

The Sunday Shepherd

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

Український Православний
Собор Зіслання Св. Духа в Реджайні

1305 – 12th Ave,
Regina, SK S4P 4L6

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

Соборний Бюлетень - Parish Bulletin

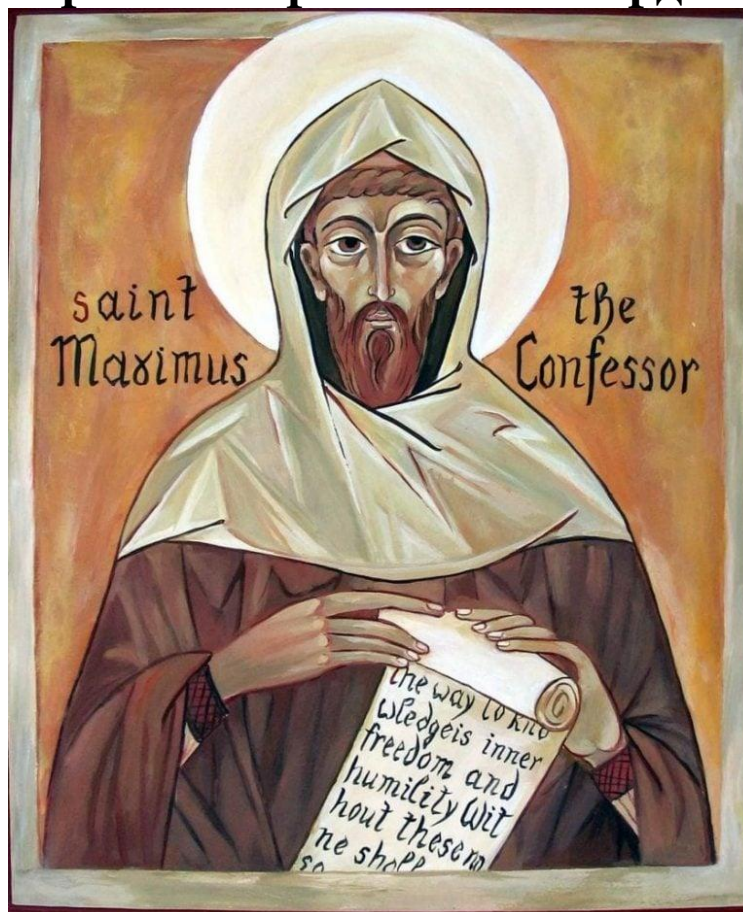
Січня – January 21, 2024

33-та. НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС - 8-ий.
ПРЕПОДОБНОГО ОТЦЯ МАКСИМА.

33.SUNDAY AFTER PENTECOST. TONE - 8.
VENERABLE MAXIMUS THE CONFESSOR.

Christ was Baptised! In the Jordan!

Христос Охрестився! В Йордані!



**ВІТАЄМО ГОСТЕЙ НОВОПРИБУЛИХ З УКРАЇНИ ДО НАШОЇ
ГРОМАДИ ТА ДЯКУЄМО ВАМ ЩО ПРИЙШЛИ ПОМОЛИТИСЯ
РАЗОМ З НАМИ.**

**WE WELCOME ALL VISITORS TO OUR PARISH AND THANK YOU FOR
JOINING US IN OUR PRAYERS TO GOD.**

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.

ЗАГАЛЬНА ІНФОРМАЦІЯ

Свята Літургія – що-неділі і по святах о год. 10:00 рано. Вечірня – що суботи о год 5:00 ввеч. Каплиці у Селі.

Сповідь: Ісповідувати свої гріхи можна в Таїнстві Покаяння кожної неділі, чи свята перед Літургією (від 8:30 до 9:30 рано), або перед чи після Вечірньої Служби напередодні неділі чи свята. А також в будь-який інший день за домовленістю із священником.

Святе Причастя: Причащатись Святих Таїнств Христових за Літургією потрібно як найчастіше, попередньо ісповідувавши свої гріхи в Таїнстві Покаяння і належно приготувившись до Причастя через виконання Молитовного Правил. За додатковими поясненнями, будь-ласка, звертайтеся до настоятеля в будь-який час.

