

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 17, 2019

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**22-га. НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ. ГОЛОС 5-ий.
ПРЕПОДОБНОГО ОТЦЯ НАШОГО ІОАННІКІЯ ВЕЛИКОГО. (846).
ПРЕПОДОБНОГО МЕРКУРІЯ, ПОСТНИКА КИЄВО-ПЕЧЕРСЬКОГО.
(XIV).**

**22-nd. SUNDAY AFTER PENTECOST. TONE-5. VENERABLE IOAN-
NICIUS THE GREAT OF BITHYNIA. (846). VENERABLE MERCURIUS,
THE FASTER OF THE KYIVAN CAVES. (XIV).**



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 (13,000 plus) who died in the conflict in Ukraine and we pray for the healing of the over 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 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.

Преподобний Меркурій Києво-Печерський, що в Дальніх печерах.

Преподобний Меркурій проходив подвиг у славній Києво-Печерській Лаврі. Жив в XIV ст.. Він дуже дружив з преподобним Паїсієм. Святий Меркурій просив Господа, щоб Він їх ніколи не розлучав. Молитва була почута, і так само, як вони жили в цьому земному житті в одній келії, так і після смерті були покладені разом. Їхні нетлінні моці спочивають у Дальніх печерах Київської Лаври.

Source: <https://voskresinnia.org.ua/prp-ioanikii-velykyi-prp-merkurii-kyievo-pecherskyi-svt-pavlo-mytr-tobolskyi/>

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 5

Співбезпочаткове Слово Отцеві і Духові, від Діви народжене на спасіння наше, оспівуймо, вірні, і поклонімося, бо Він благозволив Тілом зійти на хрест і смерть перетерпіти, і воскресити померлих славним Воскресінням Своім.

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, Іоаннікіє, отче наш, моли Христа Бога, щоб спасти нам душі наші.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 5

До пекла, Спасе мій, зійшов єси і ворота зруйнував Ти, як Всесильний, померлих, як Творець, воскресив з Собою, і смерті жало притупив Ти, і Адам від клятви визволений, Чоловіколюбче. Тому всі ми звиваємо. “ Спаси нас, Господи ”.

СЛАВА Отцю і Сину і Святому Духові.

КОНДАК ПРЕПОДОБНОГО НА ГОЛОС 8

Немов зірка, ти засіяв пресвітла, осяваючи тих, хто у світі земному, і освітлюючи тих, хто був у темряві пристрастей, а разом з тим був ти лікарем славним, а тому, отримавши благодать зцілювати, пошли зцілення тим, хто благає тебе, щоб співали ми: “ Радуйся, отче Іоаннікіє”.

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 звиваємо до Тебе, поспіши на молитву і скоро прийди на благання, бо Ти заступаєшся завжди за тих, що шанують Тебе, Богородице.

ПРОКИМЕН НА ГОЛОС 5

Ти, Господи, збережеш нас і захистиш нас від роду цього і повік.

Спаси мене, Господи, бо нестало праведного.

ПРОКИМЕН НА ГОЛОС 7

Чесна перед Господом смерть преподобних Його.

TROPAR SUNDAY IN TONE 5

Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation of the Virgin. For in His Good will He was lifted up on the Cross in the flesh to suffer death and to raise the dead by His glorious Resurrection.

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 Ioannicius our father, pray to Christ God, that our souls be saved.

KONDAK OF SUNDAY IN ONE 5

You descended into Hades, O my Saviour, destroying its gates as the Almighty, resurrecting the dead as Creator and destroying the sting of death. You have delivered Adam from the curse, O Lover of Mankind, and we all cry out to You: save us O Lord.

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

KONDAK OF VENERABLE FATHER IN TONE 8

You were made visible as a most radiant star, shining forth in the world and did bring light to those in the shadows of the passions. And you proved to be a most mighty physician. As you received the grace of healing, grant healing to those who ask it of you, that we may chant: “Rejoice, O father Ioannicius.”

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 5

You, O Lord, shall protect us and preserve us from this generation and forever.

O Lord, save me for there is no longer any righteous man.

ANOTHER PROKIMEN IN TONE 7

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

Апостол – Epistle

До галатів 6:11-18

Ukrainian Bible (UKR)

з Послання до Галатів Святого Апостола Павла читання

Браття! ¹¹ Погляньте, якими великими буквами я написав вам своєю рукою! ¹² Усі ті, хто бажає хвалитися тілом, змушують вас обрізуватись, щоб тільки вони не були переслідувані за хреста Христового. ¹³ Бо навіть і ті, хто обрізується, самі не зберігають Закона, а хочуть, щоб ви обрізувались, щоб хвалитися їм вашим тілом. ¹⁴ А щодо мене, то нехай нічим не хвалюся, хіба тільки хрестом Господа нашого Ісуса Христа, що ним розп'ятий світ для мене, а я для світу. ¹⁵ Бо сили немає ані обрізання, ані необрізання, а створіння нове. ¹⁶ А всі ті, хто піде за цим правилом, мир та милість на них, і на Ізраїля Божого! ¹⁷ Зрештою, хай ніхто не турбує мене, бо ношу я Ісусові рани на тілі своїм!... ¹⁸ Благодать Господа нашого Ісуса Христа нехай буде з духом вашим, браття! Амінь.

