – а добрі мабуть ті, котрі в нашій групі. Це правда, що бувають розбіжності – навіть поміж тими, що йдуть за Ісусом. Та Ісус не прийшов у світ для того, щоб дати нам ще одну підставу відділяти себе від інших людей – щоб ми почувалися кращими від них і їх судили і засуджували. Він прийшов для того, щоб об'єднати увесь світ навколо Істини, і Він же Сам – Втілення Істини. Коли ми своє життя будуємо навколо Його слів та прикладу, це приготує шлях для єдності глибшої та ширшої від чого небудь іншого в світі. Бачите, Істина – не комплект пропозицій: Вона – Особа, Господь наш Ісус Христос. Будь яке роз'єднання, що повстає внаслідок розбіжності в поглядах та переконаннях остаточно зникне, коли ми будемо намагатися смиренно та щиро єднатися з Ісусом, Який є «Дорога, і Правда і Життя» (Івана 14:6). Рішімося – чи відновимо рішення – трудитися віддано та наполегливо, головно у власних серцях та думках, щоб уможливити таку єдність у нашій родині, у нашій Церкві, у нашій спільноті та поміж усіма жителями планети Земля. Бог допоможе нам Своїм Духом Святим, Який нас веде до єдності та покаяння, щоб Він міг

діяти по через нас, зо всіма нашими дарами, зо всім нашим досвідом, зо всім тим, чим ми є і чим ми стаємо, щоб завершувати Свій чудовий план для перетворення усієї вселенної. Отож те, чого Павло вимагає від нас – не є немислимим чи неможливим. Це – справа важка, і можливо не така, яку ми бажали б виконувати. Але ж ми маємо чинити те, що правильне без огляду на те, чи бажаємо ми того чи ні. Навпаки, чим трудніше виконувати вартісну справу, чим більше ми неохочі займатися нею, тим корисніша вона буває для світу і для нас самих – і тим більше радісна для Господа, Який цим бачить на ділі любов, яку ми таким чином виявляємо до Нього та Його створіння. Виконуймо це. Починаючи вже сьогодні, приготуємо – у нас самих – шлях до досконалої єдності дітей Божих

Eighth Sunday after Pentecost: Be United!- Fr. Ihor Kutash

In today's Epistle (I Corinthians 1:10-18) the Holy Apostle Paul exhorts us to accomplish something which seems to be virtually impossible. He says: "I appeal to you, brethren, by the name of Our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and same judgment". Anyone who works in an organization or is active in a Church or who tries to build good relations even among all the members of his or her own family knows how very difficult – how nearly unthinkable this is. Everyone has things that he or she likes or believes and they are sometimes quite different from the things that others like or believe. It is the same in every area of human activity. And then we can add other things as well. There are different traits of character and some of them rub other people the wrong way. People try to be tolerant but it is not easy and we do not always have the patience or the determination to pursue the road of tolerance and acceptance of differences. Nonetheless the ideal to which Saint Paul calls people is indeed in accord with the Message of our Lord Jesus Christ who prayed for the union of all (see John chapter 17). We, His Church, pray for the same thing during each Divine Liturgy. Listen for it. To hear how some Christian speakers put it, it seems that Jesus came to separate people into the good and the bad - and the good ones seem to be the ones that are in our group. It is true that there are divisions that come about - even among the followers of Jesus. But Jesus did not come into the world simply to give us another means of separating ourselves from other people - so that we could feel superior to others and judge and condemn them. He did come to unite all the world around the Truth - and He Himself is the embodiment of Truth. If we can orient our lives around His words and His example, this will prepare the way for a unity deeper and wider than anything the world has ever seen or known. The Truth, you see, is not a set of propositions: it is the Person of our Lord Jesus Christ. Any disunity which arises due to diverse opinions and convictions will ultimately fade away as we seek, humbly and sincerely, to unite with Jesus, "the Way, the Truth and the Life" (John 14:6). Let us decide - or let us renew the decision - to work hard and continuously, primarily within our own hearts and minds to make this unity possible among the members of our family, our Church, our community and all the inhabitants of planet Earth. God will help us by His Holy Spirit, Who leads us to wakefulness and repentance, so that He might work through us, with all of our gifts, with all of our experiences, with all that we are and are becoming to accomplish His wonderful plan for the transformation of the whole universe. And so what Paul asks us to do is not unthinkable or impossible. It is difficult and it may not be what we want to do. But we must do what is right whether we want to or not. In fact the more difficult a worthy matter is and the more reluctant we are to do it, the greater the benefit to the world and to ourselves - and the greater the joy of the Lord Who thus sees in action the love we thus manifest for Him and His creation. Let us do it. As of today let us start preparing - in ourselves - the way for the perfect unity of the children of God.