Подавання Записок “За Здоров’я” і “За Упокой”: Ви завжди можете подати записки з іменами ваших родичів і помолитись за їх здоров’я і благополуччя чи за упокій померших під час Літургії. Запишіть імена і передайте до Вівтаря перед Літургією для попереднього поминання імен спочатку за Проскомидією а потім і за Літургією.

Церковні Треби: Ви завжди можете замовити Треби: Молебні, Панахиди, Освячення, Хрещення, Вінчання, Похорон тощо, попередньо домовившись із священником про час і місце. Якщо вам потрібна додаткова інформація відносно Церковних Треб і їх призначення, звертайтеся до настоятеля за поясненнями.

GENERAL INFORMATION

The Divine Liturgy is served on Sundays and Feast Days at 10:00 am. Vespers is served at 5:00 pm on Saturdays at the Selo Gardens Chapel.

Confession: You may always confess your sins in the Holy Mystery of Repentance before Liturgy on Sundays or Feast Days (between 8:30 - 9:30 AM), as well as before or after Vespers. You may also arrange to confess your sins on any other day by appointment with the parish priest.

Holy Communion: Orthodox Christians are encouraged to receive Holy Communion as often as possible, after having prepared themselves by fulfilling the prayer rule, fasting, and confession. For additional information about receiving Communion ask our parish priest. According to our pious Orthodox tradition we approach for the Holy Mysteries regularly and often, for healing of our spiritual and physical illnesses.

Prayers “For Health” and “For Repose”: You can always request of the church prayers for health or for the repose of the departed by writing down their names and passing this list to the Altar before Liturgy for commemoration at the Proskomedia and during the Liturgy.

Special Services: In time of special needs you can always request special services, such as: Service of Thanksgiving; Requiem/Panahyda for the departed; Blessings; Baptism; Wedding; Funeral; and other services by appointment with your parish priest. For additional information regarding Special Church Services and what they are for, please contact Father Volodymyr our parish priest.

The 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 1-4

Doug 1-4

Brent 1-4

Donna 1-4

Diana O 1-4

Edward 1-4

Fr. Oleh 1-4

Jean T 1-4

Steve 1-4

Ivan 1-4

Luba 1-4

Steve 1-4

Myron 1-4

Fr. Ihor 1-4

Sonia 1-4

Matthew 1-4

Wolodymer

Marge 1-4

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 (50,000 plus ????) who died in the conflict in Ukraine and we pray for the healing of the over 100,000 ??? maimed these past weeks and months.

- **Let us also remember in prayer:**
 - **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.**
 - **Lord protect the people of Israel and Palestine from the horrors of war, accept those killed into your Kingdom and be with those who must live with the consequences of these horrors. Protect us and the world from the growing of this horror into a world war.**

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 8

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

ТРОПАР ПРЕПОДОБНОМУ НА ГОЛОС 8

У тобі, отче, спаслася душа, створена за
образом Божим – взявши бо Хрест, пішов ти за
Христом і ділом навчав не про тіло дбати, бо
воно тимчасове, а про душу єство безсмертве –
тому, преподобний отче Максимі, разом з
ангелами й радіє дух твій.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 8

Воскреси з гробу, померлих підняв:
Адама воскресив яси, і Єва радується Твоєму

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 VENERABLE FATHER IN TONE 8

In you, O Father was manifestly preserved what
is in the image of God; for having taken up the
Cross, you did follow Christ, and by your example
have taught that the flesh is to be despised as
transient, but that particular care should be
bestowed on the soul, as a thing immortal;
wherefore together with the angels, your spirit
rejoices, O holy Maximos.

KONDAK OF SUNDAY IN TONE 8

Having risen from the tomb, You raised the
dead and resurrected Adam. Eve rejoices in Your

воскресенню, і кінці світу святкують Твоє
воскресіння з мертвих, многомилостивий.

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

КОНДАК ПРЕПОДОБНОМУ НА ГОЛОС 2

Чистотою душевною і Божественною
озброївшись, безперестанні молитви, наче
копіє, міцно в руці тримаючи, переміг еси сили
Бісівські, отче наш Максими моли
безперестанно за всіх нас.

