



Соборний Бюлетень

Sobor Parish Bulletin

3-го Серпня – August 3rd

Descent of the Holy Spirit
Ukrainian Orthodox Church (Sobor) in Regina
1305 12th Ave

Український Православний
Собор Зіслання Св. Духа в Реджайні

ВОСЬМА НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ - ГОЛОС 7
EIGHTH SUNDAY AFTER PENTECOST - TONE 7

CONTACT INFORMATION

If you 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

Fr. Volodymyr (306) 581-5600

Father's regular Office hours at the Sobor Office

MONDAY 10:00 am – 12:00 noon

WEDNESDAY 4:00 pm – 6:00 pm

Parish Council President – Dobr. Diana Dumanski – (306) 529-9668

Cantor - Maksym Kazakov – (639) 571-4325

Kitchen Coordinator – Ivanna Galkin – (306) 351-1474

Hospodar – Michael Makowsky – (306) 541-3810

АПОСТОЛ – EPISTLE

1 Corinthians (1:10-18)

Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you. Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, lest anyone should say that I had baptized in my own name. Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other. For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect. For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

Перше послання до Коринф'ян (1:10-18)

Благаю вас, браття, ім'ям Господа нашого Ісуса Христа, щоб усі ви говорили одне і не було між вами розділення, а щоб ви з'єднані були в одному розумінні та в одній думці. Бо від домашніх Хлоїних стало мені відомо про вас, браття мої, що між вами є суперечки. Я кажу про те, що у вас говорять: я Павлів; я Аполлосів; я Кифин; а я Христів. Хіба ж розділився Христос? Хіба Павло розп'явся за вас? Чи в ім'я Павлове ви хрестилися? 14 Дякую Богові, що я нікого з вас не хрестив, крім Криспа та Гая, щоб не сказав хто, що я хрестив у моє ім'я. Хрестив же я і Стефанів дім; а чи хрестив ще кого, не знаю. Бо Христос послав мене не хрестити, а благовістити, і не в премудрості слова, щоб не скасувати хреста Христового. Бо слово хресне для загинувших безумство є, а для нас, що спасаємось, сила Божа.

ЄВАНГЕЛІЯ – GOSPEL

Gospel according to Matthew (14:14-22)

And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick. When it was evening, His disciples came to Him, saying, "This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food." But Jesus said to them, "They do not need to go away. You give them something to eat." And they said to Him, "We have here only five loaves and two fish." He said, "Bring them here to Me." Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes. So they all ate and were filled, and they took up twelve baskets full of the fragments that remained. Now those who had eaten were about five thousand men, besides women and children. Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away.

Євангеліє від Матфея (14:14-22)

І, вийшовши, Ісус побачив багато людей, змилосердився над ними і зцілив недужих їхніх. Як настав вечір, приступили до Нього ученики Його і кажуть: місце тут пустинне і час уже пізній; відпусти людей, нехай підуть у селища і куплять собі що їсти. Ісус же сказав їм: не треба їм іти, дайте ви їм їсти. Вони ж кажуть Йому: у нас тут тільки п'ять хлібів і дві рибини. Він сказав: принесіть їх Мені сюди. І звелів народові возлягти на траву і, взявши п'ять хлібів і дві рибини, підняв очі на небо, благословив і, переломивши, дав ученикам хліби, а ученики народові. І їли всі і наситились; і набрали залишків дванадцять повних кошиків; а тих, що їли, було близько п'яти тисяч чоловіків, крім жінок та дітей. І зараз же звелів Ісус ученикам Своїм сісти в човен і пливати раніше за Нього на той бік, поки Він відпустить людей.

SERVICES FOR THE UPCOMING WEEK

Sunday August 3: Reader's Typica 9:30 am at Sobor

Sunday August 10: Reader's Typica 9:30 am at Sobor

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.

