

PARISH BULLETIN – November 5, 2023

**Twenty-third Sunday after Pentecost.
The Holy Martyrs Galaction and Epistemis**

**Welcome to St. George's Church!
Welcome! Bienvenue! Бiтaємo!**

Our mission is to know, love and serve our Lord & Saviour Jesus Christ.

Here at St. George's Church, the center of our life is the Sunday and daily Divine Liturgy.

It is here where we come to know Christ in each other, in the Sacred Scriptures and through participation in the Holy Sacraments.

A life of Christian Catholic stewardship includes a strong commitment toward the sacramental life through prayer, Liturgy and active ministry.

We are called to become the image and likeness of Christ God in all we say and do.

Website: <http://www.stgeorgessarnia.ca>

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Pastor: [Fr. Ihor Petryk](#)

Parish Council

Sally Smoly

Claire Johnson

Marc Beauchamp

Marcel Paquette

Jennifer Paquette

David Makuch

Marie-France Bernier

Brenda Black

John Waligorski

Rohan Jacob

Sunday, November 5, 2023
Twenty-third Sunday after Pentecost.
The Holy Martyrs Galaction and Epistemis

Troparia and Kontakia

Troparion, Tone 6: Angelic powers were upon Your tomb* and the guards became like dead men;* Mary stood before Your tomb* seeking Your most pure body.* You captured Hades without being overcome by it.* You met the Virgin and granted life.* O Lord, risen from the dead,* glory be to You! Glory be to the Father and to the Son and to the Holy Spirit.

Kontakion, Tone 6: With His life-giving hand* Christ our God, the Giver of life,* raised all the dead from the murky abyss* and bestowed resurrection upon humanity.* He is for all the Saviour,* the resurrection and the life, and the God of all. Now and for ever and ever. Amen.

Theotokion, Tone 6: Undaunted patroness of Christians,* O steadfast intermediary with the Creator,* turn not away from the suppliant voices of sinners,* but in your kindness come to help us who cry out to you in faith.* Be quick to intercede, make haste to plead,* for you are ever the patroness of those who honour you, O Mother of God.

Prokeimenon, Tone 6

Save Your people, O Lord, * and bless Your inheritance.

verse: Unto You I will cry, O Lord, my God, lest You turn from me in silence. (Psalm 27:9,1)

Epistle

Ephesians 2:4-10

A reading from the Epistle of the Holy Apostle Paul to the Ephesians.

Brethren, God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in *His* kindness toward us in Christ Jesus. For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

Alleluia, Tone 6

verse: He who lives in the aid of the Most High, shall dwell under the protection of the God of heaven.

verse: He says to the Lord: You are my protector and my refuge, my God, in Whom I hope. (Psalm 90:1,2)

Gospel
Luke 8:26-39

At that time, the Lord sailed to the country of the Gadarenes, which is opposite Galilee. And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs. When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, “What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!” For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness.

Jesus asked him, saying, “What is your name?”

And he said, “Legion,” because many demons had entered him. And they begged Him that He would not command them to go out into the abyss.

Now a herd of many swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them. Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned.

When those who fed *them* saw what had happened, they fled and told *it* in the city and in the country. Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. They also who had seen *it* told them by what means he who had been demon-possessed was healed. Then the whole multitude of the surrounding region of the Gadarenes asked Him to depart from them, for they were seized with great fear. And He got into the boat and returned.

Now the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying, “Return to your own house, and tell what great things God has done for you.” And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.

Communion Hymn
Praise the Lord from the heavens;* praise Him in the highest (Psalm 148:1).* Alleluia, alleluia,* alleluia.

Please Remember to Support Your Parish.

YOUR RETURN GIFT TO GOD

If your preference is to use a debit or credit card, please find the DONATE Link on our website main page. May Our Lord reward you a hundredfold for your generosity.

Дякуємо за вашу щедрість!

LAST WEEK COLLECTION:

Sunday and Saturday envelopes collection - \$1,233.35

For the Poor - \$50.00

Seminary Fund - \$50.00

Church in Ukraine - \$10.00
Votive Candles - \$12.50

PLEASE REMEMBER IN YOUR PRAYERS / ПРОСИМ О МОЛИТВУ ЗА ЗДОРОВ'Я

... all our parishioners who are in the hospitals, care homes, shut-ins and those who are not able to join us actively due to health reasons.

