



Protection of the Blessed Virgin Mary Ukrainian Catholic Church

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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 AND VESPERS SCHEDULE FOR WEEK OF OCTOBER 30, 2022

Sunday, October 30th – Twenty-First Sunday after Pentecost

Divine Liturgy: 10 AM

Propers: Tone 4

Vestments: Bright

Epistle: Galatians 2: 16-20

Gospel: St. Luke 8: 26-39

Intention: For all Parishioners

Saturday, November 5th (10 AM): For the blessed repose of the soul of **+Stefan** Maksymowych with Panakhyda, offered by the Maksymowych Family

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

Divine Liturgy and Vespers Services Schedule and Intentions for November and December

Sunday, November 6th (10 AM): For all Parishioners

Saturday, November 12th (10 AM): For the blessed repose of the souls of **+John and +Pelagia** Babski with Panakhyda, offered by the Morales Family

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

Sunday, November 13th (10 AM): For all Parishioners followed by Panakhyda for the blessed repose of the souls of all **Deceased +Veterans of Our Armed Forces**

Saturday, November 19th (10 AM): For the blessed repose of the souls of **Deceased +Members of Samaruk Family** with Panakhyda, offered by the Samaruk Family

Saturday, November 19th (7 PM): Vespers Service

Sunday, November 20th (10 AM): For all Parishioners followed by Panakhyda for the blessed repose of the souls of all **+Victims of the 1932-33 Holodomor in Ukraine**

Thursday, November 24th (10 AM): **Thanksgiving Day**

Saturday, November 26th (10 AM): For the blessed repose of the soul of **+Romana Khrystyna** Maksymowych with Panakhyda, offered by the Maksymowych Family

Saturday, November 26th (7 PM): Vespers Service

Sunday, November 27th (10 AM): For all Parishioners

Saturday, December 3rd (7 PM): Vespers Service

Sunday, December 4th (10 AM): For all Parishioners

Saturday, December 10th (7 PM): Vespers Service

Sunday, December 11th (10 AM): For all Parishioners

Saturday, December 17th (7 PM): Vespers Service

Sunday, December 18th (10 AM): For all Parishioners

Saturday, December 24th (4 PM): Vigil of the Nativity of Our Lord and Savior Jesus Christ (Christmas Eve)

Sunday, December 25th (10 AM): Nativity of Our Lord and Savior Jesus Christ (Christmas Day)

Saturday Services

Fr. Ihor is celebrating Vesper services every Saturday at 7 PM. All parishioners are invited to attend this beautiful 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 Jerry Maksymowych at (603) 627-2042. Please note that Saturday Divine Liturgies will now be celebrated only at 10 AM 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 10 AM Divine Liturgies on Saturdays when they have been requested. If the bulletin does not show a 10 AM 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 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 Twenty-First Sunday After Pentecost

Resurrectional Tropar – Tone 4: When the women disciples of the Lord, learned the glorious news of the resurrection from the angel, that the curse of our ancestors was abolished, they ran with joy to the apostles and cried to them: “Death is conquered! Christ our God is risen, granting great mercy to the world.”

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

Resurrectional Kondak – Tone 4: My Savior and Redeemer, You freed us from the chains of death. As God, You smashed the gates of hell. As Lord, You rose on the third day.

Prokimen – Tone 4: How great are Your works, O Lord; in wisdom You have made them all.

VERSE: Bless the Lord, O my soul; O Lord my God, You are great indeed.

Prokimen – Tone 4: How great are Your works, O Lord; in wisdom You have made them all.

Апостол (Гал 2: 16-20)

До Галатів послання св. апостола Павла читання.

Браття, довідавшись, що людина оправдується не ділами закону, а через віру в Ісуса Христа, ми й увірували в Христа Ісуса, щоб оправдатися нам вірою в Христа, а не ділами закону. Коли ж, шукаючи оправдання у Христі виявилось, що й ми самі грішники - то невже Христос - служитель гріхів? Жадним робом! Бо коли я знову відбудовую то я себе самого оголошую переступником. Я бо через закон для закону вмер, щоб для Бога жити: Я розп'ятий з Христом. Живу вже не я, а живе Христос у мені. А що живу я тепер у тілі, то живу вірою в Божого Сина, який полюбив мене й видав себе за мене.

Epistle Reading for the Twenty-First Sunday after Pentecost (Galatians 2: 16 – 20)

A reading of the letter of St. Paul to the Galatians.

