

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 November 3, 2019

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НЕДІЛЯ 20-та. ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС 3-ий. ПРЕП.

ІЛАРІОНА ВЕЛИКОГО. (371). ПРП. ІЛАРІОНА, МИТР.

КИЇВСЬКОГО. (XVI). ПРП. ІЛАРІОНА, СХИМНИКА

ПЕЧЕРСЬКОГО, В ДАЛЬНІХ ПЕЧЕРАХ. (1067).

20-th. SUNDAY AFTER PENTECOST. TONE - 3. VENERABLE ILARION
THE GREAT OF PALESTINE. (371). VEN. ILARION OF THE KYIVAN
CAVES (1067). VEN. ILARION, METR. OF KYIV (16-th.C.).



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 11-4	Doug 11-4	Gladys 11-4	William O 11-4
Thomas 11-4	Ksenia 11-4	Donna 11-4	Hania 11-4
Diana Ov 11-4	WallyK 11-4	Sophie 11-4	Mary R 11-4
Bill D 11-4	FrBohdan11-4	Orest 11-4	Steve 11-4
Edward B 11-4	Marge 11-4	Andrea 11-4	Bill Ber11-4
Natalia 11-4	Fr. Taras11-4	Vasyl 11-4	John S 11-4
Nick 11-4	Larissa 11-4	Eileen G 11-4	Jean T 11-4
Kim 11-4	Bill W 11-4	Anne 11-4	Georgina 11-4

§

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 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 pray for good harvest weather so that our farmer can complete harvesting their crops.**
 - **We pray that the Lord bless our new Federal 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 3

Нехай веселяться небесні, нехай радуються земні, бо сотворив державу силою Своєю Господь, подолав смертю смерть, первістком мертвих став, із безодні аду визволив нас і подав світові велику милість.

ТРОПАР ПРЕПОДОБНОМУ НА ГОЛОС 8

Сліз своїх потоками неродючість оживив, а зітханнями із глибини серця стократними трудами збагатив її, і був ти світилом для світу, сяючи чудодійствами, Іларіоне, отче наш, моли Христа Бога, щоб спасти нам душі наші.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 3

Воскрес Ти днесь із гробу, Щедрий, і нас вивів Ти із врат смертних, сьогодні Адам торжесвує, і радується Єва, а разом пророки з патріярхами безперестанно оспівують Божественну могутність Твоєї влади.

СЛАВА Отцю і Сину і Святому Духові.

КОНДАК ПРЕПОДОБНОМУ НА ГОЛОС 3

Як зорю ненахідну, сонце розуму, ми зібравшись нині, в піснях прославляємо тебе, Іларіоне, що засіяв тим, хто був в темряві незнання, і всіх привів до висоти розуміння Божого, а тому і співаємо, Радуйся, отче, усіх постячих осново.

І НИНІ 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.

ПРОКИМЕН НА ГОЛОС 3

Співайте Богові нашому, співайте, співайте Цареві нашому, співайте.

Всі народи, заплещіть руками, кликніть до Бога голосом радості.

ПРОКИМЕН НА ГОЛОС 7

Чесна перед Господом смерть преподобних Його.

TROPAR SUNDAY IN TONE 3

Let the heavens rejoice. Let earth be glad. For the Lord has shown strength with His arm. He has trampled down death by death. He has become the First-Born of the Dead. He has delivered us from the depths of hades and has granted to the world great mercy.

TROPAR OF VENERABLE FATHER IN TONE 8

You did irrigate the barren desert with your tears, and with sighs from the depths of your soul you made it to bear fruit an hundredfold. You were a beacon to the whole world, radiating miracles. O Ilarion our father, pray to Christ God, that our souls be saved.

KONDAK OF SUNDAY IN TONE 3

Today You arose from the tomb, O Merciful One, leading us from the gates of death. On this day Adam exults as Eve rejoices. Together with the prophets and patriarchs they unceasingly praise the divine might of Your Power.

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

KONDAK OF VENERABLE FATHER IN TONE 3

As never waning rays of the Sun of wisdom, we gathered today to hymn you O father Ilarion, you have shone forth upon those in the darkness of ignorance, and did guide all up to the divine heights. Therefore, we cry out, rejoice, father the foundation of all fasters.

