



Protection of the Blessed Virgin Mary Ukrainian Catholic Church

54 Walnut Street
Manchester, New Hampshire 03104
Parish email: pbvm@comcast.net
Parish website: www.pbvmnh.org

Rev. Father Ihor Papka (Administrator)
(860) 617-6357; email: vipapka@yahoo.com
Rev. Deacon Jon Messer (603) 233-9948

Trustees: Mrs. Pam Young: (603) 315-9536
Dr. Oleh Pankewycz: (716) 449-2309
Mr. Taras Zubrystskyy: (603) 757-3426
email: pjyoungnh@gmail.com
or olehgp@gmail.com or taraszub0@gmail.com

Celebration of the Holy Mysteries

RECITATION OF THE HOLY ROSARY AND CONFESSIONS: ½ HR BEFORE DIVINE LITURGY

BAPTISM & CHRISMATION / ANNOINTING OF THE SICK / COMMUNION CALLS & VISITATIONS:
CONTACT FR. IHOR TO MAKE ARRANGEMENTS

MARRIAGE PREPARATION:
CONTACT FR. IHOR AT LEAST SIX MONTHS PRIOR TO SETTING THE ACTUAL WEDDING DATE

RELIGIOUS EDUCATION FOR CHILDREN:
CONTACT MRS. CHRISTINA VOGEL AT (603) 686-2092 TO REGISTER YOUR CHILDREN

SCHEDULE OF DIVINE LITURGIES:
SUNDAYS: 10 AM (September thru May) MON THRU SAT: AS NOTED IN WEEKLY BULLETIN
 9 AM (June thru August) HOLY DAYS OF OBLIGATION: 7 PM

DIVINE LITURGY SCHEDULE FOR WEEK OF JULY 9, 2023

Sunday, July 9th – Sixth Sunday after Pentecost

Divine Liturgy: **9 AM** Propers: Tone 5
Epistle: Romans 12: 6-14
Intention: For all Parishioners

Vestments: Bright
Gospel: St. Matthew 9: 1-8

Saturday, July 15th (9 AM): For the blessed repose of the soul of **+Romana Khrystyna** Maksymowych with Panakhoda, offered by the Maksymowych Family

Saturday, July 15th (7 PM): Vespers Service

Divine Liturgy and Vespers Service Schedule and Intentions for July and August

Sunday, July 16th (9 AM): For all Parishioners

Saturday, July 22nd (9 AM): For good health and God's blessings upon **Lina** Puciw and **Patricia** Enright, offered by the Maksymowych Family

Saturday, July 22nd (7 PM): Vespers Service

Sunday, July 23rd (9 AM): For all Parishioners

Saturday, July 29th (7 PM): Vespers Service

Sunday, July 30th (9 AM): For all Parishioners

Saturday, August 5th (7 PM): Vespers Service

Sunday, August 6th (9 AM): For all Parishioners (Feast of the Transfiguration); Blessing of First Fruits

Saturday, August 12th (7 PM): Vespers Service

Sunday, August 13th (9 AM): For all Parishioners

Tuesday, August 15th (7 PM): **Feast of the Dormition (Holy Day of Obligation); Blessing of Flowers**

Sunday, August 19th (9 AM): For all Parishioners

Saturday, August 20th (7 PM): Vespers Service

Sunday, August 26th (9 AM): For all Parishioners

Saturday, August 27th (7 PM): Vespers Service

Saturday Services

Fr. Ihor is celebrating Vesper services every Saturday at 7 PM. All parishioners are invited to attend this service. Those who wish to have a Divine Liturgy celebrated for a loved one whether living or deceased or for a private intention are still able to do so. Please request your Divine Liturgy by contacting Fr. Ihor at (860) 617-6357 or cantor Jaroslaw Maksymowych at (603) 627-2042. Please note that Saturday Divine Liturgies will now be celebrated only at 10 AM (9 AM June thru August) whenever they are requested. If no Divine Liturgy has been requested for a particular Saturday, then none will be celebrated on that day. The Divine Liturgy schedule in the bulletin will only show Divine Liturgies on Saturdays when they have been requested. If the bulletin does not show a Divine Liturgy for a given Saturday, then this means that particular Saturday is available for your request.