Brethren: Nevertheless, knowing that a man is not justified by legal observance but by faith in Jesus Christ, we too have believed in Him in order to be justified by faith in Christ, not by observance of the law; for by works of the law no one will be justified. But if, in seeking to be justified in Christ, we are shown to be sinners, does that mean that Christ is encouraging sin? Unthinkable! If, however, I were to build up the very things I had demolished, I should then indeed be a transgressor. It was through the law that I died to the law, to live for God. I have been crucified with Christ, and the life I live now is not my own; Christ is living in me. I still live my human life, but it is a life of faith in the Son of God, who loved me and gave Himself for me.

Tone 4: Alleluia, Alleluia, Alleluia.

Verse: Because of Your goodness and majesty, proceed into prosperity and reign.

Tone 4: Alleluia, Alleluia, Alleluia.

Verse: You have loved truth and have hated iniquity.

Tone 4: Alleluia, Alleluia, Alleluia.

Verse: Натягни лук і наступай, і пануй істини ради, лагідности і справедливости.

Tone 4: Alleluia, Alleluia, Alleluia.

Verse: Ти полюбив правду і зненавидів беззаконня.

Tone 4: Alleluia, Alleluia, Alleluia.

21-а НЕДІЛЯ ПО ЗІСЛАННІ СВ. ДУХА

Євангелія (Лк 8: 26-39)

У той час вони пристали в краю Геразинським, що проти Галилеї. Як Ісус вийшов на берег, трапився йому назустріч один чоловік з міста, що мав бісів. Він з давнього часу вже не носив одежі й мешкав не в хаті, а по гробах. Побачивши Ісуса, закричав, припав йому до ніг і сказав голосом сильним: “Що мені й тобі, Ісусе, сину Бога Всевишнього? Благаю тебе, не муч мене!” Бо Він велів нечистому духові вийти з чоловіка. Дух той часто хапав чоловіка, і його тоді в’язали кайданами і ланцюгами й стерегли, та він трощив окови, і демон гонив його по пустинях.

Ісус же спитав його: “Як тобі на ім’я?” “Леґіон” - відповів той, багато бо бісів увійшло в нього. І вони благали його, щоб Він не велів їм іти в безодню. А було там велике стадо свиней, що паслося на горі. І демони просили його, щоб Він дозволив їм увійти до них. І Він дозволив їм. Вийшли ті демони з чоловіка, увійшли в свиней, і кинулося стадо з кручі в озеро та й потонуло.

Побачивши, що сталося, пастухи кинулись урозтіч і розповіли про це в місті та по селах. І вийшли люди подивитися, що сталося. Вони прибули до Ісуса й знайшли, що чоловік, з якого вийшли біси, сидів при ногах Ісуса, зодягнений та при умі - і злякались. Наочні свідки їм розповіли, як вилікувався біснуватий. Тоді все населення Геразинської округи почало його просити, щоб відійшов від них, бо великий страх огорнув їх. І Він увійшов до човна й повернувся. А чоловік, з якого вийшли біси, просив Ісуса, щоб бути з Ним, але відпустив його, кажучи: “Вернися додому й розкажи все те, що Бог зробив тобі.” Пішов той, сповіщаючи по всьому місті, що Ісус зробив йому.

Gospel Reading for the Twenty-First Sunday after Pentecost (St. Luke 8: 26-39)

At that time, Jesus and His disciples sailed to the country of the Gerasenes, which is opposite Galilee. When Jesus came to land, He was met by a man from the town who was possessed by demons. For a long time he had not worn any clothes; he had not lived in a house, but among the tombstones. On seeing Jesus he began to shriek; then he fell at His feet and exclaimed at the top of his voice, “Jesus, Son of God Most High, why do you meddle with me? Do not torment me, I beg you.”

By now Jesus was ordering the unclean spirit to come out of the man. This spirit had taken hold of him many a time. The man used to be tied with chains and fetters, but he would break his bonds and the demon would drive him into places of solitude. “What is your name?” Jesus demanded. “Legion,” he answered, because the demons who had entered him were many. They pleaded with Him not to order them back to the abyss. It happened that a large herd of swine was feeding nearby on the hillside, and the demons asked Him to permit them to enter the swine. This He granted. The demons then came out of the man and entered the swine, and the herd charged down the bluff into the lake, where they drowned.