Epistle of Saint Paul to the Galatians 6:11-18

New Revised Standard Version (NRSV)

¹¹ See what large letters I make when I am writing in my own hand! ¹² It is those who want to make a good showing in the flesh that try to compel you to be circumcised—only that they may not be persecuted for the cross of Christ. ¹³ Even the circumcised do not themselves obey the law, but they want you to be circumcised so that they may boast about your flesh. ¹⁴ May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. ¹⁵ For neither circumcision nor uncircumcision is anything; but a new creation is everything! ¹⁶ As for those who will follow this rule—peace be upon them, and mercy, and upon the Israel of God.

¹⁷ From now on, let no one make trouble for me; for I carry the marks of Jesus branded on my body.

¹⁸ May the grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen.

АЛИЛУЯ НА ГОЛОС 5

Милості Твої, Господи, повік оспівуватиму,
з роду в рід оповім істину Твою устами моїми.
Алилуя.

Бо Ти сказав, повік збудується милість, на небесах
утвердиться істина Твоя. Алилуя.

АЛИЛУЯ ПРЕПОДОБНОМУ НА ГОЛОС 6

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

ALLELUIA IN TONE 5

Your mercies O Lord, I will sing forever;
unto generation and generation I will proclaim
Your truth with my mouth.

You have said: Mercy will be established forever
and My Truth will be prepared in the heavens.

ALLELUIA IN TONE 6

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

Євангелія – Gospel

Від Луки 8:41-56

Ukrainian Bible (UKR)

⁴¹ Аж ось прийшов муж, Яір на ім'я, що був старшим синагоги. Він припав до Ісусових ніг, та й став благати Його завітати до дому його.

⁴² Бо він мав одиначку дочку, років десь із дванадцять, і вмирала вона. А коли Він ішов, народ тиснув Його.

⁴³ А жінка одна, що дванадцять років хворою на кровотечу була, що ніхто вздоровити не міг її,

⁴⁴ підійшовши ззаду, доторкнулась до краю одежі Його, і хвилі тієї спинилася їй кровотеча!

⁴⁵ А Ісус запитав: Хто доторкнувся до Мене? Коли ж відмовлялися всі, то Петро відказав:

Учителю, народ коло Тебе он товпиться й тисне.

⁴⁶ Ісус же промовив: Доторкнувсь хтось до Мене, бо Я відчув силу, що вийшла з Мене...

47 А жінка, побачивши, що вона не втаїлась, трясучись, підійшла та й упала перед Ним, і призналася перед усіма людьми, чому доторкнулась до Нього, і як хвилі тієї одужала.

48 Він же промовив до неї: Дочко, твоя віра спасла тебе; іди з миром собі!

49 Як Він ще промовляв, приходять ось від старшини синагоги один та й говорить: Дочка твоя вмерла, не турбуй же Вчителя!

50 Ісус же, почувши, йому відповів: Не лякайся, тільки віруй, і буде спасена вона.

51 Прийшовши ж до дому, не пустив Він нікого з Собою ввійти, крім Петра, та Івана, та Якова, та батька дівчати, та матері.

52 А всі плакали та голосили за нею... Він же промовив: Не плачте, не вмерла вона, але спить!

53 І насміхалися з Нього, бо знали, що вмерла вона.

54 А Він узяв за руку її та й скрикнув, говорячи: Дівчатко, вставай!

55 І вернувся їй дух, і хвилі тієї вона ожила... І звелів дати їй їсти.

56 І здивувались батьки її. А Він наказав їм нікому не розповідати, що сталося.

Luke 8:41-56

New International Version (NIV)

41 Then a man named Jairus, a synagogue leader, came and fell at Jesus' feet, pleading with him to come to his house 42 because his only daughter, a girl of about twelve, was dying.

As Jesus was on his way, the crowds almost crushed him. 43 And a woman was there who had been subject to bleeding for twelve years, but no one could heal her. 44 She came up behind him and touched the edge of his cloak, and immediately her bleeding stopped.

45 "Who touched me?" Jesus asked.

When they all denied it, Peter said, "Master, the people are crowding and pressing against you."