Суботні Богослужіння

Отець Ігор святкує Вечірню кожної суботи у 7-мі годині вечером. Ласкаво просимо усіх парафіян до участі. Парафіяни які бажають замовити Божественну Літургію в суботу для померших або на особисті інтенції можуть дзвонити до о. Ігоря на номер (860) 617-6357 або до дяка п. Ярослава Максимовича на номер (603) 627-2042. Суботні Божественні Літургії будуть відслужені тільки о годині 10-тій ранком (9-тій ранку з червня по серпень) коли замовлені. Якщо Літургія в певну суботу не буде замовлена, то в цей день не буде жодна відправлена. Порядок Богослужінь в бюлетені покаже тільки ті суботні Служби Божі які є замовлені. Якщо в бюлетені не відображається Божественна Літургія на дану суботу, то це означає, що ця субота доступна на Ваше замовлення.

Liturgical Propers, Readings and Sermon for Sunday

Liturgical Propers for the Sixth Sunday After Pentecost

Resurrectional Tropar: Tone 5 – Come, believers, let us praise and worship the Word. With the Father and the Spirit, He has no beginning. Though He was born of a virgin for our salvation, and He willingly ascended the Cross as a man and suffered death, He raised the dead by His glorious resurrection.

Glory to the Father and to the Son and to the Holy Spirit*, now and always, and forever. Amen.

Resurrectional Kondak: Tone 5 – You descended into hell, my Savior. Being almighty, You shattered its gates. In rising as Creator, You also raised the dead. You rescued Adam from the curse. So we sing to You, loving Christ: “Save us, O Lord.”

Prokimen: Tone 5 – You, O Lord, will keep us and preserve us, always from this generation, always from this generation.

VERSE: Save me, O Lord, for faith has vanished from among men.

Prokimen: Tone 5 – You, O Lord, will keep us and preserve us, always from this generation, always from this generation.

6-а НЕДІЛЯ ПО ЗІСЛАННІ СВ. ДУХА

Апостоль: (Рим 12: 6-14)

До Римлян послання св. апостола Павла читання.

Браття, маючи ж, згідно з даною нам благодаттю, різні дари: коли то дар пророцтва, виконуймо його мірою віри; хто має дар служіння, нехай служить; хто навчання, нехай навчає; хто напоумлення, нехай напоумлює. Хто дає - у простоті; хто головує - дбайливо; хто милосердиться - то з радістю. Любов нехай буде нелицемірна; ненавидівши зло, приставайте до добра. Любіть один одного братньою любов'ю. Пошаною один до одного випереджайте. В ревності не будьте ліниві, духом горіть, Господеві служіть; веселі в надії, в горі терпеливі, в молитві витривалі; святих у потребах спомагайте і дбайте про гостинність. Благословляйте тих, що вас гонять; благословляйте, а не проклиняйте.

Epistle Reading for the Sixth Sunday after Pentecost (Romans 12: 6-14)

Brethren: We have gifts that differ according to the favor bestowed on each of us. One's gift may be prophecy; its use should be in proportion to his faith. It may be the gift of ministry; it should be used for service. One who is a teacher should use his gift for teaching; one with the power of exhortation should exhort. He who gives alms should do so generously; he who rules should exercise his authority with care; he who performs works of mercy should do so cheerfully.

Your love must be sincere. Detest what is evil, cling to what is good. Love one another with the affection of brothers. Anticipate each other in showing respect. Do not grow slack but be fervent in spirit; He whom you serve is the Lord. Rejoice in hope, be patient under trial, persevere in prayer. Look on the needs of the saints as your own; be generous in offering hospitality. Bless your persecutors; bless and do not curse them.

Alleluia: Tone 5

VERSE: The mercies of the Lord I will sing forever; I will show forth Your truth with my voice from generation to generation.

Alleluia: Tone 5

VERSE: It has been said that mercy shall be built up forever in the heavens. Your truth shall be prepared in them.

Alleluia: Tone 5

VERSE: Милості Твої, Господи, оспівуватиму повік, і з роду в рід сповіщу устами моїми Твою вірність.

Alleluia: Tone 5

VERSE: Бо сказав Ти: Повік милість збудується, на небесах приготується істина Твоя.

