

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

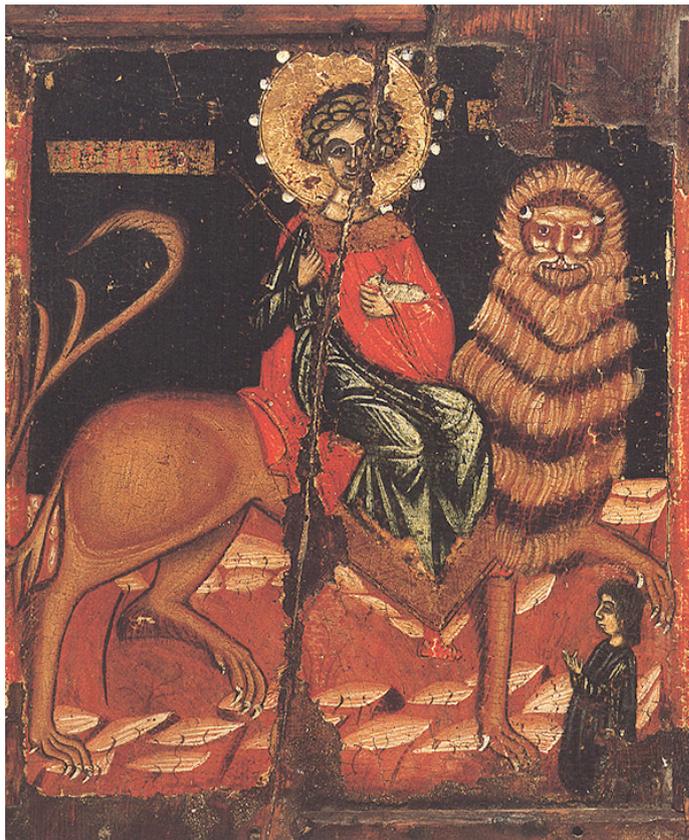
And serving the congregations of
St. Michael's in Candiac,
Selo Gardens Chapel,
St. Volodymyr's in Moose Jaw

Parish Bulletin for the week of September 15, 2019

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13-та. НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС – 4-ий. СВЯТОГО
МУЧЕНИКА МАМАНТА (275) І БАТЬКІВ ЙОГО МУЧЕНИКІВ
ФЕОДОТА І РУФІНИ. ПРЕПОДОБНОГО ОТЦЯ НАШОГО
ІОАННА ПОСНИКА, ПАТРІАРХА ЦАРГОРОДСЬКОГО. (595)
13-th. SUNDAY AFTER PENTECOST. TONE – 4. MARTYR MAMAS
OF CAESAREA IN CAPPADOCIA AND HIS PARENTS MM THE-
ODOTUS AND RUFINA. SAINT JOHN THE FASTER, PATRIARCH
OF CONSTANTINOPLE. (595).



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.

Orthodox faith teaches us the importance of interceding on behalf of others through Prayer. In our prayers today please remember the following faithful who are hospitalized, convalescing or ill: Individuals will be kept on the prayer list for one month

Madeline 9-4	Doug 9-4	Gladys 9-4	William O 894
Jim 9-4	Ksenia 9-4	Donna 9-4	Anne 9-4
Diana Ov 94	WallyK 9-4	Sophie 9-4	Mary R 9-4
Bill D 9-4	Fr.Patrick 9-4	Orest 9-4	Steve 9-4
Edward B 9-4	Marge 9-4	Andrea 9-4	Bill Berg 9-4
Natalia 9-4	Fr. Taras 9-4	Vasyl 9-4	John S 9-4
Nick 9-4	Larissa -94	Eileen G 9-4	Jean T 9-4
Kim 9-4	Bill W 9-4	Anne 9-4	Georgina 9-4

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And those in care homes or similar situations:

Carolina Miller	Bill Warnyca	Larry Trafananko	Ann Fellingner
Christina Spak	Doreen Kuyek	Mary Rublitz	

(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 (12,000 plus) who died in the conflict in Ukraine and we pray for the healing of the 20,000 maimed these past weeks and months.