When the swineherds saw what had happened, they took to their heels and brought the news to the town and country roundabout. The people went out to see for themselves what had happened. Coming on Jesus, they found the man from whom the devils had departed sitting at His feet dressed and in his full senses; this sight terrified them. They were told by witnesses how the possessed man had been cured. Shortly afterward, the entire population of the Gerasene territory asked Jesus to leave their neighborhood, for a great fear had seized them; so He got back into the boat and went across the lake. The man from whom the devils had departed asked to come with Him, but He sent him away with the words, “Go back home and recount all that God has done for you.” The man went all through the town making public what Jesus had done for him.

Sermon for the Twenty-First Sunday after Pentecost

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

In today's Gospel, we hear the story of the healing of the demon possessed man. This is the only healing Jesus does in Gentile territory. Look before and after this text. Jesus brings healing to different situations where healing is needed. In the previous chapter (Luke 7: 36-50), a woman "who was a sinner," bursts in on the supper where Simon the Pharisee is hosting Jesus. She kneels weeping before Jesus and washes his feet with her tears - all despite the objections of Simon the host. Jesus' healing words to her were, "Your sins are forgiven... Your faith has saved you; go in peace".

In the paragraph before today's text, the disciples are in a boat with Jesus when "a windstorm swept down on the lake," and the disciples are terrified that they will drown. Jesus awoke and "rebuked the wind and the raging waves, and they ceased" (Luke 8 :22-25). The disciples may well have thought of the storm as a force of evil, and Jesus shows His command even over the forces of nature.

So in this short stretch of Gospel passages, Jesus brings deliverance from a sinful and guilty conscience, from demons, and from a raging storm. Note the similarities between the demon-possessed man in today's Gospel and the demons that possess us. He was totally cut off from family and society. He didn't live with people, but "in the tombs," probably in caves that were used as burying places. He was also "driven by the demon into the desert." In other words, he was already in a "living death," separated from normal people and normal living.

The point of this story, as well as all the other demon-healing stories in the Gospels is that the power of God can cast out demons. The seventy persons sent out by Jesus soon afterward came back and reported, no doubt with astonishment, "Lord, in your name even the demons submit to us!"

Our Lord and Savior Jesus Christ, the Son of God, assures us by saying, that every tree which does not bear fruit is cut down and thrown into the fire, because it is useless and not profitable. He also assures us that, if we want to bear fruit, we must be united with Him, for only then one bears much fruit, if he remains with Him because without Christ we cannot achieve anything.

At this point we must speak about the great deception of many Christians, who have created a false image of themselves and they live within a false belief. They believe, that they can be "good Christians" without living the life of Christ, without Church attendance, without Holy Confession and Repentance, without Holy Communion, without the blessing of their marriage. They create a false image of themselves, which satisfies only their egocentric and egotistical personality. And though they boast about themselves, they are deprived essentially of every virtue.

A person, who does not follow Christ, and His Holy Church, and does not participate in the Holy Sacraments of God, lives in the hell of guilt, in anxiousness and is always troubled. Therefore, we see people, who are enslaved to sin, wanting to find some kind of deliverance from the guilt of their conscience. They find refuge at night clubs or casinos believing that they will forget or will not hear the voice of their conscience, which cries out to them: "This is not the way or purpose of life!"

The man who avoids meeting with Christ is like a cemetery, which is decorated with beautiful tombs, but is empty and deprived of life. On the contrary, the man who meets with Christ is freed from the catastrophic influence of sin. The bonds of passions are crushed. The tyranny of the demons is abolished and man is healed by God's Love within His Holy Church and through the Divine Grace of the Holy Spirit, which is freely offered through the participation in the Holy Sacraments. The man in Christ finds himself. He comes to reasoning and becomes a new man, a new creation – he is born again. The sinful man is transfigured into a holy man, fulfilling God's Plan for man, to become in His "likeness".

When we meet with Christ, and speak and relate with Him, then we depart from the desert of our sins, and become free from the bondage of hatred; we discover His spiritual peace and calmness. The Lord tells us: "Learn from Me, that I am meek and humble in heart and you will find peace in your souls". Let us take this lesson to heart and renew our lives in the loving arms of Christ who patiently waits for us in the Sacraments of Reconciliation and in the Holy Eucharist. Amen.

