

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 29, 2019

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15-та. НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ. ГОЛОС 6-ий. НЕДІЛЯ
ПІСЛЯ ВОЗДВИЖЕННЯ. СВЯТОЇ ВЕЛИКОМУЧЕНИЦІ ЄВФІМІЇ
ВСЕХВАЛЬНОЇ (304).

15-th. SUNDAY AFTER PENTECOST. TONE-6. AFTERFEAST OF THE
EXALTATION OF THE HOLY CROSS. GREAT MARTYR EUPHEMIA
(304).



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
Thomas 10-4	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.Bohdan9-4	Orest 9-4	Steve 9-4
Edward B 9-4	Marge 9-4	Andrea 9-4	Bill Ber9-4
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 and wisdom to our people in electing the people we need to provide such leadership.**

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 6

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

ТРОПАР СВЯТА НА ГОЛОС 1

Спаси, Господи, людей Твоїх і благослови насліддя Твоє, перемогу православним на супротивників подай і Хрестом Твоїм охороняй нас, оселю Твою.

ТРОПАР МУЧЕНИЦІ НА ГОЛОС 4

Ягниця Твоя, Ісусе, Євфимія голосно провіщає. Тебе, Наречений мій, люблю, і Тебе, шукаючи, страждаю, і розпинаюся, і в гріб, мов хрещення приймаю, занурююся з Тобою, і страждаю ради Тебе, щоб у Царстві Твоєму радіти, за Тебе помираю, щоб Тобою жити, Ти ж, немов жертву неповинну, з любов'ю Тобі принесену, прийми мене. Її молитвами, Милостивий, спаси душі наші.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 6

Життєдавець Христос Бог, животворчою рукою з темряви безодні воскресивши всіх померлих, воскресіння подав людському родові. Він бо є Спаситель, воскресіння, життя і Бог усіх.

СЛАВА Отцю і Сину і Святому Духові.

КОНДАК МУЧЕНИЦІ НА ГОЛОС 4

Страждання свої з гідністю і після смерті потоком чудес нас освячуєш, Всехвальна, а тому й ми твоє святе успіння оспівуємо, з вірою приходячи у святий храм твій, щоб возбудитися недугів душевних, і благодать чудодійств отримати.

І НИНИ і повсякчас і на віки вічні, Амінь.

КОНДАК СВЯТА НА ГОЛОС 4

Ти, що вознісся на Хрест з волі Своєї, Христе Боже, даруй милосердя Твої новій оселі, що носить Ім'я Твоє. Звесели силою Твоєю православних християн, подаючи їм перемогу над супротивниками зброєю миру, непоборним знаменем перемоги.

ПРОКИМЕН НА ГОЛОС 7

Вознесіте Господа, Бога нашого і поклоняйтеся підніжжям ніг Його, бо святе воно.

Господь воцарився, нехай гніваються люди.

TROPAR OF SUNDAY IN TONE 6

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

TROPAR OF FEAST IN TONE 1

O Lord, save Your People and bless Your inheritance! Grant victory to Orthodox Christians over their adversaries, and by Your Cross preserve Your Commonwealth.

TROPAR OF SAINT EUPHEMIA - TONE 4

With a loud voice did the ewe-lamb Euphemia cry out to You O Jesus: "I love You, O my Bridegroom, and, seeking for You, I pass through many struggles: I am crucified and buried with You in baptism and suffer for Your sake, that I may reign with You; I die for You that I might live with You. As an unblemished sacrifice accept me, who sacrifice myself with love for You. By her supplications and Your mercy save our souls.

KONDAK OF SUNDAY IN TONE 6

When Christ God, the Giver of life, raised all of the dead from the valleys of darkness with His life-giving hand, He bestowed resurrection on the human race. He is the Savior, the resurrection, the life and the God of all.

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

KONDAK OF MARTYR IN TONE 4

You struggled well in your contest, and sanctified us with streams of miracles after death, O most praised one. We hymn your holy repose, having recourse to your divine temple with faith, that we may be delivered from spiritual afflictions, and may draw forth the grace of miracles.

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

KONDAK OF FEAST IN TONE 4

O Christ God, Who was voluntarily raised up on the Cross, be compassionate to the new Commonwealth which bears Your name. Gladden all Orthodox Christians by Your power, granting them victory over enemies; bestowing on them the invincible trophy, Your weapon of peace.