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

KONDAK 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 intercessions and come quickly to make supplication, for You, O Theotokos, always protect those who honor You.

PROKIMEN IN TONE 3

Sing praises to our God, sing praises. Sing praises to our King, sing praises.

Clap your hands, all you peoples. Shout to God with a joyful voice.

ANOTHER PROKIMEN IN TONE 7

Precious in the sight of the Lord is the death of His Saints.

Апостол – Epistle

До галатів 1:11-19

Ukrainian Bible (UKR)

¹¹ Звіщаю ж вам, браття, що Євангелія, яку я благовістив, вона не від людей.

¹² Бо я не прийняв, ні навчився її від людини, але відкриттям Ісуса Христа.

¹³ Чули бо ви про моє поступовання перше в юдействі, що Божу Церкву жорстоко я переслідував та руйнував її.

¹⁴ І я перевищував в юдействі багатьох своїх ровесників роду мого, будвши запеклим прихильником моїх отцівських передань.

¹⁵ Коли ж Бог, що вибрав мене від утроби матері моєї і покликав благодаттю Своєю, уподобав

¹⁶ виявити мною Сина Свого, щоб благовістив я Його між поганями, я не радився зараз із тілом та кров'ю,¹⁷ і не відправився в Єрусалим до апостолів, що передо мною були, а пішов я в Арабію, і знову вернувся в Дамаск.

¹⁸ По трьох роках потому пішов я в Єрусалим побачити Кифу, і в нього пробув днів із п'ятнадцять.

¹⁹ А іншого з апостолів я не бачив, крім Якова, брата Господнього.

Galatians 1:11-19

New Revised Standard Version (NRSV)

¹¹ For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin; ¹² for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ.

¹³ You have heard, no doubt, of my earlier life in Judaism. I was violently persecuting the church of God and was trying to destroy it. ¹⁴ I advanced in Judaism beyond many among my people of the same age, for I was far more zealous for the traditions of my ancestors. ¹⁵ But when God, who had set me apart before I was born and called me through his grace, was pleased ¹⁶ to reveal his Son to me, so that I might proclaim him among the Gentiles, I did not confer with any human being, ¹⁷ nor did I go up to Jerusalem to those who were already apostles before me, but I went away at once into Arabia, and afterwards I returned to Damascus.

¹⁸ Then after three years I did go up to Jerusalem to visit Cephas and stayed with him fifteen days; ¹⁹ but I did not see any other apostle except James the Lord's brother.

АЛИЛУЯ НА ГОЛОС 3

На Тебе, Господи, уповаю, щоб не осоромитися повік.Алилуя.

Будь мені Богом, оборонцем, і домом пристановища, щоб спасти мене. Алилуя.

АЛИЛУЯ НА ГОЛОС 6

Блажен муж, що боїться Господа, заповіді Його дуже любі йому. Алилуя.

ALLELUIA IN TONE 3

I have hoped in You O Lord; let me never be put to shame. Alleluia.

Be a God of protection for me, a house of refuge, to save me. Alleluia.

ANOTHER ALLELUIA IN TONE 6

Blessed is the man who fears the Lord, who greatly delights in His commandments. Alleluia.

Євангелія – Gospel

Євангеліє від Луки – 16:19-31

Ukrainian Bible (UKR)

¹⁹ Один чоловік був багатий, і зодягався в порфіру й віссон, і щоденно розкішно бенкетував.²⁰ Був і вбогий один, на ім'я йому Лазар, що лежав у воріт його, струпами вкритий,²¹ і бажав годуватися кришками, що зо столу багатого падали; пси ж приходили й рани лизали йому...²² Та ось сталось, що вбогий умер, і на Авраамове лоно віднесли його Анголи. Умер же й багатий, і його поховали.²³ І, терплячи муки в аду, звів він очі свої, та й побачив здаля Авраама та Лазаря на лоні його.²⁴ І він закричав та сказав: Змилуйся, отче Аврааме, надо мною, і пошли мені Лазаря, нехай