46 But Jesus said, "Someone touched me; I know that power has gone out from me."

47 Then the woman, seeing that she could not go unnoticed, came trembling and fell at his feet. In the presence of all the people, she told why she had touched him and how she had been instantly healed. 48 Then he said to her, "Daughter, your faith has healed you. Go in peace."

49 While Jesus was still speaking, someone came from the house of Jairus, the synagogue leader. "Your daughter is dead," he said. "Don't bother the teacher anymore."

50 Hearing this, Jesus said to Jairus, "Don't be afraid; just believe, and she will be healed."

51 When he arrived at the house of Jairus, he did not let anyone go in with him except Peter, John and James, and the child's father and mother. 52 Meanwhile, all the people were wailing and mourning for her. "Stop wailing," Jesus said. "She is not dead but asleep."

53 They laughed at him, knowing that she was dead. 54 But he took her by the hand and said, "My child, get up!" 55 Her spirit returned, and at once she stood up. Then Jesus told them to give her something to eat. 56 Her parents were astonished, but he ordered them not to tell anyone what had happened.

ПРИЧАСНИЙ

Хвалить Господа з небес, хвалить 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.

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

МОЛИТВА ПРО МИР В УКРАЇНІ

Боже Святий, Отче Вседержителю, Сине Єдинородний і Душе Святий, що все у Твоїй владі тримаєш і про все піклуєшся Премудрим Твоїм Промислом, молимося Тобі за Богом бережену Державу нашу Україну, боголюбивий народ, владу і військо її, даруй їм, Господи, глибокий і невід'ємний мир, поклади їм на серце добре про Церкву Твою та про всіх людей Твоїх, щоб і ми в тиші і чистоті проводили життя наше у всякому благочесті і чеснотах.

Позбав, Господи, Державу нашу від голоду, мору, землетрусу, потопу, вогню, меча, нашествия іноплеменних і розбрату. Родини в мирі і любові збережи, дітей виховай, молодь навчи, старість підтримай, подорожуючим сподорожуй, вбогих захисти, недужних зціли, тих, що за ґратами, згадай, розпорошених збери, спокушених наверни і з'єднай зі Святою Твоєю соборною і апостольською Церквою. Бо Твоє є Царство і сила і слава Отця і Сина і Святого Духа нині і повсякчас і на віки віків. Амінь.

PRAYER FOR PEACE IN UKRAINE

Almighty God and Creator, You are the Father of all people on the earth. Guide, I pray, all the nations and their leaders in the ways of justice and peace. Protect us from the evils of injustice, prejudice, exploitation, conflict and war. Help us to put away mistrust, bitterness and hatred. Teach us to cease the storing and using of implements of war. Lead us to find peace, respect and freedom. Unite us in the making and sharing of tools of peace against ignorance, poverty, disease and oppression. Grant that we may grow in harmony and friendship as brothers and sisters created in Your image, to Your honor and praise. Amen.

ANNOUNCEMENTS

1. Memory Eternal – Вічна Пам'ять!

It is with sadness that we extend our condolences to the family, of a long-time member of our Sobor, Mary Lou Hleck who fell asleep in the Lord this week. Her funeral will take place on Saturday November 9 at the Sobor.

2. A hearty thank you is extended to Diana Dumanski and Dobrodijka Natalia for the delicious pre-concert lunch. Щире Спасибі!

3. The Annual Saskatchewan Provincial Ukrainian Holodomor Commemoration will take place at the Saskatchewan Legislative Buildings on Tuesday November 19 at 12:00 noon in the Rotunda.

4. Please note volunteer assistance welcome Monday November 18 at 10:00 am to help prepar varenyky for Saint Nicholas community lunch.

5. 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.

6. THE NEXT PREPARATION OF FOOD FOR SALVATION ARMY LUNCH will be Friday December 13 at 5 pm.

7. 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 16 5:00 pm Vespers - Selo Chapel

Sunday November 17 10:00 am Divine Liturgy – Sobor

Tuesday November 19 12:00 noon Holodomor Panachyda – Legislative Rotunda

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 10:00 am Divine Liturgy - Candiac

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.

15

Thanksgiving

We enter now into the central prayer of the liturgy, into the great act of gratitude and offering of which the consecration of bread and wine constitutes the essential element. This is properly termed the “Eucharist,” for eucharist means “thanksgiving.”

“It is meet and right to hymn Thee, to bless Thee, to praise Thee...” He who sings, blesses and praises with a sincere heart assumes an inner attitude of thanksgiving. He is in a spiritual state that can be spoken of as “Eucharistic.” He progresses in his life, singing with joy and confidence. He has abandoned himself to a happiness that envelops and surpasses him.

For what do we express our gratitude to God in the great prayer of thanksgiving? We thank Him “for all things.” We remember before Him everything He has done on our behalf. “From non-being Thou hast called us into being.” He has raised us up after the fall. He bears us tirelessly into His coming Kingdom. We give thanks for all the good things which we know and which we know not, and for the abundant goodness which He pours out upon us each day in an infinite variety of ways.