PROKIMEN IN TONE 7

Exult the Lord our God and worship the footstool of His feet for it is holy.

The Lord reigns, let the peoples rage.

Апостол – Epistle

2 До коринтян 4:6-15

Ukrainian Bible (UKR)

⁶ Бо Бог, що звелів був світлу засяяти з темряви, у серцях наших засяяв, щоб просвітити нам знання слави Божої в Особі Христовій. ⁷ А ми маємо скарб цей у посудинах глиняних, щоб велич сили була Божа, а не від нас. ⁸ У всьому нас тиснуть, та не потиснені ми; ми в важких обставинах, але не впадаємо в розпач. ⁹ Переслідують нас, але ми не полишені; ми повалені, та не погублені. ¹⁰ Ми завсіди носимо в тілі мертвість Ісусову, щоб з'явилося в нашому тілі й життя Ісусове. ¹¹ Бо завсіди нас, що живемо, віддають на смерть за Ісуса, щоб з'явилося Ісусове в нашому смертельному тілі. ¹² Тому то смерть діє в нас, а життя у вас. ³ Та мавши того ж духа віри, за написаним: Вірував я, через те говорив, і ми віруємо, тому то й говоримо, ¹⁴ знавши, що Той, Хто воскресив Господа Ісуса, воскресить з Ісусом і нас, і поставить із вами. ¹⁵ Усе бо для вас, щоб благодать, розмножена через багатьох, збагатила подяку на Божу славу.

2 Corinthians 4:6-15 New Revised Standard Version (NRSV)

⁶ For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

⁷ But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. ⁸ We are afflicted in every way, but not crushed; perplexed, but not driven to despair; ⁹ persecuted, but not forsaken; struck down, but not destroyed; ¹⁰ always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. ¹¹ For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. ¹² So death is at work in us, but life in you.

¹³ But just as we have the same spirit of faith that is in accordance with scripture—"I believed, and so I spoke"—we also believe, and so we speak, ¹⁴ because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. ¹⁵ Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God.

АЛИЛУЯ НА ГОЛОС 1

Згадай громаду Твою, яку придбав Ти спочатку. Алилуя.

Бог Цар наш споконвіку, учинив спасіння посеред землі. Алилуя.

АЛИЛУЯ НА ГОЛОС 1

Терплячи, потерпів перед Господом, і зважив на мене, і вислухав молитву мою. Алилуя.

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ALLELUIA IN TONE 1

Remember Your congregation, which You have purchased from the beginning. Alleluia.

God is our King from the ages, He has wrought salvation in the midst of the earth. Alleluia.

ALLELUIA IN TONE 1

With patience have I waited patiently for the Lord; and He was attentive to me and listened to my supplication.

"About your trials: most of them are natural parts of life, and God allows several of them to pile up because you are capable of bearing them. The numbness, which comes chiefly from exposure to politics in a sacred place where they do not belong, will pass. You must learn to suffer and bear—but do not view this as something "endless and dreary," here you are wrong: God sends many consolations, and you will know them again. You must learn to find joy in the midst of increasing doses of sorrow; thus you can save your soul and help others."

- Fr. Seraphim Rose (in a letter to a spiritual son who was suffering over his experience of politics in the Church),

Євангелія – Gospel

Євангеліє від Матвія 22:35-46

Ukrainian Bible (UKR)

Одного разу спитався один із них, учитель Закону, Його випробовуючи й кажучи: Учителю, котра заповідь найбільша в Законі? Він же промовив йому: Люби Господа Бога свого всім серцем своїм, і всією душею своєю, і всією своєю думкою. Це найбільша й найперша заповідь. А друга однакова з нею: Люби свого ближнього, як самого себе. На двох оцих заповідях увесь Закон і Пророки стоять. Коли ж фарисеї зібрались, Ісус їх запитав, і сказав: Що ви думаєте про Христа? Чий Він син? Вони Йому кажуть: Давидів. Він до них промовляє: Як же то силою Духа Давид Його Господом зве, коли каже: Промовив Господь Господеві моєму: сядь праворуч Мене, доки не покладу Я Твоїх ворогів підніжком ногам Твоїм. Тож, коли Давид зве Його Господом, як же Він йому син? І ніхто не спромігся відповісти Йому ані слова... І ніхто з того дня не наважувався більш питати Його.