ПРОКІМЕН НА ГОЛОС 8

Помоліться і хвалу віддайте Господеві Богу
нашому.

Стих – Відомий Бог в Юдеї, в Ізраїлі велике Імя
Його.

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. NOW and forever and to the
ages of ages. Amen.**

**KONDAK OF VENERABLE FATHER IN
TONE 2**

Having divinely armed yourself with purity of
soul and unceasing prayers as with a spear firmly
grasped, you our Father Maximos, have conquered
in your heart the demonic powers.

PROKIMEN TONE 8

Pray and give glory to the Lord our God.

Verse: In Judah God is known; His name is great in
Israel.

АПОСТОЛ – EPISTLE

До колоссян 1:12-18

Ukrainian Bible

12 дякуючи Отцеві, що вчинив нас достойними участі в спадщині святих у світлі,
13 що визволив нас із влади темряви й переставив нас до Царства Свого улюбленого Сина,
14 в Якім маємо відкуплення і прощення гріхів.
15 Він є образ невидимого Бога, роджений перш усякого творива.
16 Бо то Ним створено все на небі й на землі, видиме й невидиме, чи то престоли, чи то господства,
чи то влади, чи то начальства, усе через Нього й для Нього створено!
17 А Він є перший від усього, і все Ним стоїть.
18 І Він Голова тіла, Церкви. Він початок, первороджений з мертвих, щоб у всьому Він мав
першенство.

Colossians 1:12-18

New King James Version

12 giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the
light. 13 He has delivered us from the power of darkness and [a]conveyed us into the kingdom of the Son of
His love, 14 in whom we have redemption [b]through His blood, the forgiveness of sins.

15 He is the image of the invisible God, the firstborn over all creation. 16 For by Him all things were created
that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or
[c]principalities or [d]powers. All things were created through Him and for Him. 17 And He is before all
things, and in Him all things consist. 18 And He is the head of the body, the church, who is the beginning,
the firstborn from the dead, that in all things He may have the pre-eminence.

АЛИЛУЯ НА ГОЛОС 8

Прийдіть, заспіваймо Господеві, викликуймо
Богові, Спасителю нашому.

Стих: Ходімо перед лицем Його з хвалою, і в
псальмах викликуймо Йому. Алилуя.

ALLELUIA IN TONE 8

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

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

Євангелія – Gospel

Від Луки 14:16-24

Ukrainian Bible

16 Він же промовив до нього: Один чоловік спорядив був велику вечерю, і запросив багатьох.

17 І послав він свого раба часу вечері сказати запрошеним: Ідіть, бо вже все наготовано.

18 І зараз усі почали відмовлятися. Перший сказав йому: Поле купив я, і маю потребу піти та оглянути його. Прощу тебе, вибач мені!

19 А другий сказав: Я купив собі п'ять пар волів, і йду спробувати їх. Прощу тебе, вибач мені!

20 І знов інший сказав: Одружився ось я, і через те я не можу прийти.

21 І вернувся той раб і панові своєму про все розповів. Розгнівався господар тоді, та й сказав до свого раба: Піди швидко на вулиці та на завулки міські, і приведи сюди вбогих, і калік, і сліпих, і кривих.

22 І згодом раб повідомив: Пане, сталося так, як звелів ти, та місця є ще.

23 І сказав пан рабові: Піди на дороги й на загороди, та й силоуй прийти, щоб наповнився дім мій.

24 Кажу бо я вам, що жаден із запрошених мужів тих не покуштує моєї вечері... Бо багато покликаних, та вибраних мало!

Luke 14:16-24

New King James Version

16 Then He said to him, "A certain man gave a great supper and invited many, 17 and sent his servant at supper time to say to those who were invited, 'Come, for all things are now ready.' 18 But they all with one accord began to make excuses. The first said to him, 'I have bought a piece of ground, and I must go and see it. I ask you to have me excused.' 19 And another said, 'I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.' 20 Still another said, 'I have married a wife, and therefore I cannot come.' 21 So that servant came and reported these things to his master. Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in here the poor and the [a]maimed and the lame and the blind.' 22 And the servant said, 'Master, it is done as you commanded, and still there is room.' 23 Then the master said to the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled. 24 For I say to you that none of those men who were invited shall taste my supper.' "

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 Езекиї, 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,

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, know 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.