умочить у воду кінця свого пальця, і мого язика прохолодить, бо я мучуся в полум'ї цім!...²⁵ Авраам же промовив: Згадай, сину, що ти вже прийняв за життя свого добре своє, а Лазар так само лихе; тепер він тут тішиться, а ти мучишся.²⁶ А крім того всього, поміж нами та вами велика безодня поставлена, так що ті, що хочуть, переходити не можуть ізвідси до вас, ані не переходять ізвідти до нас.²⁷ А він відказав: Отож, отче, благаю тебе, щоб його ти послав у дім батька мого,²⁸ бо п'ятох братів маю, хай він їм засвідчить, щоб і вони не прийшли на це місце страждання!²⁹ Авраам же сказав: Вони мають Мойсея й Пророків, нехай слухають їх!³⁰ А він відказав: Ні ж бо, отче Аврааме, але коли прийде хто з мертвих до них, то покаються.³¹ Йому ж він відказав: Як Мойсея й Пророків не слухають, то коли хто й із мертвих воскресне, не йнятимуть віри!

Gospel of Saint Luke 16:19-31

New Revised Standard Version (NRSV)

¹⁹ “There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day.²⁰ And at his gate lay a poor man named Lazarus, covered with sores, ²¹ who longed to satisfy his hunger with what fell from the rich man’s table; even the dogs would come and lick his sores. ²² The poor man died and was carried away by the angels to be with Abraham.^[a] The rich man also died and was buried. ²³ In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side.^[b] ²⁴ He called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.’ ²⁵ But Abraham said, ‘Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. ²⁶ Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.’ ²⁷ He said, ‘Then, father, I beg you to send him to my father’s house—²⁸ for I have five brothers—that he may warn them, so that they will not also come into this place of torment.’ ²⁹ Abraham replied, ‘They have Moses and the prophets; they should listen to them.’ ³⁰ He said, ‘No, father Abraham; but if someone goes to them from the dead, they will repent.’ ³¹ He said to him, ‘If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.’” and defame you^[a] on account of the Son of Man. ²³ Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.

ПРИЧАСНИЙ

Хвалить Господа з небес, хвалить 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.

Saint Hilarion the Great was born in the year 291 in the Palestinian village of Tabatha. He was sent to Alexandria to study. There he became acquainted with Christianity and was baptized. After hearing an account of the angelic life of St Anthony the Great (January 17), Hilarion went to meet him, desiring to study with him and learn what is pleasing to God. Hilarion soon returned to his native land to find that his parents had died. After distributing his family’s inheritance to the poor, Hilarion set out into the desert surrounding the city of Maium.

In the desert the monk struggled intensely with impure thoughts, vexations of the mind and the burning passions of the flesh, but he defeated them with heavy labor, fasting and fervent prayer. The devil sought to frighten the saint with phantoms and apparitions. During prayer St Hilarion heard chil-

dren crying, women wailing, the roaring of lions and other wild beasts. The monk perceived that it was the demons causing these terrors in order to drive him away from the wilderness. He overcame his fear with the help of fervent prayer. Once, robbers fell upon St Hilarion, and he persuaded them to forsake their life of crime through the power of his words.

Soon all of Palestine learned about the holy ascetic. The Lord granted to St Hilarion the power to cast out unclean spirits. With this gift of grace he loosed the bonds of many of the afflicted. The sick came for healing, and the monk cured them free of charge, saying that the grace of God is not for sale (MT 10:8).

Such was the grace that he received from God that he could tell by the smell of someone's body or clothing which passion afflicted his soul. They came to St Hilarion wanting to save their soul under his guidance. With the blessing of St Hilarion, monasteries began to spring up throughout Palestine. Going from one monastery to another, he instituted a strict ascetic manner of life.

About seven years before his death (+ 371-372) St Hilarion moved back to Cyprus, where the ascetic lived in a solitary place until the Lord summoned him to Himself.

Source: OCA.org/saints

20TH SUNDAY AFTER PENTECOST – Luke 16:19-31

"Well, father, I beg you, send Lazarus to my father's house"

Dear Brothers and Sisters in Christ!

The parable tells us that the rich man woke up in hell, and Lazarus, the poor man, in heaven. The question is why? Why should the rich man end up in hell? What did he do to deserve such a fate? The answer is that he did nothing. He never did anything for Lazarus. He never persecuted him. He never kicked him as he passed by. He never drove him away from his doorstep. He just ignored him. He accepted Lazarus as part of the inevitable landscape of life. Lazarus was right there at the rich man's doorstep every day, but the rich man never noticed him. He was aware of only one person: himself. This was his sin.