Anyone wishing to have a home visit from Father Ihor or know of a parishioner who would like to have a visit please contact the parish office to book a time.

Visiting, praying for and reaching out to the sick and lonely is one of the works of mercy taught by Christ.

News and Up Coming Events at St. George's

- **Fr. Ihor invites all to the Praznyk (parish feast day) of Christ the King Ukrainian Catholic Church London this Sunday 5th November. Liturgy bi-lingual at 11:30 am followed by meal at 1 pm. \$20 per person while Children 12 yrs and under are free.**
- **Adult education/catechism on Saturday November 11 at 3pm**
- **Tuesday November 14th - The Feast Day of St. Phillip the Apostle – Liturgy Time to be announced**
- **Wednesday November 15th The Nativity Fast begins**
- **Adult education/catechism on Saturday November 18 at 3pm**
- **December 2nd at 2pm Saint Nicholas concert all in Ukrainian (there will be an English concert Dec. 9th TBC)**
- **Wednesday December 6 is the Feast of St. Nicholas the Wonderworker**
- **Saturday December 9 is The Conception of the Most Holy Mother of God**

**Please keep Mary Makuch in your prayers. She was admitted to Hospice this past week.
Also keep David her husband and their family in your prayers.**

		LITURGY SCHEDULE	
DATE:	TIME	INTENTIONS AND OTHER EVENTS	OFFERED BY:
Sat Nov 4	5:00 pm	English Liturgy +Thaddeus Waligorski	John Waligorski
Sat Nov 4	6:30 pm	Ukrainian Liturgy	
Sun Nov 5	8:30 am	English Liturgy +Greg Beauchamp	Janet Smith
Sat Nov 11	5:00 pm	English Liturgy +Murielle Beauchamp	Janet Smith
Sat Nov 11	6:30 pm	Ukrainian Liturgy	
Sun Nov 12	8:30 am	English Liturgy For the health and salvation of Ruby Phillion on the occasion of her birthday. For the deceased members of the Vander Vloet and Meeuwssen families.	
Tues Nov 14		The Feast Day of St. Phillip the Apostle	
Wed Nov 15		Nativity Fast Begins (Advent)	
Sat Nov 18	5:00pm	English Liturgy	
Sat Nov 18	6:30pm	Ukrainian Liturgy	
Sun Nov 19	8:30am	English Liturgy	
Sat Nov 25	5:00pm	English Liturgy	
Sat Nov 25	6:30pm	Ukrainian Liturgy	
Sun Nov 26	8:30am	English Liturgy	
Fri Dec 1	7:00 pm	English Liturgy – First Friday	
Sat Dec 2	9:00 am	English Liturgy – First Saturday	
Sat Dec 2	5:00 pm	English Liturgy	
Sat Dec 2	6:30 pm	Ukrainian Liturgy	
Sun Dec 3	8:30 am	English Liturgy	
Wed Dec 6		The Feast of St. Nicholas the Wonderworker	

Sat Dec 9		The Conception of the Most Holy Mother of God	
Sat Dec 9	5:00 pm	English Liturgy	
Sat Dec 9	6:30 pm	Ukrainian Liturgy	
Sun Dec 10	8:30 am	English Liturgy	
Sat Dec 16	5:00 pm	English Liturgy	
Sat Dec 16	6:30 pm	Ukrainian Liturgy	
Sun Dec 17	8:30 am	English Liturgy	
Sat Dec 23	5:00 pm	English Liturgy	
Sat Dec 23	6:30 pm	Ukrainian Liturgy	
Sun Dec 24	8:30 am	English Liturgy	
Mon Dec 25	Noon	The Nativity of Our Lord Jesus Christ –Christmas	



"Coats for Kid"

Coats for Kids is a Knights of Columbus sponsored program.

The purpose of the program is to provide children from toddlers to teenagers (sizes 3 to 18) with winter wear including coats and leggings. This Catholic run program is available to all people living in the Sarnia/Lambton area. In our area the coats are available at the Saint Vincent de Paul location. at 228 Davis St at the corner with Forsyth St.