Alleluia: Tone 5

Євангелія: (Мт 9: 1-8)

У той час, сівши у човен, Ісус переплив назад і прибув у своє місто. І от принесено до Нього розслабленого, що лежав на ношах. Побачивши їхню віру, Ісус сказав розслабленому: "Бадьорися сину, твої гріхи відпускаються." Та тут деякі з книжників заговорили між собою: "Він хулить." Ісус, знаючи їхні думки, каже: "Чого лукаве думаєте в серцях ваших? Що легше сказати: Твої гріхи відпущені, - чи сказати: Встань і ходи! Та щоб знали, що Син Чоловічий має владу на землі гріхи відпускати," - каже розслабленому: "Встань, візьми твої ноші та й іди до свого дому." Встав той і пішов до свого дому. Народ же, бачивши це, настрахався і славив Бога, що дав таку владу людям.

Gospel Reading for the Sixth Sunday after Pentecost (St. Matthew 9: 1-8)

At that time, Jesus reentered the boat, made the crossing, and came back to His own town. There the people at once brought to Him a paralyzed man lying on a mat. When Jesus saw their faith He said to the paralytic, "Have courage, son, your sins are forgiven." At that some of the scribes said to themselves: "The man blasphemes." Jesus was aware of what they were thinking and said, "Why do you harbor evil thoughts? Which is less trouble to say, 'Your sins are forgiven' or 'Stand up and walk'? To help you realize that the Son of Man has authority on earth to forgive sins" – He then said to the paralyzed man – "Stand up! Roll up your mat, and go home." The man stood up and went toward his home. At the sight, a feeling of awe came over the crowd, and they praised God for giving such authority to men.

Sermon for the Sixth Sunday after Pentecost

Glory to Jesus Christ! My Dear Brother and Sisters in Christ!

For St. Jerome, physical paralysis is an image of man's inability to return to God by his own efforts. It is man's inability to create his own salvation, to set the terms by which he can say he has made peace with God. The paralysis is meant to speak more to the Pharisees about their souls than to the cripple who bears it. Christ saw stagnation in the Pharisees' hearts. They wanted to put God in a box, where their relationship with Him could neatly accommodate their status and comforts. We, like the Pharisees, like our routine. We like to coast in our spiritual life and dislike having to adjust to God's asking for more faith, trust or charity. For saintly souls, Christ is ever new; they are always being asked for more, and new experiences of Christ fill them as a result. Their love never goes stale since they refuse to control what God can do with them.

The paralytic and his companions in today's Gospel, arrive concerned only about his physical condition. This is not, however, what is first on Christ's priority list. What is first, rather, is the man's state of his soul. For God the problem of life is not about problems. Problems are merely the pretexts He sends us to heal and develop our relationship with Him: "Your sins are forgiven." The problem of life is all about holiness and about removing the chief obstacle to holiness: sin. Deep down, the only things that can hurt us are the obstacles of sin and an egotistic lifestyle.

The pause between "Courage, child, your sins are forgiven you" and the cure of the paralysis initially may have caused disappointment in those unfamiliar with Christ's way of working. In that wait our response to God comes, and our part in the plan of salvation is played out. Instant gratification of a child's wants spoils the meaning of his parents' gift of loving support. To arrive at Christian maturity,

we must form the virtues of faith and trust. Seeking cures must be sought more as part of God's will than as our own self-centered relief effort. This takes time. Yet even in that pause, in the dark night of faith, something is happening. While miracles are on the way, we are being changed. The command to rise seems only to confirm or make visible something that has already occurred in the paralytic's soul: through faith and trust, Christ reigns over his soul, and if we allow Him, Christ will do the same for us by freeing us from our spiritual paralysis.

Let us look within ourselves and let us honestly recognize that, like the Gadarenes, we all live in spiritual weakness, in spiritual paralysis. But let us not despair. The Gospel today gives us great comfort. With what words does Christ heal the paralytic? "Your sins are forgiven." This means that in bodily paralysis, also, the reason is often sin. And in spiritual paralysis, sin is always the reason. All you have to do is find this sin, this passion which stands between you and Christ; take it to the Lord and say: "Lord, heal me!" Then the Lord will tell you as He did the paralytic: "Your sins are forgiven.... Arise, take up your mat and go home" (Mt. 9:5-6).