ПРОПОВІДЬ НА ДВАДЦЯТЬ-ПЕРШУ НЕДІЛЮ ПІСЛЯ ЗІСЛАННЯ СВЯТОГО ДУХА

Слава Ісусу Христу! Дорогі в Христі браття і сестри!

У сьогоднішньому Євангелії варто звернути увагу на дві речі: поведінка біснுவатого і поведінка герасинців, в яких можемо знайти важливу науку для свого духовного життя. Цікаво, яка була б наша реакція, коли б ми, прибувши, наприклад, на місце відпочинку, раптом побачили, що до нас наближається гола, побита, покалічена людина з розірваними ланцюгами на руках, а до того ще й з несамовитим криком та претензіями? Можна здогадатися, що з місцевих людей, котрі знали про мешканця гробів, ніхто не наважувався сам переходити повз ці місця, тому що боялися нападу біснуватого чоловіка. Колись, у глибоку давнину, у містах Содом і Гомора, крім Лота та його сім'ї, не знайшлося десять осіб, вірних Богові, – серед геразинців не знайшлося жодної людини, котра просила б Ісуса Христа залишитися серед них: "Все населення Геразинської округи почало його просити, щоб відійшов від них" (Лк 8, 37).

Ісус Христос звільнив бідну людину від панування над нею злих духів, котрі за дозволом Христа ввійшли у свиней та погубили ціле стадо у водах озера, але мешканців цього краю зовсім не зворушив факт переміни біснуватого, що тепер "сидів у ногах Ісуса, зодягнений та при умі". Месія послідовний своїм навчанням: "Бо яка користь людині здобути світ увесь, а занепасти свою душу?" (Мр 8, 36). А тут втрата стада свиней для мешканців геразинських околиць стала більшою вартістю, ніж вигнання дияволів з душі людини. Людина, свідомо чи несвідомо, часто більше цінує дочасне добро, ніж вічне; вище, на превеликий жаль, ставить матеріальне від безсмертного. Той, що був невірником дияволів та страхом для мешканців околиць, став вільний і "просив Ісуса, щоб бути з ним", а мешканці округи одягнулися страхом і прив'язалися до втрати свиней, тобто залишилися невірниками дочасних і скороминущих речей.

Диявол – спритний дух, який вміло продовжує використовувати свій досвід – зводити людей, закриваючи їм очі, щоб не бачили правдивого Добра – Господа. Геразинці не пізнали у Христі Бога, хоч були свідками великої правди: біснуватий став вільним, злий дух переможений. Ісус зробив те, чого не міг зробити ніхто інший. Цей чоловік не буде більше докучати їм та лякати їх, небезпеки від цієї особи вже не існує. Можливо, у майбутньому дияволи, використовуючи цю людину, не тільки загнали б стадо свиней в озеро, а наробили б ще більше шкоди. Жаль, але очі геразинцям не відкрилися від цієї історії, та й нічого доброго вони не взяли для себе.

Проте найосновніше в цьому євангельському уривку ми бачимо вкінці. Зцілений чоловік, котрий знаходиться при розумі, просить залишитися з Ісусом. Він тягнеться до Нього не тільки через чудесне зцілення, котре пережив. Він розуміє, що, напевно, не зможе жити в цих місцях, де всім відомі трагічні події його минулого життя. Якщо його і приймуть знову в сім'ю, в його рідне поселення, то з великим небажанням. І, мало того, йому потрібно буде набратися сміливості та мужності, нести відповідальність за свої дії, він не зможе сховатися за плечами Ісуса. Цей чоловік є одним із тих, до кого Ісус говорить: «Вернися додому й розкажи все те, що Бог зробив тобі» (Лк. 8:39). Переживши зустріч із Христом, він тепер повинен стати свідком Ісуса. І цей чоловік іде і розказує всім, що Ісус зробив для нього.

Дорогі у Христі, навчимося з євангельської історії про біснуватого, що людина безсила в боротьбі з пристрастями, а тим більше немічна в боротьбі "проти начал, проти властей, проти правителів цього світу

темряви, проти духів злоби в піднебесних просторах" (Еф 6, 12). Не можуть допомогти в цій справі люди; не має сил людина сама в собі, щоб допомогти. Натомість єдиною допомогою людини є лише єдиний Бог. Христос зцілив немічну людину, опановану дияволом, вигнав бісів, і чоловік став здоровий. Він покірно сидів у ногах Спасителя, зодягнений у Божу ласку та обдарований тверезим розумом. Просімо й ми покірно Ісуса Христа, щоб дав нам свою ласку, необхідну для нашого спасіння. Амінь.