Matthew 22:35-46

New Revised Standard Version (NRSV)

³⁵ and one of them, a lawyer, asked him a question to test him. ³⁶ “Teacher, which commandment in the law is the greatest?” ³⁷ He said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” ³⁸ This is the greatest and first commandment. ³⁹ And a second is like it: ‘You shall love your neighbor as yourself.’ ⁴⁰ On these two commandments hang all the law and the prophets.” ⁴¹ Now while the Pharisees were gathered together, Jesus asked them this question: ⁴² “What do you think of the Messiah? Whose son is he?” They said to him, “The son of David.” ⁴³ He said to them, “How is it then that David by the Spirit calls him Lord, saying,

⁴⁴ ‘The Lord said to my Lord, “Sit at my right hand, until I put your enemies under your feet”?’

⁴⁵ If David thus calls him Lord, how can he be his son?” ⁴⁶ No one was able to give him an answer, nor from that day did anyone dare to ask him any more questions.

ЗАДОСТОЙНИК

Величай, душе моя, пречесний Хрест Господній.

ІРМОС, ГОЛ. 8

Таємничий рай Ти, Богородице, що незорана виростила Христа. Він на землі насадив хресне життєносне Древо. Тим то нині, як підносимо Його, вклоняємось Йому, і Тебе величаємо.

INSTEAD OF “ IT IS TRULY WORTHY....”

Magnify, O my soul, the Most Precious Cross
of the Lord.

IRMOS, IN TONE 8

You are a Mystical Paradise, O Theotokos, who, untilled,
has brought forth Christ. Through Him the Life-Bearing Wood of the Cross
was planted on the earth. At its exaltation on this day, we worship Him and
we magnify You.

ПРИЧАСНИЙ

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

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

COMMUNION VERSE

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

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

15TH SUNDAY AFTER PENTECOST - St. Luke 5:1-11

"Put out into the deep and let down your nets for a catch."

Dear Brothers and Sisters in Christ!

"Captain, I suppose you know every shallow spot in the river." "No, I don't," replied the captain.

"Why should I go kicking about every shallow spot? I know where the deep waters are."

In the Gospel lesson today Jesus said to Peter, "Put out into the deep and let down your nets for a catch.' The disciples had been fishing all night without catching a thing. The reason for their failure was that they were too close to shore. Peter obeyed Jesus and the result was the largest catch of all. "Put out into the deep." These words are symbolic of the way we live. Too many of us skim the surface of life, we hug the shore. If we really want to live, we must launch out into the deep, and putting our faith in the Lord Jesus, let down our nets.

"Put out into the deep." Somehow these words express so well the mind and the heart of Jesus. He was forever inviting people into deep waters, realizing that there was little worth taking in the shallows.

"Put out into the deep." Truth is not always on the surface. The surface is that which is on top; that which we see first. To get to really know persons and things we have to penetrate below the surface. Truth is deep. That is why first impressions about people are often so wrong, so superficial. It is when we pierce a deeper level of a person's character that we get to know the truth about him.

"Put out into the deep." The Kingdom of God is love and joy and peace. But God's kingdom is not to be reached by living on the surface God is in the depths." To reach Him we must break through the surface. We must penetrate the deep things of ourselves, of our world, and of God. We must ask deep questions: What is the meaning of my life? Where did I come from? Where am I going?

There is no sailing as long as one hugs the shore or stays tied to the buoy. One has to move out of the shallow waters into the wind and the waves. This is where the mysterious power called the wind can move the boat and where the thrill of sailing comes."

Is it not the same with our faith? As long as we hug the shore, making sure we can touch bottom, we shall never know the thrill of swimming, of relinquishing ourselves to the water and letting it hold us up. The Christian is one who is called to move out of the shallows of self-trust and into the deep of a total relinquishment of his life to Christ as Lord and Master. Only then will he be able to feel the everlasting arms of God upholding him as he lies on the water."

Occasionally, people have seen a strange sight at sea. The wind, the tide, and the surface ice will all be going in one direction, but moving majestically against these forces will be an iceberg. There is a reason why the iceberg moves against the wind and tide. Only a tiny part of the iceberg is visible above the surface. Deep down in the water is the base which is controlled by more powerful and deeper currents than those on the surface.

So it is with the Christian who puts out into the deep of a total faith, a total relinquishment of his life to Christ. He is controlled by deeper, more powerful currents than those on the surface. He moves against them with a clear, strong purpose. To change the metaphor a little and use the words of the Psalmist, "He is like a tree planted by streams of water, that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers" (Psalm 1:3). Amen.