ПРИЧАСНИЙ.

Хваліть Господа з небес, хваліть його в небі.
Алилуя.

Радуйтеся, праведні, в Господі, праведним
належить 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.

The Louhs



"Examine yourselves to see whether
you are in the faith; test
yourselves. Do you not realize that
Christ Jesus is in you—unless, of
course, you fail the test?"

-2 Corinthians 13:5



Despite our best intentions, when we feel up against something that is threatening to us, it's easy to find ourselves getting emotionally and spiritually locked into harmful habits, reactions, and attitudes that hold us back from fulfilling God's greater purpose for our lives. Even though most of the time our difficulties are actually opportunities to renew our faith, draw nearer to God, and live more closely in His image, most of us find ourselves lacking the emotional and spiritual resources to navigate these moments well.

Simply put, it's not easy to honor God through our actions and reactions, especially when life presents opportunities not to, in the midst of temptation. Though we are all still learning how

to do this, in Galatians 5 (5:13-26), we are called to "walk by the spirit, so that we do not gratify the desires of the flesh, which are contrary to the spirit and in constant conflict with each other." This is our battle, to not allow strong feelings and impulses, to compromise our spirit. And in this battle, we are instructed in Ephesians to choose to "Live as children of light." (Ephesians 5:8-10) and to "Follow God's example." It is a choice to strive to be an imitator of God, to walk in love and to separate from darkness, and to do so, requires we seek much self-awareness. We must do our part to reflect on our thoughts, our heart and our choices, and see if we are working through a lens of what God commands. Let us all strive to follow Paul's encouragement, and test ourselves, examining our hearts, so that we can see if we are truly living the life of the faith. 2024 01 19

The LOUHS

2 до коринтян 13:5

5 Випробовуйте самих себе, чи ви в вірі,
пізнавайте самих себе. Хіба ви не знаєте
самих себе, що Ісус Христос у вас? Хіба
тільки, що ви не такі, якими мали б бути.

своїми вчинками та вчинками, особливо коли життя дає можливість цього не робити, посеред спокуси. Хоча всі ми все ще вчимося це робити, у Посланні до Галатів 5 (5:13-26) ми покликані

Незважаючи на наші найкращі наміри, коли ми відчуємо, що стикаємося з чимось, що загрожує нам, легко виявити, що емоційно і духовно застрягли в шкідливих звичках, реакціях і ставленні, які заважають нам виконати більшу Божу мету щодо нашого життя. Незважаючи на те, що в більшості випадків наші труднощі насправді є нагодою відновити свою віру, наблизитися до Бога і жити ближче до Його образу, більшості з нас не вистачає емоційних і духовних ресурсів, щоб добре пережити ці моменти. Простіше кажучи, нелегко прославляти Бога

«ходити духом, щоб не задовольняти пожадливоростей тіла, які суперечать духу і перебувають у постійній боротьбі між собою». Це наша боротьба, щоб не дозволити сильним почуттям і поривам, скомпрометувати наш дух. І в цій битві нам наказано в Посланні до Ефесян вибрати "Живіть, як діти світла". (Ефесянам 5:8-10) і «наслідуйте приклад Божий». Це вибір прагнути бути наслідувачем Бога, ходити в любові та відокремлюватися від темряви, а для цього ми прагнемо глибокого самоусвідомлення. Ми повинні зробити свій внесок, щоб замислитися над своїми думками, своїм серцем і нашим вибором, і подивитися, чи працюємо ми через призму того, що наказує Бог. Намагаймося наслідувати підбадьорення Павла і випробовувати себе, досліджуючи свої серця, щоб побачити, чи справді ми живемо життям віри. 2024 01 19