- **Let us also remember in prayer:**
 - **the needs of those suffering from persecution and forced migration of the Muslim Rohingya minority by the State of Myanmar.**
 - **starvation facing the people Sudan and Yemen.**
 - **The continuing horrible destruction in Syria and the Middle East.**
 - **Let us also pray that the Lord bless the ministry in our midst of our new pastor.**
 - **We thank God – the Holy Trinity for the blessed decision of the Patriarch of Constantinople to grant autocephaly to the Ukrainian Orthodox Church – an answer to prayer of the Ukrainian people over the last number of centuries.**
 - **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 newly elected President of Ukraine and deputies of Verchovna Rada with wisdom and virtue.**
 - **We thank the Lord for blessing our land with a much-needed rain.**
 - **We pray that the Lord bless our Federal, Provincial and Local political leadership to make just and acceptable to God decisions.**

A REQUEST TO OUR MEMBERSHIP FROM FATHER VOLODYMYR AND THE PARISH COUNCIL

If you have questions about the faith or about any aspect of our church community life then please ask them in person of Father Volodymyr or Parish Council President Warnyca or if you do not feel comfortable in raising them in person then please submit them in writing either to Father or to our Parish Council President Orest or leave them on the Tetrapod at the end of the Divine Liturgy.

ТРОПАР НЕДІЛНИЙ НА ГОЛОС 4

Світлу ю воскресіння проповідь, від ангела почувши Господні учениці, і прадідне осудження відкинувши, апостолам хвалячися, промовляли. Знищена смерть, воскрес Христос Бог, даруючи світові велику милість.

ТРОПАР СВЯТОГО МУЧЕНИКУ НА ГОЛОС 4

Мученик Твій, Господи, Мамант за страждання свої вінець нетлінний отримав від Тебе, Бога нашого; силою Твоею укріплений, подолав мучителів, розвіяв і демонів безсилі підступи, того молитвами спаси души наші.

ТРОПАР ПРЕПОДОБНОМУ НА ГОЛОС 4

Правило віри і образ покірності, аскетизму учителя показав тебе стаду твоєму Той, Хто для всіх речей є міриломістини, а тому й досяг ти висоти покірності і багатства бідністю, Отче Іоане, моли Христа Бога, щоб спасти нам душі наші.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 4

Спас і Визволитель мій, із гробу як Бог, воскресив від смертги земнородних і врата пекельні сокрушив, і, як Владика, на третій день воскрес.

СЛАВА Отцю і Сину і Святому Духові.

КОНДАК МУЧЕНИКУ НА ГОЛОС 3

Жезлом, що від Бога тобі, святий, вручений, збережи людей твоїх на пасовищах життядайних, звірів невидимих і безчинних здолай під ноги тим, що хвалу тобі співають, тому що всі ми в нещастях тебе, заступника теплого, Маманте маємо.

І НИНИ і повсякчас і на віки вічні, Амінь.

БОГОРОДИЧНИЙ НА ГОЛОС 6

Заступнице християн усердная, молитвенниця 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.

TROPAR OF SUNDAY IN TONE 4

When the women disciples of the Lord learned from the angel the joyous message of Your Resurrection, they cast away the ancestral curse and with gladness told the apostles; Death is overthrown. Christ God is risen, granting the world great mercy.

TROPAR OF THE HOLY MARTYR IN TONE 4

Your Martyr, O Lord Mamas, did obtain through his sufferings, an incorruptible crown from You, our God; for, rejoicing in Your strength, he laid low his tormentors and did also beat off impotent affronts of the demons; at his intercessions save our souls.

TROPAR OF HOLY HIERARCH JOHN IN TONE 4

The truth of things revealed You to your flock as a rule of faith, an image of meekness, and a teacher of abstinence. Therefore you have achieved the heights by humility, riches through poverty; O father Hierarch John, pray to Christ our God that our souls be saved.

KONDAK OF SUNDAY IN TONE 4

My Saviour and Redeemer arose from the tomb as God and delivered the earthborn from bondage. He has shattered the gates of Hades and as Master, He has risen on the third day.

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

KONDAK OF HOLY MARTYR MAMAS IN TONE 3

You did shepherd your people in life-bearing pastures with the staff you received from God, and did crush the invisible and untamed wild beasts beneath the feet of those who honour you. For all those who find themselves amid misfortunes, they have you as their fervent intercessor, O Mamas.