The coats are available every Tuesday till November 21 by appointment only.

The phone number is 519-337-1058

If you need any help, please call Peter Laychak at 519-337-9539



Плащики для Дітей:

Програма «Плащики для Дітей» є спонсорована католицькою організацією «Лицарі Колумба» щоби постачати дітям від маленького до найбільшого зимовим одягом: жакетами та комбінзончиками. Щоб одержати цей одяг треба зареєструватися по телефону 519-337-1058. Потрібно буде подати ім'я батьків, адрес і телефон, число, стать, і вік дітей в родині. Тоді можна буде одержати одяг безплатно кожного вівторка до 21 листопада на вулиці 228 Davis St, в будинку Saint Vincent de Paul, Sarnia.

Якщо потрібна вам якась допомога в цій справі то можете звертатися до Peter Laychak 519-337-9539 або до Яніна Келбаса 226-506-7922.



Consider coming to Church a few minutes earlier (prior to the Sunday Divine Liturgy) to join us every Sunday in praying the Holy Rosary for our Parish Family, as a Parish Family at 8:05 am.

Keep praying the Holy Rosary as part of your daily prayer life.

Father hosted 11 altar boys and took them through the liturgy from 2 to 3 pm. Catechism with a demonstration and Q&A session from 3 to 4:20 pm. There was pizza and refreshments for all in attendance.



Parish Bulletin Announcement

The Ukrainian Catholic Eparchy of Toronto and Eastern Canada's Eparchial Safeguarding Policy is designed to ensure that all allegations of physical and sexual abuse and other misconduct are handled responsibly, transparently, and with all due care and attention. To speak to someone about a concern, please contact your Pastor/Administrator, Parish Coordinator of Care (PCC), [INSERT NAME] at [INSERT PHONE NUMBER], or Annette Hrywna, Eparchial Coordinator of Care, at email: safeguarding@ucetec.org. More information is available on the Eparchial Website: <https://ucet.ca/safeguarding/>

Оголошення до Парафіяльного Вісника

Єпархіальний Протокол про Захист від Різних Видів Насильства Української (Греко) Католицької Єпархії Торонта і Східньої Канади є укладений щоб усі звинувачення щодо фізичного і сексуального насильства та інших форм поганої поведінки розслідувалися відповідально, прозоро та з належною турботою і увагою. Ваші заяви в таких справах, Ви можете зголосити до Вашого Пароха/Адміністратора, Парафіяльного Координатора Захисту [ТУТ ВПИСАТИ ІМ'Я І НОМЕР ТЕЛЕФОНУ], або Анету Гривну, Єпархіального Координатора Захисту на імейль: safeguarding@ucetec.org. Більше інформації можете знайти на Єпархіальній веб-сторінці: <https://ucet.ca/safeguarding/>

Note: we are looking for someone to volunteer to be our Parish Coordinator of Care (PCC). The position requires a training video (1 hour and a half) and having your name and phone number posted in the church. If there is a complaint, you forward it the pastor or Eparchial Coordinator of Care as circumstances demand for investigation. Please speak with Fr. Ihor if you are interested in serving in this position.



Chesterton and Lewis Taught Me This: Faith and Reason Are Inseparable

*Atheists seem to accept their atheism as a matter of faith, not reason.
This is not rational but merely wishful thinking.*

Joseph Pearce

October 24, 2023

As a young man, immersed in the secular spirit of the age, I thought I needed to choose between reason or religion. One couldn't choose both because one contradicted the other. We could have the comforts of religion but only by abandoning reason, or we could accept the demands of reason which precluded the belief in any religion. Accept the cozy lie or embrace the cold, hard facts. That was the choice facing all of us.

It wasn't until I was older and began to take an interest in reality on a deeper level that I began to question whether rationalism was in fact rational. It seemed to me that nobody could know that God didn't exist. Atheists seemed to accept their atheism as a matter of faith, not reason. Most of them didn't want God to exist and so chose to deny his existence. This is not rational but merely wishful thinking.

Then I started to wonder how we could explain the existence of the things which we knew existed. How did trees come into existence? Or, more radically, how did anything come into existence? How did nothing become something? Even a speck of dust was something? How did it come into being?