FOR REFLECTION

Authority and Accountability

Common sense dictates that any system or society in which authority is not tied to accountability is doomed to failure.

Anyone who has authority must be accountable, otherwise chaos and corruption will likely ensue. As the saying goes, "power corrupts, and absolute power corrupts absolutely". Conversely, the person who is accountable for a particular activity or outcome must have the authority to do what is necessary to insure that the given activity is fulfilled or outcome achieved, otherwise the chance of success is small.

A simple illustration might involve building a shed. On Monday a boss says to her employee “I need you to build a shed by Friday”. The employee is now accountable for getting the shed built. He goes to buy the materials, but is told that he doesn’t have the authority to spend the money. He tries to hire the workers, but is told he doesn’t have hiring authority. Come Friday the shed isn’t built. The work doesn’t get done, and the employee is fired. When anyone is held accountable but lacks authority it always ends up in failure and consternation.

The same thing happens in reverse when, for example, someone ignores their own accountability, oversteps their authority, and begins unilaterally to buy, sell, build, tear down, hire, fire, and do all manner of things which ultimately harm their employees, their families, their businesses, their society, the Church, etc.

The principle that authority must be tied to accountability and vice versa is not just common sense, it’s Biblical:

“You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you, but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave – just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many (Mt. 20: 25-28).

“For everyone to whom much is given, from him much will be required” (Lk. 12:48).

This principle is (or should be) evident in the life of the Church at all levels. The Patriarch of Constantinople, the “first among equals” of all Orthodox bishops, is accountable to the Patriarchal Synod. He does not govern by decree, but presides at meetings of the Synod where decisions are made in a conciliar manner. One of the most fundamental problems we Orthodox have with the papal manner of church governance, where the Pope is accorded universal jurisdiction and infallibility in matters of faith and morals, is precisely the lack of accountability inherent in such a system.

A Bishop is responsible for the state of his diocese. He is accountable to the Episcopal Synod, as well as before the clergy and faithful entrusted to his care. Likewise, a parish priest or members of a parish council are first and foremost servants, whose primary job it is to preach and spread Christ’s Gospel in both word and deed. The priest is accountable to his Bishop and his faithful, the faithful to the priest, bishop and each other. All of us are ultimately accountable before Christ and His Church.

This issue impacts Church by-laws directly. From a governance standpoint by-laws will only be successful if they clearly incarnate not only the authority or responsibilities of each individual member of the Church, but also the accountability of every member, whether clergy or lay, and how that accountability is to be publicly manifested.

Authority is given to individuals insofar as it is necessary for them to fulfill their God-given responsibilities. Great danger ensues when authority is usurped. Examples of this might include the priest who rejects an official directive from higher church authorities; laymen who involve themselves in matters which they are not competent to act upon or speak about due to a lack of knowledge, experience, lawful appointment or spiritual maturity; a bishop whose actions do not accord with the canons or civil constitution of the church; or a diocesan council which, when made aware of improprieties or irregularities, fails to investigate or demand accountability from the guilty party.

This is why it is so important that candidates to the clergy, and especially to higher office in the Church, as well as laymen who are candidates for positions of leadership such as prospective members of a parish or diocesan council, must be very carefully examined before ordination or election in order to determine their capabilities, competencies, and motives. How often it happens, though, that people are elected or ordained simply because “we need priests”, or “there isn’t anyone else willing to serve”, or worse yet, because they’re on an egotistical power trip?

To be a member of the Church means to be accountable for my words and actions before God and my fellow Christians. As St. Paul says, “we are members of one another”, and as such bear responsibilities which, depending on how they are fulfilled, will impact our Church and our Christian brethren either positively or negatively.