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

THEOTOKION IN TONE 6

O Protection of Christians that cannot be put to shame, unchanging mediation unto the Creator, do not despise the suppliant voices of sinners, but be quick to come to our aid, O Good One, who in faith cry out to You: hasten to intercession and come quickly to make supplication, for You, O Theotokos, always protect those who honour You.

ПРОКИМЕН НА ГОЛОС 4

Які величні діла Твої, Господи, все премудрістю сотворив еси.

Благослови, душе моя, Господа, Господи Боже мій, Ти велми звеличився еси.

ДРУГИЙ ПРОКИМЕН ПРОРОКА НА ГОЛОС 7

Звеселиться праведник у Господі і уповатиме на Нього.

PROKIMEN IN TONE 4

How marvelous are Your works, O Lord. In wisdom You have made them all.

Bless the Lord, O my soul. O Lord my God, You have been greatly magnified.

ANOTHER PROKIMEN IN TONE 7

The righteous man shall rejoice in the Lord and hope in Him.

"When we pray continually, God will enlighten us as to what we must do in each situation, even the most difficult. God will speak in our heart. He will find ways. Of course, we can combine prayer with fasting. That is, when we are faced with a serious problem or dilemma, we should approach it with much prayer and fasting. That's how I have dealt with things often." - St Porphyrios

Апостол – Epistle

З Першого Послання до Коринтян Святого Апостола Павла читання 16:13-24

Браття! Пильнуйте, стійте в Вірі, будьте мужні, будьте сильні, хай з любов'ю все робиться в вас! Благаю ж вас, браття, - знаєте ви дім Стефанів, що в Ахаї він первісток, і що службі святим присвятилися, і ви покоряйтесь таким, також кожному, хто помагає й трудиться. Я тішуся з приходу Стефана, і Фортуната, й Ахаїка, бо вашу відсутність вони заступили, бо вони заспокоїли духа мого й вашого. Тож шануйте таких!

Вітають вас азійські Церкви; Акила й Прискилла з домашньою Церквою їхньою сильно вітають у Господі вас. Вітають вас усі брати. Вітайте один одного святим поцілунком. Привітання моєю рукою Павловою. Коли хто не любить Господа, нехай буде проклятий, мараната! Влагодать Господа нашого Ісуса нехай буде з вами! Любов моя з вами всіма в Христі Ісусі, амінь!

Lesson from the First Epistle of Saint Paul to the Corinthians 16:13-24

Brethren, watch, stand firm in the faith, behave like men, be strong. Do everything with charity. Now, I appeal to you, brethren: You know that the household of Stephanas and of Fortunatus are the first converts of Achaia, and they have devoted themselves to the service of the saints. You must obey such men and every fellow worker and laborer. I am glad that Stephanas, Fortunatus, and Achaicus have arrived. Because they have made up for your absence. They have brought relief to my mind as well as to yours. You must appreciate such men.

The Churches of Asia send you their greetings. Aquila and Prisca, along with the Church in their house, send you hearty greetings in the Lord. All the brethren send you their greetings. Greet one another with a sacred kiss.

I, Paul, send you my greetings in my own handwriting. Whoever has no love for our Lord Jesus, let him be accursed. The grace of our Lord Jesus Christ be with you.

My love be with you all in Jesus Christ. Amen.

АЛИЛУЯ НА ГОЛОС 4

Натягни лука та йди щасливо і царствуй по правді, лагідно і справедливо. Алилуя.

Ти полюбив правду і зненавидів беззаконня. Алилуя.

ALLELUIA IN TONE 4

Bend your bow and proceed prosperously, and be king because of truth, meekness, and righteousness. Alleluia.

You have loved righteousness and hated iniquity. Alleluia.

АЛИЛУЯ НА ГОЛОС 4

Праведник як Фінік розцвіте, і як кедр що в Ливані розмножиться.”

ANOTHER ALLELUIA IN TONE 4

The righteous man shall flourish like a palm tree. Like a cedar in Lebanon shall he be multiplied.