Prayer at Daybreak - Archimandrite Sophronios

- O Lord Eternal and Creator of all things, Who of Thy inscrutable goodness called me to this life; Who bestowed on me the grace of Baptism and the Seal of the Holy Spirit; Who imbued me with the desire to seek Thee, the one true God: hear my prayer.
- I have no life, no light, no joy or wisdom; no strength except in Thee, O God.
- Because of my unrighteousness I dare not raise my eyes to Thee. But Thou said to Thy disciples, 'Whatsoever you shall ask in prayer believing, you shall receive.' and 'Whatsoever you shall ask in my name, that will I do.'
- Wherefore I dare to invoke Thee. Purify me from all taint of flesh and spirit.
- Teach me to pray aright. Bless this day which Thee give unto me, Thy unworthy servant. By the power of Thy blessing enable me at all times to speak and act to Thy glory with a pure spirit, with humility, patience, love, gentleness, peace, courage and wisdom: aware always of Thy presence.
- Of Thy immense goodness, O Lord God, show me the path of Thy will, and grant me to walk in Thy sight without sin. O Lord, unto Whom all hearts be open, Thee know what things I have need of. Thee are acquainted with my blindness and my ignorance, Thee know my infirmity and my soul's corruption; but neither are my pain and anguish hid from Thee.
- Wherefore I beseech Thee, hear my prayer and by Thy Holy Spirit teach me the way wherein I should walk; and when my perverted will would lead me down other paths spare me not O Lord, but force me back to Thee.
- By the power of Thy love, grant me to hold fast to that which is good. Preserve me from every word or deed that corrupts the soul; from every impulse displeasing in Thy sight and hurtful to my brother-man. Teach me what I should say and how I should speak.
- If it be Thy will that I make no answer, inspire me to keep silent in a spirit of peace that causes neither sorrow nor hurt to my fellow man.
- Establish me in the path of Thy commandments and to my last breath let me not stray from the light of Thy ordinances, that Thy commandments may become the sole law of my being on this earth and all eternity.
- Yea, Lord, I pray to Thee, have pity on me. Spare me in my affliction and my misery and hide not the way of salvation from me.
- In my foolishness, O God, I plead with Thee for many and great things. Yet am I ever mindful of my wickedness, my baseness, my vileness. Have mercy upon me.
- Cast me not away from your presence because of my presumption. Do Thee rather increase in me this presumption, and grant unto me, the worst of men, to love Thee as Thee have commanded, with all my heart, and with all my soul, and with all my mind, and with all my strength: with my whole being.
- Yea, O Lord, by Thy Holy Spirit, teach me good judgment and knowledge. Grant me to know Thy truth before I go down into the grave.
- Maintain my life in this world until I may offer unto Thee worthy repentance.
- Take me not away in the midst of my days, nor while my mind is still blind.
- When Thee shall be pleased to bring my life to an end, forewarn me that I may prepare my soul to come before Thee.

- Be with me, O Lord, at that dread hour and grant me the joy of salvation.
- Cleanse me from secret faults, from all iniquity that is hidden in me; and give me a right answer before Thy judgment-seat. Yea, Lord, of Thy great mercy and immeasurable love for mankind.

Venerable Maximus the Confessor

Saint Maximus the Confessor was born in Constantinople around 580 and raised in a pious Christian family. He received an excellent education, studying philosophy, grammar, and rhetoric. He was well-read in the authors of antiquity and he also mastered philosophy and theology. When Saint Maximus entered into government service, he became first secretary (asekretis) and chief counselor to the emperor Heraclius (611-641), who was impressed by his knowledge and virtuous life.

Saint Maximus soon realized that the emperor and many others had been corrupted by the Monothelite heresy, which was spreading rapidly through the East. He resigned from his duties at court, and went to the Chrysopolis monastery (at Skutari on the opposite shore of the Bosphorus), where he received monastic tonsure. Because of his humility and wisdom, he soon won the love of the brethren and was chosen igumen of the monastery after a few years. Even in this position, he remained a simple monk.

In 638, the emperor Heraclius and Patriarch Sergius tried to minimize the importance of differences in belief, and they issued an edict, the “Ekthesis” (“Ekthesis tes pisteos” or “Exposition of Faith”), which decreed that everyone must accept the teaching of one will in the two natures of the Savior. In defending Orthodoxy against the “Ekthesis,” Saint Maximus spoke to people in various occupations and positions, and these conversations were successful. Not only the clergy and the bishops, but also the people and the secular officials felt some sort of invisible attraction to him, as we read in his Life.