Communion Verse: Хвалить Господа з небес, хвалить Його на висотах. Praise the Lord from the heavens, praise Him in the highest. Alleluia, Alleluia, Alleluia.

Communion Hymn: This Sunday, we will sing hymn #14 on page 6 and 6a: "Тіло Христове/Teelo Khrystove" and #85 on page 39 "Let Me Receive You, Oh Christ."

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.

Bіраємо 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, Luba Dyky, Carmel Horangic, Christine Kolagji, John Koromaus, Helen Kucman, Martha and Ray Majkut, Karen and Jaroslaw Maksymowych, Jean Mandych, Sherri Martel, Katherine Masso, Jennifer McMillan, Katharine McNaughton, Jackie Morales, Lauren Morales, Tanya and Ronald Morales, Alice Morris, Elizabeth Mozina, Olympia Pasicznyk, Billie Sheesley, Derek Stanley, Pauline Stanley, John Terninko, Elisha Wallace, Bob and Cindy Wilson, Dr. Mark Windt, Lauren Zelenski. Please contact Fr. Ihor or a Trustee if you would like to add a friend or loved one to this prayer list.

October Birthdays

The following parishioners are celebrating a birthday this month:

October 8 – Mikeala G.

October 10 – Yaroslav R.

October 29 – Dorota B.

October 30 – Maximilian M.

Our parish community wishes this month's birthday 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 and На Многая літа! (Na Mnohaya Lita!).

September, 2022 Financial Summary

Total Income from September Donations: \$4,778.00

Total Expenditures for September: \$3,286.84

Surplus for September: \$1,491.16

Average attendance in September: 43

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

Bishop's Annual Charity Appeal

The Bishop's Annual Charity Appeal is now underway thru November 6th. The funds raised by parishes throughout the Eparchy help to fund Bishop Paul's Episcopal service and ministries. This year our parish has been tasked with the goal of raising \$1200 for this worthwhile cause. Special envelopes marked with parishioner surnames are located at the back of the church and include a donation slip. Please contribute to the Bishop's Charity Appeal by making your check payable to "Byzantine Rite of Stamford" and returning the completed slips (yellow and white) along with your check in the envelope provided. Kindly put your donation along with your completed donation slips into the envelope and place it in Sunday's collection basket. **Please do NOT send your donation directly to Stamford** because our parish will not receive credit for it. Please be generous keeping in mind that if we fall short of our \$1200 parish goal, the difference must be paid out of the parish treasury. Please see a Trustee if you have any questions regarding this fundraiser. Thank you and God bless you for your generosity.

Weekly Reflection:

Learning about Our Catholic Faith – Presumption

"Then He will say to you, 'I do not know where you are from. Depart from me, all you evildoers!'" Luke 13:27
Jesus makes it clear that there are some who will come to Him presuming their entrance into Heaven but their presumption will be met with these frightening words: "I do not know where you are from. Depart from me."

Presumption is a dangerous sin. It's dangerous for two reasons. First, when people are presumptuous, they are living in denial of the truth. In regard to God, presumption means that the persons act as if they are in a relationship with God when they are not. They may say holy things, act holy and even believe they are holy, while in fact they do not know our Lord at all. Thus, presumption is when one lives in denial of the truth.

Second, presumption is dangerous because the presumptuous person will not repent of his or her own sin. This is because their denial makes it impossible for them to admit their sin. Without admitting their sin, they cannot subsequently admit their need to change. They remain steeped in their false thinking and their sin.

Jesus presents this teaching not to reveal that He is harsh with those who are presumptuous; rather, He presents it as an act of great mercy for those stuck in this sin. It takes this startling revelation to shake a person free of this sin. In this case, it is the fear of one day hearing these words from Jesus that will help those who are stuck in presumption to break free and to face the truth.

Reflect, today, upon any way that you are not being honest with yourself or with others. Let the shock of the final outcome of any presumption in your life shake you free of this sin so that you can humble yourself before God now, before it is too late. Remember how deeply our Lord loves you and let that love help you to face your life with honesty and integrity.

Let us pray: *My loving Lord, I love You deeply and pray that my love may always be honest, genuine and complete. Help me to see, in my life, any ways in which I fail to love You with my whole heart. I give my life to You, dear Lord, without reserve. Jesus, I trust in You. Amen.*