Євангелія – Gospel

Євангеліє від Матфея 21:33-42

Сказав Господь притчу оцю: Був господар один. Насадив виноградника він, обгородив його муром, видовбав у ньому чавило, башту поставив, і віддав його винарям, та й пішов. Коли ж надійшов час плодів, він до винарів послав рабів своїх, щоб прийняти плоди свої. Винарі ж рабів його похапали, і одного побили, а другого замордували, а того вкаменували. Знов послав він інших рабів, більш як перше, та й їм учинили те саме. Нарешті послав до них сина свого і сказав: Посоромляться сина мого. Але винарі, як побачили сина, міркувати собі стали: Це спадкоємець; ходім, замордуймо його, і заберемо його спадщину! І, схопивши його, вони вивели за виноградник його, та й убили. Отож, як прибуде той пан виноградника, що зробить він тим винарям?

Вони кажуть Йому: Злочинців погубить жорстоко, виноградника ж віддасть іншим винарям, що будуть плоди віддавати йому своєчасно. Ісус промовляє до них: Чи ви не читали ніколи в Писанні: Камінь, що його будівничі відкинули, той наріжним став каменем; від Господа

Gospel of Saint Mathew 21:33-42

The Lord narrated this parable: “There was a land-owner, who planted a vineyard, set a fence around it, dug a wine-press in it, built a watch-tower, then he leased it to tenants, and went abroad. When the time for the vintage approached, he sent his servants to the tenants, to receive his share of the fruit. But the tenants seized his servants, beat one, killed another, and stoned a third. Again he sent other servants, more than the first ones, but the tenants treated them the same way.”

“Afterwards he sent his own son to them, thinking: They will respect my son. But when the tenants saw the son, they said to one another: ‘This is the heir; come, let us kill him, and seize his inheritance.’ Accordingly they took him, drove him out of the vineyard, and killed him.”

“Now when the owner of the vineyard returns, what will he do to those tenants?” They answered him: “He will put those miserable men to a miserable death, and he will lease his vineyard to other tenants who will pay him his share of the vintage when the season comes.”

Jesus said to them: “You have read in the Scriptures: ‘The very stone which the builders rejected has become the cornerstone.’ It was the Lord’s work, and seems marvellous in our eyes.”

ПРИЧАСНИЙ

Хваліть Господа з небес, хваліть Його в вишніх. Алилуя.

В пам'ять вічну буде праведник, лихої слави він не убоїться. Алилуя.

COMMUNION VERSE

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

The righteous man shall be in everlasting remembrance. He shall not fear evil tidings. Alleluia.

13th Sunday of Pentecost - Matthew 21:33-42

Dear Brothers and sisters in Christ!

The parable about the vineyard had a very immediate meaning that the Lord was trying to get across to the Jews that He was speaking to presently, and also, all of the symbols in this parable also have Christian meanings, and a moral message. If we say we believe in God the Father that means we are His children, therefore we should live as His children. So we just made a moral statement as much as a dogmatic one. So the parable starts. There was a certain householder who planted a vine-

yard. The householder is God. The vineyard is the Jewish people, and also all Christians. He hedged the vineyard roundabout. That's what you do with a vineyard; you protect it from animals and from thieves. The hedge is the Law. The Law was our schoolmaster which taught us about right and wrong, and it kept the Jewish people from mixing with the Gentiles who did not know of God. There is the winepress that is dug in it. And of course, that winepress is the altar. Inside the hedge He built a tower. The tower is the temple. And then He let it out to husbandmen. The husbandmen of course are the vine dressers, the people who worked in the vineyard and tended and harvested; and those are the teachers, the Pharisees, the Sadducees.

And then it *says* that He went into a far country. God can seem very far away to us. This is because He's very longsuffering and patient with us and also because we are very forgetful. The Psalms and the Proverbs speak about it all the time that the fool thinks God doesn't exist. Not that he says, I don't believe in God. But he lives as if he doesn't believe in God because God seems far away.