When the paralytic was brought to Christ, He did not tell him immediately to stand up. First, He forgave his sins. That is a key point because our salvation is not found in simply doing good deeds or obeying laws by our own power. If that were the case, we would not need the God-Man to conquer sin and death on our behalf. Even as a paralyzed person lacks the ability to rise up and walk, fallen humans lack the ability to free themselves from slavery to sin, to raise themselves from the grave, and to participate in the eternal life of God for which He made us in His image and likeness. Christ first forgave the man's sins, which means that He healed the corruption that reached to the depth of his soul and that kept Him from personal union with God. Our salvation is an infinite journey, for to be perfect as our Father in heaven is perfect is a calling with no upward limit. Christ told the paralytic to begin that journey by standing up, carrying his bed, and walking home. By forgiving his sins, Christ graciously gave him the healing necessary for him to take a first step that would have otherwise been impossible for him. Then the man had to cooperate with the Lord, obeying His command as he moved forward in life, one step at a time.

When a person is unable to come to Christ, on his own, then other people can bring him to Him. The Lord does not reject this kind of conversion to Him. For many contemporary faithful the encounter with Christ often happens on a hospital bed. It is often the faith of relatives or friends who call a priest to the bedside of the person who is ill. Infants also cannot, on their own, come to Christ. The Lord accepts and blesses the parents who bring their children to the temple for them to be in communion with Christ. Today the Lord mercifully tells each one of us: «Be of good cheer, my child, your sins are forgiven on account of your friend's faith, whom you befriend in your prayers — The Theotokos and Saints; rise from the bed in which your sins have laid you; take your no longer needed bedding and go home to begin a new life!». Amen!

ПРОПОВІДЬ НА ШОСТУ НЕДІЛЮ ПО ЗІСЛАННІ СВЯТОГО ДУХА

Слава Ісусу Христу! Дорогі в Христі браття і сестри!

Між Євангелієм цієї і минулої неділі бачимо певну протилежність, неначе дві сторони медалі. У попередніх подіях Бог шукав людину (покликання апостолів, оздоровлення герасинських біснுவатих). Сьогодні людина шукає Бога. Хворий шукає оздоровлення від хвороби – розслаблення. Але відбувається щось несподіване. Ісус розпочинає зустріч з розслабленим з відпущення його гріхів, оздоровлення душі, а

тим самим цілої особи. Людина часто шукає лише Божого дару, а Бог дарує їй Себе Самого.

Ми слухали Євангеліє як Ісус зціляє спаралізованого чоловіка, якого чотири друзі принесли на ношах і поставили перед Ісусом. Ісус зціляє завдяки віри друзів, адже сам розслаблений, апатичний, зневірений, безсильний, нічого не просить. Ісус каже розслабленому: «Бадьорися, сину; твої гріхи відпускаються!». Слід тут наголосити на слові «сину», адже Ісус відноситься до розслабленого як до Божої дитини. До речі, ми, навпаки, воліємо себе звати «рабами Божими», хоча молимося «Отче Наш»... А згодом Ісус каже; «твої гріхи відпускаються!». У Старому Завіті Мойсей, Ілля та Єлісей зціляли недужих і мертвих воскрешали, проте жоден з них не прощав гріхи. Тому книжники відразу його оскаржують у богохульстві. Ісус відрікає, що легше сказати: «встань і ходи», ніж «відпускаються твої гріхи», адже ніхто цього не робив у Старому Завіті. Ісус одночасно має владу прощати гріхи та зціляти. Словом Він зціляє цілу людину, як лікар душ і тілес, адже обидва виміри людини ідуть разом.

Сьогоднішня поведінка Ісуса показує, що Бог завжди дає нам більше, ніж ми просимо. У світі багато віруючих, охрещених, але чи всі і завжди шукають Бога? Віра і побожність теперішніх християн часто зводиться до обов'язку або земних потреб. Людина мало пізнає Божу правду і самого Бога. Таким чином не пізнає себе у світлі Божої правди, не шукає щастя у стосунках з Ним. Люди шукають щастя у поведінці інших осіб, їхніх думках про щоденні справи.

Сьогоднішнє Євангеліє, як завжди, змушує нас замислитися про те, що відбувається особисто з кожним з нас, і що відбувається сьогодні з людством. Та духовна розслабленість, параліч (слабодухість), якими охоплений сьогодні людський рід, ті біди, які він відчуває, є тільки симптомом – говорить сьогодні Христос – тієї хвороби, яка називається гріхом. Господь може легко позбавити нас від усіх бід, зцілити від цієї розслабленості. Господь прийшов, щоб врятувати нас від гріхів, прийшов «спастися те, що загинуло».