When Saint Maximus saw what turmoil this heresy caused in Constantinople and in the East, he decided to leave his monastery and seek refuge in the West, where Monothelitism had been completely rejected. On the way, he visited the bishops of Africa, strengthening them in Orthodoxy, and encouraging them not to be deceived by the cunning arguments of the heretics.

The Fourth Ecumenical Council had condemned the Monophysite heresy, which falsely taught that in the Lord Jesus Christ there was only one nature (the divine). Influenced by this erroneous opinion, the Monothelite heretics said that in Christ there was only one divine will (“thelema”) and only one divine energy (“energia”). Adherents of Monothelitism sought to return by another path to the repudiated Monophysite heresy. Monothelitism found numerous adherents in Armenia, Syria, Egypt. The heresy, fanned also by nationalistic animosities, became a serious threat to Church unity in the East. The struggle of Orthodoxy with heresy was particularly difficult because in the year 630, three of the patriarchal thrones in the Orthodox East were occupied by Monothelites: Constantinople by Sergius, Antioch by Athanasius, and Alexandria by Cyrus.

Saint Maximus traveled from Alexandria to Crete, where he began his preaching activity. He clashed there with a bishop, who adhered to the heretical opinions of Severus and Nestorius. The saint spent six years in Alexandria and the surrounding area.

Patriarch Sergius died at the end of 638, and the emperor Heraclius also died in 641. The imperial throne was eventually occupied by his grandson Constans II (642-668), an open adherent of the Monothelite heresy. The assaults of the heretics against Orthodoxy intensified. Saint Maximus went to Carthage and he preached there for about five years. When the Monothelite Pyrrhus, the successor of Patriarch Sergius, arrived there after fleeing from Constantinople because of court intrigues, he and Saint Maximus spent many hours in debate. As a result, Pyrrhus publicly acknowledged his error, and was permitted to retain the title of “Patriarch.” He even wrote a book confessing the Orthodox Faith. Saint Maximus and Pyrrhus traveled to Rome to visit Pope Theodore, who received Pyrrhus as the Patriarch of Constantinople.

In the year 647 Saint Maximus returned to Africa. There, at a council of bishops Monothelism was condemned as a heresy. In 648, a new edict was issued, commissioned by Constans and compiled by Patriarch Paul of Constantinople: the “Typos” (“Typos tes pisteos” or “Pattern of the Faith”), which forbade any further disputes about one will or two wills in the Lord Jesus Christ. Saint Maximus then asked Saint Martin the Confessor (April 14), the successor of Pope Theodore, to examine the question of Monothelitism at a Church Council. The Lateran Council was convened in October of 649. One hundred and fifty Western bishops and thirty-seven representatives from the Orthodox East were present, among them Saint Maximus

the Confessor. The Council condemned Monothelitism, and the Typos. The false teachings of Patriarchs Sergius, Paul and Pyrrhus of Constantinople, were also anathematized.

When Constans II received the decisions of the Council, he gave orders to arrest both Pope Martin and Saint Maximus. The emperor's order was fulfilled only in the year 654. Saint Maximus was accused of treason and locked up in prison. In 656 he was sent to Thrace, and was later brought back to a Constantinople prison.

The saint and two of his disciples were subjected to the cruelest torments. Each one's tongue was cut out, and his right hand was cut off. Then they were exiled to Skemarus in Scythia, enduring many sufferings and difficulties on the journey.

After three years, the Lord revealed to Saint Maximus the time of his death (August 13, 662). Three candles appeared over the grave of Saint Maximus and burned miraculously. This was a sign that Saint Maximus was a beacon of Orthodoxy during his lifetime, and continues to shine forth as an example of virtue for all. Many healings occurred at his tomb. In the Greek Prologue, August 13 commemorates the Transfer of the Relics of Saint Maximus to Constantinople, but it could also be the date of the saint's death. It may be that his memory is celebrated on January 21 because August 13 is the Leavetaking of the Feast of the Transfiguration of the Lord.