He sends servants to get the produce of the vineyard. And what happens to the servants? Some are beaten; some are killed. This is generally what happens when someone speaks the truth without equivocation. Because the Jews are not any different than we are, any different than any other society. So He sends the Prophets a couple of times, and then He says they will reverence My Son, so He sends His Son, and of course His Son is Jesus Christ, the Incarnation. And what do they say they will do? "This is the heir. Let us kill Him and cast Him out of the vineyard, and everything will be ours." Of course, the killing of Him is the Crucifixion, and the casting out of the vineyard is referring to the fact that Jesus Christ was crucified outside of the camp, outside of Jerusalem.

And then how does the householder react? They ask him, what is going to happen? Or Jesus asked them, what's going to happen? Well, he's going to miserably destroy the men. And that's what happened. The Roman army, shortly after our Lord's Resurrection, during the lifetime of the Apostles still, destroyed Jerusalem. Not one stone was laid upon another. And then of course the vineyard is let out to other husbandmen. And that would be the Apostles, and that would be us. Because all of these things have Christian analogs, as I said. What's the most important part of this parable? It's where He comes to gather the fruits of the vineyard. Because we are called to bear fruit. Being a Christian is not just saying you are something or believing certain things. Being a Christian is becoming something. Bearing fruit. You can think of actually the vineyard as your own soul. It should bear fruit. And God will expect of us fruit in the end. He will look at us, and His criterion will be this: He will look at our souls, and if our souls bear His likeness and His image, then He will say, "Well done, good and faithful servant."

But if we, who have been made in the likeness of God, have not worked in the vineyard, struggling in the world to follow the Commandments, to live a good life, to pray, to become what God has intended us to be, then He won't see His likeness shining. And that will be the criterion. That is the judgment of the vine dressers, the judgment of all men: Did we bear fruit or not? We have everything we need. We have the winepress, the Body and Blood of Christ. We have the tower, the temple. We have the hedge roundabout us, which is the Church protecting us. So why aren't we bearing fruit? We must do this. This is our calling: To bear fruit. And in bearing fruit, what we do is we become good because we have to be good in order to be around God to know God, Who is good. So this is the moral teaching of the parable: You must bear fruit. And may God help us to bear this fruit.

Now, there are things that you can avail yourself of in this vineyard, Of course, the winepress, the Body and Blood of Christ, critical for us; and the tower, the temple, to pray in the temple. So we can do these things: Pray, fast, partake of the Holy Mysteries. But they are all in order to do the work of the vineyard. And the work of the vineyard is not in weeding and fertilizing and watering like a person would do for grapes. This work is in our souls. This work is expunging passions and becoming good. That is the work of the vineyard. May God help you to do this work. Amen.

The Holy Great Martyr Mamas was born in Paphlagonia, Asia Minor in the third century of pious and illustrious parents, the Christians Theodotus and Rufina. The parents of the saint were arrested by the pagans for their open confession of their faith and locked up in prison in Caesarea in Cappadocia.

Knowing his own bodily weakness, Theodotus prayed that the Lord would take him before being subjected to tortures. The Lord heard his prayer and he died in prison. Saint Rufina died also after him, after giving birth to a premature son. She entrusted him to God, beseeching Him to be the Protector and Defender of the orphaned infant.

God heard the dying prayer of Saint Rufina: a rich Christian widow named Ammia reverently buried the bodies of Saints Theodotus and Rufina, and she took the boy into her own home and raised him as her own son. Saint Mamas grew up in the Christian Faith. His foster mother concerned herself with the developing of his natural abilities, and early on she sent him off to study his grammar.

The boy learned easily and willingly. He was not of an age of mature judgment but distinguished himself by maturity of mind and of heart. By means of prudent conversations and personal example young Mamas converted many of his own peers to Christianity.

The governor, Democritus, was informed of this, and the fifteen-year-old Mamas was arrested and brought to trial. In deference to his illustrious parentage, Democritus decided not to subject him to torture, but instead sent him off to the emperor Aurelian (270-275). The emperor tried at first kindly, but then with threats to turn Saint Mamas back to the pagan faith, but all in vain. The saint bravely confessed himself a Christian and pointed out the madness of the pagans in their worship of lifeless idols.