And then it seemed to me that the efforts of atheists to answer these questions were entirely inadequate. They were not answers but merely efforts to explain away the questions. They did not ask Pilate's question, *quid est veritas?* (what is truth?) from the perspective of a question that needed answering but from the perspective of a question that was unanswerable and therefore not worth asking.

Stumbling upon the works of G.K. Chesterton and then C.S. Lewis, I discovered two writers who showed that reason points to faith. They were not merely being logical in their reasoning, they were being logical in their discussion of the theological. Chesterton and Lewis led me deeper, or further up and further in as Lewis would say. They led me to the great philosophers, such as Plato, Aristotle, Augustine and Thomas Aquinas. These were amongst the greatest minds in the whole of history and they all believed in God!

I came to realize that we did need to choose but that we didn't need to choose faith *or* reason but faith *and* reason, both of which were indissolubly wedded and inseparable. I am now wedded to that reality, which is why, at the age of 28, I was received into the Catholic Church.

“Joyful” Icon of the Mother of God



*We fly to thy patronage, O holy Mother of God;
despise not our petitions in our necessities,
but deliver us always from all dangers,
O glorious and blessed Virgin.
Amen.*

{The “Joyful” Icon of the Most Holy Theotokos appeared near Moscow on November 7, 1795. Nothing is known of the Icon's history, except that many miracles have taken place before it.}

PRESERVE AND PROMOTE OUR OWN TRADITIONS:

WHEN YOU ENTER CHURCH, it is customary to first go to the Tetrapod Table up front, in the middle of church – we are to make the sign of the cross, bow, and kiss the icon and cross displayed there. We then bow and make the sign of the cross again, and then go to light candles or take our place for Liturgy. In our Byzantine Catholic Churches, we make the Sign of the Cross (holding together the right thumb, index and middle fingers) starting with our forehead, then to our mid-chest, then to our right shoulder first, then the left shoulder. Also in our churches, we do not genuflect (brief bending of the right knee towards the altar) - instead we make the sign of the cross the Eastern way, and bow towards the altar. And remember that church is a holy place, so try to keep quiet (not to talk or laugh loudly) before, during, or after the church services. Let's preserve and promote our own and beautiful traditions.

Leave quietly. We encourage you to visit with others, but once you are outside of the church you won't disturb others who want to stay and pray. So, please leave quietly and then visit afterward.

Cell phones should never be used in Divine Liturgy for calls or texting. The exceptions are emergencies (big ones, not everyday ones) and if you do use one, please walk out of church to do so. Also, if you are using the phone for readings or prayers, this is appropriate, but try to be discreet. Proper Church Attire - Church is a sacred place with its traditions. When we come to worship we should respect those traditions. Our clothes should be modest and tasteful. Inappropriate attire such as shorts, sneakers, tight pants, mid-thigh dresses and skirts, low cut blouses can be perceived as disrespectful and could be offensive to other worshipers. Thank you for your consideration.

THE DIVINE SERVICES

A central part of Christian Life is our Liturgical Prayer. Liturgy and Worship are existential constituents in human beings. Worship is the natural human response to any kind of encounter with the Divine encounter.

"While He [the Risen Christ] was blessing them, He left them and was taken up into heaven. Then they worshiped him and returned to Jerusalem with great joy. And they stayed continually at the temple, praising God." (Luke 24: 51-53)

"Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our God is a consuming fire." (Hebrews 12:28-29)

THE ORTHODOX LITURGICAL TRADITION

In the Papal Encyclical, *Orientalium Lumen*, Pope John Paul II proclaimed:

"Liturgical prayer in the East shows a great aptitude for involving the human person in his or her totality: the mystery is sung in the loftiness of its content, but also in the warmth of the sentiments it awakens in the heart of redeemed humanity."

In the sacred act, even bodiliness is summoned to praise, and beauty, which in the East is one of the best loved names expressing the divine harmony and the model of humanity transfigured, appears everywhere: in the shape of the church, in the sounds, in the colours, in the lights, in the scents. The lengthy duration of the celebrations, the repeated invocations everything expresses gradual identification with the mystery celebrated with one's whole person. Thus the prayer of the Church already becomes participation in the heavenly liturgy, an anticipation of the final beatitude."