Коли ми з справжнім покаяттям із гріхів довіримося тому, що робить з нами в Церкві Господь і Його святі, тоді здійсниться чудо зцілення. Воно не може залишитися непоміченим. І тоді, як в Євангелії сьогодні сказано, люди, бачивши чудо зцілення, прославили Бога. Народ бачить милість Божу, яка проявлена до іншої людини. І це для нього радість і хвала, це вже високе становище народу. Потрібно дбати про те, щоб наш народ не втратив свою природну здатність бути народом, у якого ще жива совість і сором, і який здатний відповідати своєю душею на глибокі прояви горя і радості.

Слова Спасителя, коли Він говорить, що Син Людський має владу прощати гріхи на землі, для нас повинні бути втіхою. Господь простягає Своє милосердя на життя всього людства. Тільки милосердя Боже може зробити це диво. Господь прийшов зцілювати і спасати. І дивно, що сказано: він прославив Бога – він прославив не Сина Божого, він прославив Бога за те, що Той дав таку владу. Хіба в цих словах не розкривається нам таємниця Церкви – яка має Богом дану владу відпускати гріхи і зцілювати. Ми чомусь про це часто забуваємо, пам'ятаймо, що Церква є «єдина, свята і апостольська», і місія Церкви – провадити, нас до Царства Небесного. Але є ще один нюанс – потрібно нашої участі у нашому спасіння. Не відкладаймо власної щасливості в обіймах Небесного Отця, Який так чекає нас у Царстві Небесному. Амінь.

Communion Verse:

Хвалить Господа з небес, хвалить Його на висотах. Praise the Lord from the heavens, praise Him in the highest. Allelulia, alleluia, alleluia.

Parish Announcements

We Welcome You!

If you are visiting our church today, our parish family is delighted to welcome you here! Thank you and God bless you for visiting with us today! We welcome all our visitors and guests who worship at our parish. We invite families and individuals who wish to become members to register by calling Fr. Ihor at (860) 617-6357.

Вітаємо Вас!

Якщо Ви відвідуєте нашу церкву сьогодні, наша парафіяльна громада рада вітати Вас тут! Щире спасибі Вам, і нехай Бог благословить Вас за Ваші відвідини з нами сьогодні! Ми запрошуємо сім'ї та осіб, які бажають стати членами, зареєструватися у нас по телефоні о. Ігоря на номер (860) 617-6357.

Please Pray for our Sick and Homebound Parishioners

Fr. Ihor Papka, Fr. Zbigniew Brzezicki, Oleh and Valentina Babski, Michaelle Baker, Marylou Blaisdell, Carmel Horangic, Josephine Housty, Christine Kolagji, Helen Kucman, Martha and Ray Majkut, Karen and Jaroslaw Maksymowych, Jean Mandych, Sherri Martel, Katherine Masso, Jennifer McMillan, Katharine McNaughton, Jackie Morales, Lauren Morales, Jonathan Morales, Tanya and Ronald Morales, Elizabeth Mozina, Olympia Pasicznyk, Billie Sheesley, Derek Stanley, Pauline Stanley, John Terninko, Elisha Wallace, Cindy Wilson, Dr. Mark Windt, John Zelenski, Lauren Zelenski. Please contact Fr. Ihor if you would like to add a friend or loved one to this prayer list.

Holy Dormition (Assumption) Pilgrimage

This year's pilgrimage will take place in Sloatsburg, NY on August 12 and 13 at the Motherhouse of the Sister Servants of Mary Immaculate. For more information please call 845-753-2840.

July Birthdays and Wedding Anniversaries

The following parishioners are celebrating a birthday or wedding anniversary this month:

July 4 – Maria B.

July 6 – Tracy C.

July 15 – Karina O.

July 16 – Sierra H.

July 21 – Amelia M.

July 22 – Luba P.

July 22 – Joe B.

July 26 – Iryna & Laurent M. (wedding anniversary)

July 29 – Edward C.

Our parish community wishes this month's birthday and anniversary celebrants peace, joy, love and good health on their special day as well as throughout the year. May our dear Lord grant all of you many more healthy, happy and blessed years. Happy Birthday, Happy Anniversary and На Многая літа! (Na Mnohaya Lita!).