Infuriated, the emperor subjected the youth to cruel tortures. They tried to drown the saint, but an angel of the Lord saved Saint Mamas and bade him live on a high mountain in the wilderness, not far from Caesarea. Bowing to the will of God, the saint built a small church there and began to lead a life of strict temperance, in exploits of fasting and prayer. Soon he received a remarkable power over the forces of nature: wild beasts inhabiting the surrounding wilderness gathered at his abode and listened to the reading of the Holy Gospel. Saint Mamas nourished himself on the milk of wild goats and deer.

The saint did not ignore the needs of his neighbors. Preparing cheese from this milk, he gave it away freely to the poor. Soon the fame of Saint Mamas's life spread throughout all of Caesarea. The governor sent a detachment of soldiers to arrest him. When they encountered Saint Mamas on the mountain, the soldiers did not recognize him, and mistook him for a simple shepherd. The saint then invited them to his dwelling, gave them a drink of milk and then told them his name, knowing that death for Christ awaited him. The servant of God told the servant of the Emperor to go on ahead of him into Caesaria, promising that he would soon follow. The soldiers waited for him at the gates of the city, and Saint Mamas, accompanied by a lion, met them there. Surrendering himself into the hands of the torturers, Saint Mamas was brought to trial under a deputy governor named Alexander, who subjected him to intense and prolonged tortures. They did not break the saint's will, however. He was strengthened by the words addressed to him from above: "Be strong and take courage, Mamas."

When they threw Saint Mamas to the wild beasts, these creatures would not touch him. Finally, one of the pagan priests struck him with a trident. Mortally wounded, Saint Mamas went out beyond the city limits. There, in a small stone cave, he gave up his spirit to God, Who in the hearing of all summoned the holy Martyr Mamas into His heavenly habitation. He was buried by believers at the place of his death.

Christians soon began to receive help from him in their afflictions and sorrows. Saint Basil the Great speaks thus about the holy Martyr Mamas in a sermon to the people: "Remember the holy martyr, you who live here and have him as a helper. You who call on his name have been helped by him. Those in error he has guided into life. Those whom he has healed of infirmity, those whose dead children he has restored to life, those whose life he has prolonged: let us all come together as one, and praise the martyr!" Source: <https://www.oca.org/saints/lives/2019/09/02/102459-martyr-mamas-of-caesarea-in-cappadocia>

SEPTEMBER SERVICES

Saturday September 14	5:00 pm	Vespers - Selo Chapel
Sunday September 15	10:00 am	Divine Liturgy – Ven. Anthony and Theodosius - Sobor
Wed September 18	6:00 pm	Akathyst - Sobor
Saturday September 21	10:00 am	Divine Liturgy - Nativity of the Most Holy Theotokos and Ever Virgin Mary - Sobor
	5:00 pm	Vespers - Selo Chapel
Sunday September 22	10:00 am	Divine Liturgy – Sobor
Wed September 25	6:00 pm	Akathyst – Sobor
Thursday September 26	6:00 pm	Great Vespers with litia at Selo Chapel
Friday September 27	10:00 am	Divine Liturgy - Exaltation of the Life Giving Cross - Sobor
Saturday September 28	5:00 pm	Vespers - Selo Chapel
Sunday September 29	10:00 am	Divine Liturgy – Sobor

ANNOUNCEMENTS

1. Memory Eternal – Вічна Пам'ять!

Our deepest condolences go out to the Pankiw family on the falling asleep of Rose's mother this past week. May her Memory be Eternal – Вічна Пам'ять!

2. Memory Eternal - Вічна йому пам'ять!

We extend our condolences to the Pasieka family on the falling asleep of Kay their mother and grandmother in Edmonton last week. May her Memory be Eternal – Вічна Пам'ять!

3. Thank you to the volunteers who helped prepare the Salvation Army Lunch Friday evening.

4. THE NEXT PREPARATION OF FOOD FOR SALVATION ARMY LUNCH will be Friday October 11 at 5 pm.

5. Sunday School registration and beginning of school year is today Sunday September 15.

6. SPECIAL REQUEST

I want to ask you for some help- my first cousin's little son has been fighting cancer for four years now. He is in Remission stage now and has only 3-5 weeks left to fundraise money for a transplantation surgery in Poland.

My family in Ukraine is drained completely - I hope to find some support here.