Our worship not only helps to unite us with God, but it in itself proclaims the Gospel - as the old Latin adage says: "lex orandi - lex credendi", meaning both "how we pray is how we believe", i.e. the manner of our worship shows what our Faith is.

The term "Orthodox" literally means "right - glory". This means both: correct worship and correct belief. Indeed the very foundation and establishment of our Church, our Church's "conversion story" is based on our finding God through our experience of liturgical worship. We chose to follow the Christ because we found, as we found nowhere else, the presence of God in the Divine Services as celebrated at Hagia Sophia in Constantinople. (Cf. the story of Prince Volodymyr's Conversion) And it is from missionaries from our mother Church of Constantinople-New Rome that we have received the sacred Orthodox Tradition and spirituality.

Thus the Orthodox Tradition, in its fullness, especially the Orthodox liturgical Tradition is our patrimony and the idiom of our Faith. This is the Tradition we have been given by God for our salvation. This is the Tradition we have "inherited from the Apostles through the Fathers"

ORTHODOXY IN THE CATHOLIC COMMUNION

The Ecumenical Council of Vatican II calls us back to our Orthodox Tradition. The Council specifies that..in the rites and disciplines...whenever they have fallen short, they are to strive to return to their ancestral traditions. (Canon Law, Instructions, art. 12)

Thus at our parish, in obedience to the Church, we do our best to be faithful to our Orthodox Tradition, both in Liturgics and in Faith. The Articles of Union between our Churches and the Church of Rome are quite explicit: that the divine worship and all prayers and services of Orthros, Vespers, and the night services shall remain intact (without any change at all) for us according to the ancient custom of the Eastern Church... (Brest-Litovsk, art. 2)

Canon Law makes clear the Mandate from the Apostolic See:

"The firm attitude held by the Apostolic See... asking the Eastern Churches in full communion with it to have the courage to rediscover the authentic traditions of their own identity, restoring the original purity where necessary...the practice of the Orthodox should be taken into account, knowing it, respecting it and distancing from it as little as possible so as not to increase the existing separation, but rather intensifying efforts in view of eventual adaptations, maturing and working together.

(Congregation for Eastern Churches: Instructions for the Application of the Liturgical Prescriptions of the Code of Canons of the Eastern Churches. art. 21)

THE MISSION OF THE EASTERN CHURCHES

One of the most central reasons the Church commands us to be scrupulously observant of our Orthodox Tradition, is the Mission which the Church has entrusted to our Churches, that of reconciliation with our Orthodox Mother Churches and the re-establishment of sacred Communion with them.

Everyone should realize that it is of supreme importance to preserve and foster the rich liturgical and spiritual heritage of the Eastern Churches in order faithfully to preserve the fullness of Christian tradition, and to bring about reconciliation between Eastern and Western Christians" (Vatican II, Unitatis Redintegratio, 15)

Through Worship and Beauty, is found the True God. Volodymyr, Great Prince of Rus, sent out emissaries to find the true faith. They went east and west, north and south and found no faith,until they arrived in Constantinople. They returned to Kyiv and reported to the Prince what happened there in the great Cathedral of Holy Wisdom:

"They took us where they worshipped their God, and we did not know whether we were in heaven or upon earth, for there is not upon earth such sight or beauty. This much we do know, that there, God lives among men, and we can never forget that beauty..."



Basic Guidelines for Reception of Holy Communion:

- 1) You are a member of the Catholic Church (Orthodox faithful are welcome to receive Holy Communion).
- 2) You have participated in the Sacrament of Confession at least during the Easter or Christmas seasons this past year if not more frequently.
- 3) You attend Divine Services regularly.
- 4) Your lifestyle is consistent with the teaching of the Catholic Church.
- 5) You have kept the Liturgical fast - no food at least one hour prior to the Divine Liturgy (water and medicine does not break the fast).
- 6) You have been in church from the beginning of the service, or at least heard the Gospel.
- 7) To the best of your ability, you are in the state of Grace.

*If for any of these or other reasons you cannot receive Holy Communion,
You are very welcome to come for a blessing.
Please indicate to the priest that you would like to receive his blessing.*

St. Theophan the Recluse: When going to the Holy Mysteries, go with . . .