Saint Maximus has left to the Church a great theological legacy. His exegetical works contain explanations of difficult passages of Holy Scripture, and include a Commentary on the Lord's Prayer and on Psalm 59, various "scholia" or "marginalia" (commentaries written in the margin of manuscripts), on treatises of the Hieromartyr Dionysius the Areopagite (October 3) and Saint Gregory the Theologian (January 25). Among the exegetical works of Saint Maximus are his explanation of divine services, entitled "Mystagogia" ("Introduction Concerning the Mystery").

The dogmatic works of Saint Maximus include the Exposition of his dispute with Pyrrhus, and several tracts and letters to various people. In them are contained explanations of the Orthodox teaching on the Divine Essence and the Persons of the Holy Trinity, on the Incarnation of the Word of God, and on "theosis" ("deification") of human nature.

"Nothing in theosis is the product of human nature," Saint Maximus writes in a letter to his friend Thalassius, "for nature cannot comprehend God. It is only the mercy of God that has the capacity to endow theosis unto the existing... In theosis man (the image of God) becomes likened to God, he rejoices in all the plenitude that does not belong to him by nature, because the grace of the Spirit triumphs within him, and because God acts in him" (Letter 22).

Saint Maximus also wrote anthropological works (i.e. concerning man). He deliberates on the nature of the soul and its conscious existence after death. Among his moral compositions, especially important is his "Chapters on Love." Saint Maximus the Confessor also wrote three hymns in the finest traditions of church hymnography, following the example of Saint Gregory the Theologian.

The theology of Saint Maximus the Confessor, based on the spiritual experience of the knowledge of the great Desert Fathers, and utilizing the skilled art of dialectics worked out by pre-Christian philosophy, was continued and developed in the works of Saint Simeon the New Theologian (March 12), and Saint Gregory Palamas (November 14). Source: [Venerable Maximus the Confessor - Orthodox Church in America \(oca.org\)](http://OCA.org)

ANNOUNCEMENTS

We ask our members to send in information about special – significant dates - anniversary or birthday announcements that can be shared with the rest of our membership.

1. **Parish Nominating Committee for 2024** - Descent of the Holy Spirit, Ukrainian Orthodox Church - Regina 2024 Nomination Committee Requests:

Please indicate by January 3rd, by telephone, in person or email, your interest in serving on any of the following listed committees for the Descent of the Holy Spirit Ukrainian Orthodox Church.

- a) Parish Council
- b) Sisterhood (at the Church and the Selo Gardens Chapel)
- c) Brotherhood (at the Church and the Selo Gardens Chapel)

- d) Selo Chapel Committee
- e) Selo Gardens Housing Board
- f) Selo Gardens Personal Care Home Board
- g) Selo Gardens Community Centre Committee
- h) Control Commission
- i) Education committee
- j) Finance Committee
- k) Social/Cultural Director

The 2024 nomination committee includes:

Nadiya Frew – 306 531 7720 nadiyadvorak@netscape.net

Sherrdean Musleh - sherrdeanmusleh@gmail.com

Steve Pillipow - 306 586 9345 sapillipow@myaccess.ca

Orest Warnyca - 306 5840501 owarnyca@myaccess.ca

Please be prepared to share your time and abilities to grow our community.

Please give serious consideration to serving our parish in the New Year.

2. **A Request from the Sunday Church Coffee Working Group** – The Working Group is looking for volunteers to make coffee, set the lunch out and clean up after the lunch. Lunch food will be provided. Volunteers will be partnered with another person who has done coffee duty previously and knows his or her way around the kitchen. You will only be required to volunteer once every two months or so for about an hour. If you are interested to be added to our Sunday Coffee Schedule please speak to or phone either Dob. Diana Dumanski or Sherrdean Musleh. Thank you for your consideration.

3. Our Parish Annual General Meeting will take place on Sunday January 28, 2024.

4. Request for Food Donation

Thank you to everyone that donated food for people in need in Regina. More donations are needed as people continue to struggle to make ends meet. Food donations can be brought to the church and left near the table at the front doors. Please note that food items must be vegetarian in nature as per the wishes of the Guru Nanak Free Kitchen, but donations of non-vegetarian food will also be gladly accepted and delivered to the Food Bank. Thank you in advance for your generosity.

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.
6. **Regina Ukrainian Preschool (Sadochok)** invites students who are interested in attending the 2023-2024 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.