AUGUST BIRTHDAYS

Lubomyr Melnychuk (01); Natalia Balinska (01); Sonia Ostapowich (03); Steve Pillipow (11); Oksana Klepikova (15); Archie Melnychuk (17); Sonia Bremner (22); Evan Griffin (26); William Ostapowich (27); Valeriy Fedyk (28); Sonia Korpus (31)

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PARISH ACTIVITIES

1. Fr. Volodymyr will be on vacation from August 1 to August 13, 2025. Please contact Fr. Vint if you have an emergency and need a priest (306)-331-4252.
2. Coffee and fellowship are held after every Liturgy in the church basement.
3. PARISH QUARTERLY meeting will be held on Sept 7 after Divine Liturgy. If you have any reports please submit them to mddumanski@sasktel.net by Sept 2, 2025.
4. Central Eparchy Youth Retreat will be held on Aug 29 – Sept 1, 2025. See poster attached for details.

TODAY the Holy Orthodox Church celebrates the **VENERABLE ISAAC, DALMATUS and FAUSTUS, along with the VENERABLE ANTHONY THE ROMAN**. St. Dalmatus was once an officer during the reign of Emperor Theodosius the Great, and the emperor held in great esteem. When the spirit awakened in him, he despised all earthly things. He resigned his rank, taking his only son Faustus to St. Isaac's community on the outskirts of Constantinople, where they both were tonsured as monks. Elder Isaac rejoiced that Dalmatus was completely devoted to a God-pleasing life. When Isaac approached the hour of death, he appointed Dalmatus as abbot in his place. Later, this community was named after him. Dalmatus devoted himself to fasting, and fasted for forty days at times, conquering the invisible demonic powers. He participated in the Third Ecumenical Council [*Ephesus, 431 A.D.*] and fought against the Nestorian heresy. Pleasing God, he died peacefully in the fifth century. His son Faustus supported his father in everything, and, after a God-pleasing life, also died peacefully in this Dalmatus community.

Anthony was born in Rome in 1086 A.D. of devout and wealthy parents. By then, the Roman Church had separated from the Eastern Church, and all who remained faithful to the Eastern Church were being persecuted by the Roman clergy. Anthony was among the persecuted. He distributed all of his inherited

wealth and was tonsured a monk. Anthony lived an ascetic life, and among his labours, he stood on a rock in the sea for fourteen months. As he persisted, the rock separated from its base and floated to Novgorod, miraculously. In Novgorod, Archbishop Nicetas received Anthony kindly, and helped him build a church to the Holy Birth-giver of God, which would become a monastery. Anthony lived a long time as the abbot of this monastery, and manifested the great power of God's grace through many miracles. He died peacefully in the year 1146 A.D., and took up his abode in the mansions of the Lord.

REFLECTION

Holy souls read Holy Scripture with great diligence, concentrating on every word, and placing themselves before the mirror of the Word of God as before the Dread Judgment. Their diligence was so great in this, that some of the ascetics undertook distant journeys in order to find a spiritual sage who would interpret a word or a saying from Holy Scripture for them. Of course, whenever it was possible, this was accomplished through correspondence. From this, a large collection of the letters of the saints have survived, including those of Saints Basil, Gregory, Chrysostom, Isidore of Pelusium, Nilus of Sinai and many others. One day, St. Cosmas pondered on the words of the Lord Christ—when He, in the Garden of Gethsemane, asked His disciples if any of them had a sword, and when His disciples said to Him: Lord, behold, here are two swords. And He said to them, it is enough (Luke 22:38). Being unable to explain these words himself, St. Cosmas crossed over the wilderness to the distant Lavra of Pirga, where dwelled the illustrious Abba Theophilus, to inquire of him. With great difficulty, St. Cosmas succeeded in reaching his goal. Theophilus explained to him: “The two swords signify the two-fold order of a God-pleasing life: deeds and visions, or labor and awakening the mind to godly thoughts and prayer. Whoever has both of these is perfect.”