But riches are not limited only to material possessions. We can be rich in love, in understanding, in sympathy, in compassion, in forgiveness. All around us—and on our very doorstep—lies a world starving for just these things: love, understanding, forgiveness. Many times we are shocked by a suicide or a nervous breakdown in our neighborhood or in our parish. Suddenly we realize that here was a person who broke down under the lovelessness of us all; here was a person living in the shadows. And we ourselves avoided him. We felt some fear and uneasiness in the presence of his poverty and his cold bitterness. So we simply drove him into deeper loneliness. And there was no one to love him out of his isolation and lostness. Every one of us has a Lazarus at his door. The underprivileged, the hungry, the unwanted, the unemployed, the sick, the afflicted, the shot-in, the insecure, the lonely, the unloved—they all lie at our door in need of God's love and ours. They need more than just crumbs from our table. It is no sin to be rich. Father Abraham, into whose bosom Lazarus was carried, was one of the richest men of his day. But he was rich not only in material possessions but also in faith and love. It is not a sin to be rich, but it is a sin to be rich and not to care, not to love, not to be concerned, not to be aware, not to notice, not to help.

Being in torment, the rich man experiences for the first time something like love. He thinks of his five brothers and begs Abraham to send Lazarus back to earth to warn them of the fate in store for them if they do not mend their ways. He said to Abraham, "Well, father, I beg you, send Lazarus to my father's house, for I have five brothers; let him go and warn them so that they, at least, will not come to this place of pain." It's not real love that prompts the rich man to think of his brothers. He is hinting that he himself had not been properly warned. He is trying to justify himself by accusing God of being unfair. "If I had been sufficiently warned, if I had known that this place would be the goal of my worldly life, I would not have come here. But now at least let my brothers be warned." "No," said Abraham, "Your brothers have Moses and

the prophets to warn them; let your brothers listen to what they say." "No," said the rich man, "That's not enough. But if someone would rise from the dead and go to them, then they would change their ways." But Abraham said, "If they will not listen to Moses and the prophets, they will not be convinced even if someone were to rise from the dead."

The wonder of it all is that after Moses and the prophets God did send someone from the dead to warn us. He sent Christ. Like Lazarus, Christ was "despised and rejected of men." Like Lazarus, He lay at the world's back door when He was born in the cave of Bethlehem. Like Lazarus, His body was covered with sores. He was "wounded and bruised for our iniquities." He came as one of us—a brother—to warn and save us, His five brothers. Do not expect God to give a greater sign than this; there is none greater. "God so loved the world that he gave his only Son that whoever believes in him should not perish but have life everlasting."

Amen.

ANNOUNCEMENTS

1. **We welcome Maksym Kazakov**, a young musician-choir director from Ukraine to our Parish. Maksym is here at the invitation of Father Volodymyr and the Parish Council to explore possibility of his engagement by our Parish cantor and assistant choir director. **Вітаємо Максиме.**
2. **We also wish to thank Maksym for an inspiring week of choral work in our Parish.**
Щире Спасибі!
3. **A hearty Thank You to the team that prepared the Special Thanksgiving Dinner last Sunday, celebrating the one year anniversary of our meeting Father and his family -** Diana Dumanski, Marge Dumanski, Mark Dumanski, Ivanna Galkina, Head Cook Wayne Hyde-man, Liza Iavtushynskya, Elena Krueger, Gladys Matkowski, Yuliia Nosulich and Olena Shyian.
4. **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.
5. **THE NEXT PREPARATION OF FOOD FOR SALVATION ARMY LUNCH will be Friday November 15 at 5 pm.**
6. **Used Eyeglasses** - Please donate your used eyeglasses to the Lions International to help those in need in the developing countries. A collection box is located at the church's back door. If you require additional information – please speak to Wally Kaminski