The Holy Great Martyr Euphemia the All-Praised was the daughter of Christians, the senator Philophronos and Theodosia. She suffered for Christ in the year 304 in the city of Chalcedon, on the banks of the Bosphorus opposite Constantinople.

The Chalcedon governor Priscus circulated an order to all the inhabitants of Chalcedon and its surroundings to appear at a pagan festival to worship and offer sacrifice to an idol of Ares, threatening grave torments for anyone who failed to appear. During this impious festival, 49 Christians were hidden in one house, where they secretly attended services to the True God.

The young maiden Euphemia was also among those praying there. Soon the hiding place of the Christians was discovered, and they were brought before Priscus to answer for themselves. For

nineteen days the martyrs were subjected to various tortures and torments, but none of them wavered in their faith nor consented to offer sacrifice to the idol. The governor, beside himself with rage and not knowing any other way of forcing the Christians to abandon their faith, sent them for trial to the emperor Diocletian. He kept the youngest, the virgin Euphemia, hoping that she would not remain strong if she were all alone.

Saint Euphemia, separated from her brethren in faith, fervently prayed the Lord Jesus Christ, that He strengthen her in her impending ordeal. Priscus at first urged the saint to recant, promising her earthly blessings, but then he gave the order to torture her.

The martyr was tied to a wheel with sharp knives, which cut her body. The saint prayed aloud, and as it happened, the wheel stopped by itself and would not move even with all the efforts of the executioners. An angel of the Lord, came down from Heaven, removed Euphemia from the wheel and healed her of her wounds. The saint gave thanks unto the Lord with gladness.

Not perceiving the miracle that had occurred, the torturer ordered the soldiers Victor and Sosthenes to take the saint to a red-hot oven. But the soldiers, seeing two fearsome angels in the midst of the flames, refused to carry out the order of the governor and became believers in the God Whom Euphemia worshipped. Boldly proclaiming that they too were Christians, Victor and Sosthenes bravely went to suffering. They were sent to be eaten by wild beasts. During their execution, they cried out for mercy to God, asking that the Lord would receive them into the Heavenly Kingdom. A heavenly Voice answered their cries, and they entered into eternal life. The beasts, however, did not even touch their bodies.

Saint Euphemia, cast into the fire by other soldiers, remained unharmed. With the help of God she emerged unharmed after many other tortures and torments. Ascribing this to sorcery, the governor gave orders to dig out a new pit, and filling it with knives, he had it covered over with earth and grass, so that the martyr would not notice the preparation for her execution.

Here also Saint Euphemia remained safe, easily passing over the pit. Finally, they sentenced her to be devoured by wild beasts at the circus. Before execution the saint began to implore that the Lord deem her worthy to die a violent death. But none of the beasts, set loose at her in the arena, attacked her. Finally, one of the she-bears gave her a small wound on the leg, from which came blood, and immediately the holy Great Martyr Euphemia died. During this time there was an earthquake, and both the guards and the spectators ran in terror, so that the parents of the saint were able to take up her body and reverently bury it not far from Chalcedon.

A majestic church was afterwards built over the grave of the Great Martyr Euphemia. At this temple the sessions of the Fourth Ecumenical Council took place in the year 451. At that time, the holy Great Martyr Euphemia confirmed the Orthodox confession in a miraculous manner, and exposed the Monophysite heresy. Details of this miracle are related under July 11.

With the taking of Chalcedon by the Persians in the year 617, the relics of the holy Great Martyr Euphemia were transferred to Constantinople (in about the year 620). During the Iconoclast heresy, the reliquary with the relics of Saint Euphemia appears to have been thrown into the sea. Pious sailors recovered them. They were afterwards taken to the Island of Lemnos, and in the year 796 they were returned to Constantinople. Source: <https://www.oca.org/saints/lives/2008/09/16/102626-greatmartyr-euphemia-the-all-praised>

ANNOUNCEMENTS

1. **Memory Eternal - Вічна йому пам'ять!**

It is with deep sadness that we extend our condolences to Father Michael and the Maranchuk family on the falling asleep of Dobrodijka Avis as a result of a deadly car accident this past week. May the Lord envelope the family with his loving peace and care at this time of unexpected and tragic loss. May her Memory be Eternal – Вічна Її Пам'ять!