But our thanksgiving becomes still more precise, immediate, and concrete: “We thank Thee also for this liturgy which Thou have deigned to accept at our hands, Thou who are surrounded by thousands of Archangels...” Worship more worthy than ours could be offered to God by the celestial powers alone. But God accepts what we offer to Him with our sinful hands. The Angels at this moment unite themselves to us, to sing the triumphal hymn: “Holy, Holy, Holy is the Lord,” the Lord of the angelic host (which is the meaning of Sabaoth). “Hosannah! Blessed is He who comes in the name of the Lord!”

“He who comes in the name of the Lord...” This is He who draws near to us in this solemn moment. He who is the supreme Gift which the Father offers to mankind. “Thou hast so loved the world as to give Thine only begotten Son, that whoever believes in Him should not perish but have everlasting life...” The key word of the liturgy and of the whole of God’s relation to making is spoken here: “Thou hast so loved the world...” The whole existence of God, like the whole human existence, is a mystery of love. At this very moment we are standing before that self-giving Love.

Now, by the words of the priest, the liturgy specifies the visible form by which that Gift of Love has been made manifest among us. The words of the Savior will be repeated: words he spoke “in the

night in which He was betrayed, or rather gave Himself up for the life of the world.” Listen to these words once again: “Take, eat. This is my Body which is broken for you for the forgiveness of sins...Drink of it, all of you. This is my Blood of the New Covenant, which is poured out for you and for the multitude, for the forgiveness of sins.”

Each one of these words should be carefully considered within our heart. “Take”: this is something other than “receive.” It really amounts to a “sacred boldness” that allows us to draw near and with sinful hands, to “take” What is it that we take? “My body...My Blood.” These words are Spirit and Life. We do not receive them as he expression of some sort of sacramental materialism. Nor do we find in them a purely “symbolic” expression, a metaphor or simple sign. We receive them rather as the self-realizing declaration of an invisible Presence ---thoroughly real, living and active --- of the Body and Blood of our Savior. This bread is a Body which is “broken”, this wine is Blood which is “shed.” Our liturgy, like the Lord’s Supper in the Upper Room, is an invitation to participate, as fully as we are able, to allow ourselves to be broken, and our life to be “poured out.” For, as we stressed earlier, the Eucharist is a mystery of love; and we know from the Gospel that there is no greater love than to give our life for those we love.

“For you...” The Body of the Lord is broken for me. The Blood of the Lord is shed for me, To avoid weakening Christ’s declaration into some sort of general affirmation, it is well for us to perceive just how deeply personal it is, how much it concerns each one of us in particular. At this very moment the Savior is telling me that He has dies for me, that He is truly the Paschal Lamb who takes upon Himself all of my sins. Do I sense the power and breadth of divine forgiveness? Do I experience myself as purified, cleansed by the Blood of the Redeemer?

16

Offering

The Lord offers us His Body and Blood. What can we offer Him in return?

We can offer Him everything at our disposal, everything that concerns us. In the first instance, we can offer Him ourselves. We can “give back” all that He has done for us; that is, acknowledge His blessing and adore His goodness in each one of them. It is for this very reason that the priest, having rapidly recalled the salvation-history of mankind, the Cross, the Tomb, the Resurrection and Ascension, and the glorious Second Coming of the Lord, lifts up to God the bread and wine, proclaiming “Thine own of Thine own, we offer unto Thee in behalf of all and for all!”

Let us think about these words for a moment” “Thine own of Thine own...” Nothing at all belongs to us. There exists no good thing that we have not received from God. We can only offer Him what He has already given to us. We ask Him to receive back and to consecrate for Himself and for us everything that He has made ours. And first of all, we ask this of the bread and wine, these elements which represent the entire creation and which will become the visible instruments of our communion with Him. Next we should remember here all those whose labor produced the bread and wine: the sower of the wheat, the one who worked the earth, the baker, the vine-keeper, the worker who provided the glass or metal containers. The universe as a whole, and all human labor, are summed up and contained in these humble material elements through which God Himself comes to us. In this very moment the divine work of creation reaches its goal and its fulfillment. And in this moment we pray for the whole creation, we consecrate to God every person and the world itself. Thereby we accomplish the service of the priest, whether our priestly ministry is officially conferred by the Church through ordination, or whether it is an expression of the “royal priesthood” which scripture attributes to every believer (1 Peter 2:9).

Beseeking God through our intercession, we offer to Him every thing and every person, every human need and every human distress.

And my soul and body, which are Thine and come from Thee, O Lord I offer to you. I restore them to you as possessions which are more truly Thine now than ever before by virtue of Thy grace and the prayer, “Thine own of thine now...”