Дякую,

Олена Шиян

<https://tsn.ua/dopomoga/kirilku-dovoditsya-borotisya-z-drugim-recidivom-raku-krovi-1395939.html>

Дитині обов'язково потрібно зробити трансплантацію кісткового мозку.

6-річний Кирилко вже пройшов шостий блок хіміотерапії, яка має допомогти йому здолати гострий лімфобласний лейкоз вже втретє.

«Коли моєму первістку було 1 рік і сім місяців нам поставили цей діагноз. Це був просто шок ми й не одразу зрозуміли, що це рак крові, тай, взагалі, звідки??? Кирилко пройшов протокол лікування за 1.5 року, також променеву терапію. І все мало бути добре, ми вірили, що тепер все позаду, але за 5 місяців стався рецидив і знову все спочатку», - пригадує мама малюка.

Під час минулого лікування у хлопчика також стався рецидив, але нові протоколи терапії діяли, тож були надії, що трансплантація кісткового мозку, яка є дієвою при лікуванні лейкозу, не знадобиться. Вже тепер лікарі констатують, що така операція м-це єдиний шанс на порятунок дитини.

«Рідні не підходять як донори, тому потрібно шукати неродинного донора і лікуватись за кордоном. Знайшлася клініка, яка погодилась провести трансплантацію за умови 134 000 тис. євро і повної оплати. Ми зраділи і були впевнені, що держава допоможе сплатити за лікування, та щойно ми отримали рахунок, виявилось, що МОЗ припинило фінансування закордонного лікування до 2020 року, а в нас просто немає часу чекати. На збір є лише більше місяця. Я просто благаю, допоможіть зібрати кошти та врятувати мого сина», - каже мама Кирила.

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Наталія Вікторівна Більше читайте тут: <https://tsn.ua/dopomoga/kirilku-dovoditsya-borotitsya-z-drugim-recidivom-raku-krovi-1395939.html>

Father Volodymyr's Teaching Corner

Over the next number of months, we will present a systematic review – teaching on the purpose and process of the Divine Liturgy. The presentation is drawn from a book by *A Monk of the Eastern Orthodox Church – Our Life in the Liturgy*. New York: St. Vladimir's Press, 1990. Please read carefully and reflect deeply.

1 - In Peace

The Great Litany by which the Divine Liturgy begins opens with a fervent request that *peace* be granted to us.

This request is so important and so basic that it recurs three times in slightly different forms. These are not superfluous repetitions, for each of these petitions is filled with a deep and special meaning.

“In peace let us pray to the Lord!” This means first of all that we are called to assume a state of inner peace. Those who will take part in the Divine Liturgy should rid their minds of all confusion, all susceptibility to fleshly and earthly temptations, all obsession with “worldly cares,” all hostile feelings towards any other person, and all personal anxiety. They should come before God in a state of inner calmness, trusting attentiveness, and single-minded concentration on “the one thing needful: (Luke 10:42).

Then at once there is a second request: “For the peace from above and the salvation of our souls, let us pray to the Lord!” **The peace which we have already requested is something other than a state of mind or a psychological condition produced by our own effort.** It is the peace which comes “from above”. We should humbly recognize that such peace is a gift from God, and we should open ourselves to this gift, stretching out our hands to receive it. On the other hand, we recognize that the divine peace and the “salvation” of our souls are intimately related. Peace is a sign of the presence and the work of the Savior within us.

Then comes a third request for peace: “For the peace of the whole world, for the welfare of the holy Churches of God and for the union of all, let us pray to the Lord!” The peace which we request goes beyond our isolated persons and acquires a practical aspect. **We pray for the peace of the universe, not only for mankind, but for every creature, for animals and plants, for the stars and all of nature. Thereby we enter into a cosmic piety, we find ourselves in harmony with everything God has called into being.** We pray for every disciple of Christ, in order that through each one God might be worshiped “in Spirit and in Truth.” We pray for an end to warfare and to struggles between races, nations and social classes. We pray that all of humanity might be united in a common love.

Every temple of the Lord is a house of divine Presence and a house of prayer. Every temple is also a house of peace. May the soul of all those who enter into this holy temple to take part in the assembly of God, become itself a house of peace.