June, 2023 Financial Summary

Total Income from June Donations: \$3,765.00

Total Expenditures for June: \$4,605.00

Deficit for June: \$840.00

Average weekly attendance in June: 35

Thank you and God bless you for your generous support of our parish.

Parishioners with TD Bank Accounts

If you have a CD, checking or savings account with TD Bank, you can help our parish raise additional money simply by speaking with your TD Bank representative and asking them to add the code "AJ356" to your account. This code has been assigned to our parish account with TD Bank, and the bank will deposit an annual

contribution to our parish account for each CD, savings or checking account that uses this code. This service is free and it will actually help our parish account grow in value each year. Please speak with Trustee Pam Young if you have any questions regarding this program.

Weekly Reflection

Learning about Our Catholic Faith – Rejoicing in the Goodness of Others

The swineherds ran away, and when they came to the town they reported everything, including what had happened to the demoniacs. Thereupon the whole town came out to meet Jesus, and when they saw Him they begged Him to leave their district. Matthew 8: 33-34

Why would “the whole town” beg Jesus to leave their district as a result of Jesus delivering two of their fellow townsmen from demons? This event took place on the northeast edge of the Sea of Galilee near a town of the Gadarenes who were not of Jewish background, which accounts for the fact that there was such a large herd of swine (the Jewish people did not eat pork). Two of the Gadarenes were possessed by demons, and Scripture reports, “They were so savage that no one could travel by that road.” And when Jesus delivers them from this awful plight, instead of rejoicing in gratitude, the townspeople begged Jesus to leave.

Saint Jerome says that it is possible that the people were actually acting in humility, in that they did not consider themselves worthy to be in the presence of someone as great as Jesus. Like Saint Peter who fell at the feet of Jesus and cried out, “Depart from me, for I am a sinful man, O Lord” (Luke 5:8), these townspeople may have been in such awe at what Jesus did for them that they did not see themselves as being worthy of His presence. However, other Church Fathers point out that it is more likely that these townspeople signify those who are stuck in their life of sin and do not want to come face-to-face with the Gospel or with the Person of Jesus. They prefer to close their ears to the truth and to remain in their life of ignorance and sin.

It is also helpful to reflect upon the relationship between the townspeople and these two demoniacs. Ideally, when the townspeople saw these two men completely freed of the demons who tormented them, they would have rejoiced in a way similar to the way the father of the Prodigal Son rejoiced when his son returned to him.

Sadly, in this case, there seems to be a tremendous lack of excitement by their fellow townsmen over the freedom these two demoniacs experienced. This shows a clear lack of love for these two men within the town. Perhaps many of the townspeople took a twisted form of pleasure in their mockery of these two men over the years, and they enjoyed telling stories about how crazy they were. Now, they were faced with these two men who were completely changed, and they may have found it difficult to speak well of them because of their pride.

This negative example set by these townspeople gives us an opportunity to reflect upon how we think about and treat those who have changed their ways and have turned from evil to good. Perhaps you have a family member who has sincerely tried to change. Or perhaps someone at work, a neighbor or some other acquaintance has gone from a life of sin to a life seeking virtue. The real question to ponder is whether you rejoice over the goodness of others, over their ongoing conversion and pursuit of holiness, or whether you struggle with truly expressing joy as you see people you know change for the good. It’s often very easy to criticize but much more difficult to rejoice in the holy transformation of another.

Reflect, today, upon those in your life, those close to you and those with whom you are mere acquaintances, who have been set free by our Lord in some way and have moved from a life of sin toward a life of virtue. How

do you react to them? Are you able to sincerely rejoice in the goodness of others? Or do you find yourself struggling with jealousy, anger, envy and the like? As you do see the goodness of God at work in others, try to put on the mentality suggested by Saint Jerome above. Allow yourself to be in awe of God's action in their lives. As you do, humble yourself before the transforming power of God, admitting that you are not worthy to witness His transforming power but rejoice in gratitude nonetheless.

Let us pray: *My all-powerful Lord, You overcame the power of the evil one and cast demons from these two men who suffered through this oppression for many years. Give me the eyes I need to see You at work in our world and to joyfully bear witness to Your transforming action in the lives of others. May I always humble myself before Your saving actions and learn to express true gratitude for all that You do. Jesus, I trust in You. Amen.*