When going to the Holy Mysteries, go with simplicity of heart, in full faith that you will receive the Lord within yourself, and with the proper reverence towards this. What your state of mind should be after this, leave it to the Lord Himself. Many desire ahead of time to receive this or that from Holy Communion, and then, not seeing what they wanted, they are troubled, and even their faith in the power of the Mystery is shaken. The fault lies not with the Mystery, but with superficial assumptions. Do not promise yourself anything. Leave everything to the Lord, asking a single mercy from Him — to strengthen you in every kind of good so that you will be acceptable to Him. The fruit of Communion most often has a taste of sweet peace in the heart; sometimes it brings enlightenment to thought and inspiration to one's devotion to the Lord; sometimes almost nothing is apparent, but afterward in one's affairs there is a noted a great strength and steadfastness in the diligence one has promised.

Please don't leave this bulletin in the pew or in the trash when you are finished.

We kindly ask you share this bulletin with your loved ones.

Let your family & friends know of the spiritual treasure that God has for all people here at St. George's, Sarnia, ON!



PRAYER FOR UKRAINE

*Give comfort to those who suffer because of the violence.
Give comfort to those who mourn their dead, and strength to neighboring countries to welcome the refugees.
Convert the hearts of those who resort to arms and protect those who work to promote peace.
God of hope, inspire leaders to choose peace instead of violence and to seek reconciliation with enemies.
Inspire compassion in the universal Church for the Ukrainian people and give us hope for a future of peace based on justice for all.
We ask this through Jesus Christ, Prince of Peace and Light of the world. Amen.*

Russia invaded Ukraine on Thursday, February 24, 2022 and is posing the largest threat to international global security since WW II.

The Ukrainian people will fight to defend their homeland and in doing so, will prevent the spread of russian aggression.

russian aggression will result in one of the largest humanitarian crises of this century. Hundreds of thousands, if not millions, of Ukrainians will be displaced.

If you wish to make a donation to provide humanitarian aid to Ukraine, please donate through the Catholic Near East Welfare Association (CNEWA), and specify that your donation is for Ukraine - <https://cnewa.org/ca/donate/>

You may also donate directly to St George's Church, the money will directly to charity efforts for Ukraine.

Simply send an E-Transfer tosaveukraine@stgeorgessarnia.ca

МОЛИТВА ЗА МНОГОСТРАЖДАЛЬНИЙ УКРАЇНСЬКИЙ НАРОД У ЧАС ВІЙНИ

Господи Ісусе Христе Боже наш, благаємо Тебе, вислухай щирі молитви Твоєї улюбленої Церкви Київської Русі за важко страждаючих дітей українського краю. Сподіюся милостивим оком на їх лихоліття та ласкаво поспіши на допомогу. Звільни свій беззахисний народ від несправедливих загарбників, нашої агресії та терору війни. Зміцни силою Твою усіх доблесних і відважних захисників для добросердечної боротьби, щоб вони радше керувалися любов'ю до беззахисних, аніж ненавистю до ворогів. О Премилосердний Господи, захорони переселенців, зціли поранених, борони сиріт, підтримай вдів, потіш скорботних та ласкаво приймай до Твого Царства всіх, хто благородно віддав своє життя в обороні Батьківщини від нападів ворогів. Поспіши зупинити кровопролиття як друга, так і недруга та запали серця багатьох до мужньої боротьби за істинну справедливість, що є джерелом тривалого миру. О добросердий Господи, Ти - наш мир, пом'якши зачерствілі серця, наведи тих, хто сприяє воєнним діям, до примирення, щоб Твій улюблений український народ втішався миром, справедливістю та свободою - ознаками Твого Царства, в якому Ти царюєш з Предвічним Твоїм Отцем, і Всесвятим, Благим і Животворним Твоїм Духом, нині, і повсякчас, і на віки віків. Амінь.



Statue of St. Michael the Archangel that stands above Kyiv's Independence Square.

St. Michael is patron saint of the Ukrainian capital.

ST. MICHAEL THE ARCHANGEL Defend people of Ukraine in battle; be their defence against the wickedness and snares of the devil. May God rebuke him, we humbly pray; and to you, O Prince of the heavenly host, by the power of God, thrust into hell Satan and the other evil spirits who are trying to invade Ukraine. Amen.



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