2. **Selo Gardens Housing will have a two bedroom life lease suite available at Selo soon.** If you are interested, contact the manager, Orest, in person or phone him at 306 584 1844.

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

4. **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-borotitsya-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.

«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.

Реквізити для допомоги: Картка ПриватБанку 4149 4991 1032 0825 Григорів Наталія Вікторівна Більше читайте тут: <https://tsn.ua/dopomoga/kirilku-dovoditsya-borotitsya-z-drugim-recidivom-raku-krovi-1395939.html>

SEPTEMBER – OCTOBER SERVICES

- Please note that after every Divine Liturgy during the post Liturgy coffee Father Volodymyr will spend 15-20 minutes providing answers to submitted questions.

Saturday September 28	6:00 pm	Vespers - Selo Chapel
Sunday September 29	10:00 am	Divine Liturgy – Sobor
Wednesday October 2	6:00 pm	Akathyst – Sobor
Saturday October 5	6:00 pm	Vespers - Selo Chapel
Sunday October 6	10:00 am	Divine Liturgy – Sobor
Wednesday October 9	6:00 pm	Akathyst – Sobor
Saturday October 12	6:00 pm	Vespers - Selo Chapel
Sunday October 13	10:00 am	Divine Liturgy – Sobor
Monday October 14	10:00 am	Divine Liturgy – Selo Chapel – Protection of the Most Holy Theotokos
Wednesday October 16	6:00 pm	Akathyst – Sobor
Saturday October 19	6:00 pm	Vespers - Selo Chapel
Sunday October 20	10:00 am	Divine Liturgy – Sobor
Wednesday October 23	6:00 pm	Akathyst – Sobor
Saturday October 26	6:00 pm	Vespers - Selo Chapel
Sunday October 27	10:00 am	Divine Liturgy – Sobor
Wednesday October 30	6:00 pm	Akathyst – Sobor

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.

4

Drawing Near With Repentance

Our Liturgy of St. John Chrysostom does not begin, as do certain other Christian liturgies, with a special prayer of confession of sin and a declaration of divine forgiveness.

These elements are certainly found in our liturgy, but they appear in a less formal way than elsewhere. They are most evident in the prayer, unfortunately little known by our faithful, which the priest pronounces before the reading of the Epistle.

This prayer reads as follows: “[Thou} who dost not despise the sinner, but instead hast appointed repentance unto salvation...Thyself, O Master, accept even from the mouths of us sinners the thrice-holy hymn, and visit us in Thy goodness. Forgive us every transgression, both voluntary and involuntary. Sanctify our souls and bodies...”

All that needs to be said is said here. There is no enumeration of sins, but only humble acknowledgment of our sinfulness, together with trusting reliance on the infinite mercy of God.

In this same prayer the priest speaks to God: “[Thou} hast vouchsafed to us. Thy humble and unworthy servants, even in this hour...” Thou hast granted us, or more accurately, Thou hast made us worthy: worthy to stand before the glory of Thy holy altar. We sense the calm, childlike assurance expressed by this prayer. We do not say, “Make us worthy,” but “Thou hast made us worthy.” We have no doubt that in our longing for the grace of forgiveness, our merciful Lord has already responded by restoring us to our condition of reconciled and beloved children of God.

5

Peace Be Unto All!

This phrase, spoken by the priest as he turns toward the faithful with a gesture of blessing, is the one he repeats most often throughout the liturgy.

At the outset of these reflections we saw the meaning and importance of the request for peace, so often repeated by the priest or the deacon.

The words “Peace be unto all!” are in some measure the reply that God makes to this request. Yet we have become so accustomed to the formula “Peace be unto all!” that most of us are no longer able to sense the value and meaning it offers to us.

When the priest extends his hand towards the faithful and says “Peace be unto all” he is communicating something real. On behalf of God he confers a gift of grace. Peace, not our peace but the peace which comes from God Himself, descends upon us and enters into us.

Do we sense this peace in our heart? Are we really conscious of the fact that the Savior grants us His peace: Have we the faith to believe that the peace thereby bestowed upon us possesses what is necessary to calm our anxieties and our suffering? **It may be that we have heard this expression “Peace be unto all!” hundreds of times during the liturgy, without ever having paid it serious attention. Now is the appropriate moment for us to try finally, with a renewed heart, to receive and preserve within us this peace of Jesus which is offered to us.**