Anyone who exercises authority without accountability is dangerous. Anyone who is held accountable but not given the requisite authority to fulfill his or her responsibilities will fail. Insofar as we hold ourselves accountable for our actions on a biblical, canonical, spiritual, statutory, practical, and personal level our church, our parish, and our personal spiritual journey can't help but be successful.

Fr. Bohdan Hladio

Source: Reprinted from The Visnyk/Herald, January, 2010

"Life is rapid and subtle to be explained by slow moving chemical reactions and nerve impulses." Albert Szent Gyorgyi, Nobel Prize Physiologist

Inspiration from the Louhs



If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 1 John 1:9

Throughout our lives, it's easy to look back and question now, why we might have done something then, because we couldn't imagine doing it now. One could say, to realize such things is a natural part of our growth and development as human beings. "For all have sinned, and fall short of the glory of God," Romans 3:23. To go one step further, one might say, these realizations come as a result of our own spiritual maturation. Because while we often hear certain lessons in our youth, it is only through experience, and situations that deepen our understanding of those lessons, that we truly come to internalize those lessons and grow in our walk of faith.

This is why we can never judge the behaviors of our past, with the wisdom of our present. It's unfair. This is also why we cannot judge the behaviors of others from the vantage point of our own experiences. This is another unfair advantage. You see, life is meant to grow us, to teach us, to foster in us a deeper understanding of our faith. So, if you find yourself in judgment, let the God of compassion be the compass you use to navigate thoughts of your past self, and thoughts about the lives of others.

You see, warfare that wages battle on our soul is not always obvious. And we must remember that anything that derails our life in Christ and prevents us from living life with the mindset of the love of Christ, is not from God. We must remain vigilant to the kind of self-condemnation that leads to shame, unproductive guilt, and judgmental narratives that keep us from growing into all Christ desires for us to become. Today, let your spiritual maturity be a source of blessing, not a source of condemnation.

The Louhs 2022 04 22

ANNOUNCEMENTS

1. **Memory Eternal! Вічна Пам'ять! We express our deepest condolences to the Burianyk family on the falling asleep of our long time member of our Parish and resident of Selo Gardens Edith Burianyk. May the Lord accept Edith into His Kingdom and bless the** 9

family with the peace that is beyond our understanding at this time of great loss of their mother, grandmother and great grandmother.

2. **REQUEST FOR VOLUNTEERS TO SERVE ON PARISH UKRAINE CRISIS COMMITTEE** and for support from membership. We ask that all those willing to serve on the Ukraine Crisis Committee or as coordinators or members of the Task Groups please call or e-mail either Deacon Mark at 306-529-5635 or mapko@sasktel.net) or Yaroslav Lozowchuk at 306-693-1994 or ylozowchuk@gmail.com.
3. **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.**
4. **Regina Ukrainian Preschool (Sadochok)** invites students who are interested in attending the 2022-2023 term. The preschool, which offers classes for 3 – 5-year-old children on Wednesday and Friday. mornings from 9 a.m. to 11:30 am is located at 1106 McNiven Ave. (Selo Gardens). For further information contact Jenn at 306 551 5851 or Gwen at 306 584 0501.

Ukraine Crisis Committee has started developing plans for helping arriving Ukrainian refugees.

The Parish has approved setting up a special designated Ukrainian Refugee Fund. Members wishing to contribute are asked to specify on their donation cheques or envelopes – ‘For the Ukrainian Refugee Fund’. Expenditures from the Fund will be approved jointly by the Ukraine Crisis Committee and the Parish Council President and Treasurer.

In addition to appealing for donations for assisting the refugees we are asking our membership to help with the following:

- a) Temporary housing (2-3 months) – The Committee is trying to identify anyone that may have a basement suite or rooms that they are prepared to donate or rent at a special rate.
- b) Household goods (kitchen items, bed coverings) and furniture (beds, tables, chairs, sofas)

At this time the Committee is only preparing lists of the available items listed above. As actual needs are identified on arrival of concrete families, only then will the donations – arrangements be pursued. **If you can help with any of the above items, then please send an e-mail message to uoukraine crisis@gmail.com or leave a message on (306) 757-0445.**

Finally, if you know of any Ukrainian Refugee Family needing assistance please inform the Committee either by sending an e-mail to the above address, leaving a message on the above telephone or contacting either Father Volodymyr or any member of the Parish Council.