NOVEMBER – DECEMBER 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 November 2	5:00 pm	Vespers or Akathyst - Selo Chapel
Sunday November 3	10:00 am	Divine Liturgy – Sobor
Wednesday November 6	6:00 pm	Akathyst – Sobor
Saturday November 9	5:00 pm	Vespers - Selo Chapel
Sunday November 10	10:00 am	Divine Liturgy – Sobor
Wed November 13	6:00 pm	Akathyst – Sobor
Saturday November 16	5:00 pm	Vespers - Selo Chapel
Sunday November 17	10:00 am	Divine Liturgy – Sobor
Wed November 20	6:00 pm	Akathyst – Sobor
Thursday Nov 21	10:00 am	Divine Liturgy – Synaxis of Archangel Michael and all the Bodiless Hosts – Selo Chapel
Saturday November 23	5:00 pm	Vespers - Selo Chapel
Sunday November 24	10:00 am	Divine Liturgy – Sobor
Wed November 27	6:00 pm	Akathyst – Sobor
Thursday Nov 28		Beginning of Nativity Fast

Saturday November 30	5:00 pm	Vespers - Selo Chapel
Sunday December 1	10:00 am	Divine Liturgy – Sobor
Wed December 4	10:00 am	Divine Liturgy – Entry of Theotokos into the Temple – Selo Chapel
	6:00 pm	Akathyst – Sobor
Saturday December 7	5:00 pm	Vespers - Selo Chapel
Sunday December 8	10:00 am	Divine Liturgy – Sobor
Wed December 11	6:00 pm	Akathyst – Sobor
Friday December 13	10:00 am	Divine Liturgy – Apostle Andrew – Selo Chapel
Saturday December 14	5:00 pm	Vespers - Selo Chapel
Sunday December 15	10:00 am	Divine Liturgy – Sobor
Wed December 18	6:00 pm	Akathyst – Sobor
Thursday December 19	10:00 am	Divine Liturgy – St. Nicholas - Sobor
Saturday December 21	5:00 pm	Vespers - Selo Chapel
Sunday December 22	10:00 am	Divine Liturgy – Conception by St. Anne of the Holy Theotokos - Sobor
Wed December 25	6:00 pm	Akathyst – Sobor
Saturday December 28	5:00 pm	Vespers - Selo Chapel
Sunday December 29	10:00 am	Divine Liturgy – 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.

11

Community of Love and Faith

The Great Entrance is followed by a rather long list of petitions. Then the liturgy moves on to the solemn confession of our faith. As a prelude to this confession, the priest or deacon addresses to the faithful a supreme exhortation to love: “Let us love one another, that with one mind and one heart we may confess...” And the choir continues: “The Father, the Son, and the Holy Spirit: one in essence and undivided.”

This moment is of the greatest importance, since these words that have just been spoken express the very nature of the Church. In a common love and by a common love the Church proclaims its faith in the ultimate community of love which is formed by the Father, the Son, and the Holy Spirit.

The Church itself is a community of love. As such, it declares itself to be as well a community of faith. Those who refuse to love others cannot worthily confess the love of the three divine Persons. I cannot say, “I believe in Love,” if at the same moment I do not include in that divine love every man and every woman created in the image of God.

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Doors

The Symbol of Faith is about to be sung. Just before it, however, the priest or deacon exclaims: “The doors! The doors! In wisdom let us attend”. What is the meaning of this formula?

In the early centuries of the Church, neither catechumens preparing for baptism nor repentant sinners submitted to public penance were allowed to take part in the second half of the liturgy, that is, the celebration of the eucharistic mystery as such. At this point in the service they were invited to leave, and the doors of the church were closed. The only ones to remain were the “faithful,” who were individually recognized as being fully and properly members of the local community.

Today we no longer physically close the doors of the building. We allow catechumens, sinners, and even non-believers to be present during the entire liturgy. Does that mean that the proclamation of the closing of the doors has lost all meaning for us in our day and age?

Not at all. Within our hearts there are invisible “doors” which must be closed, spiritually if not physically, during the celebration of the Holy Mysteries. At this moment we must drive away from us every distraction, preoccupation, thought, or desire that is contrary to or simply foreign to God.

And conversely, there are doors that we should open in an invisible but real way within the depths of our heart. “Let us attend!” reads the text of the Holy Liturgy. Let us become open and attentive to the words and inspirations that come from God. The Lord addresses to each one of us the words he spoke over the deaf and dumb man, “Ephphatha! Be opened!”