

**Українська Католицька
Церква Св.Родина**

Парох: о. Микола Попович
225 N. 4th St.

Lindenhurst, NY 11757

Phone: (631) 225-1168 / **Fax:** (631) 225-1177

E-mail: popovici1@aol.com

Web Page: www.holyfamilyucc.com

Web Page: Saturday School: ukrainskaschkola.com



**Holy Family Ukrainian
Catholic Church**

Pastor: Fr. Olvian N. Popovici

225 N. 4th St., Lindenhurst, NY 11757
Phone:(631) 225-1168 / **Fax:**(631) 225-1177

Parish Center: (631) 225 - 1203

E-mail: olvianpopovici@yahoo.com

Trustees: Silvia Smith (516) 712 - 5526

Nadiya Moskalyuk (631) 579-1519

Choir Director: Iryna Popovych 943-3348

Nataliya Popovici – **English cantor**

Advisor: Gloria Tolopka (631) 667-6483

Sunday Divine Liturgies: 9:00 am - English / 10:15 am - Ukrainian

Weekday Divine Liturgies: 8:00 am or 9:00 am or 7:00 pm

Holy Days Liturgy: 9:00 am or Previous Day at 7:00 pm

No. 22/17

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

June 4, 2017 / Червень 4, 2017

DIVINE LITURGIES SCHEDULE:

June 4, 2017 – Pentecost Sunday

Tone 6: Epistle: Acts 20:16 – 18; 28 - 38. / Gospel: John 17: 1 – 13.

9:00 am – Pro Populo – English.

10:15 am – (God's Blessing upon 30th wedding Anniversary for Andriy & Halyna Khrobak, req. Khrobak Family) – Ukrainian.

12:00 Noon – Special Divine Liturgy for Family/children (First Solemn Holy Communion for 13 children).

8:00 p.m. – Akatistos to Jesus Christ

9:00 p.m. – Parastas for + Archbishop & Cardinal Lubomyr Husar

Pentecost Monday, June 5, 2017.

9:00 am – Pro Populo – Ukrainian.

10:00 a.m. - Moleben to the Holy Spirit

8:00 p.m. – Akatistos to Jesus Christ

Tuesday, June 6, 2017 – Bessarion and Hilary Venerables.

– Clergy Days – Mt. Alvernia

8:00 p.m. – Akatistos to Jesus Christ

Wednesday, June 7, 2017 – Theodotus Bishop Martyr.

7:00 p.m. – Divine Liturgy - General Intention (Let's pray together for our Ukrainian Festival event; ask God to send His Grace and Mercy upon all of us

8:15 p.m. – Ukrainian Bible Study (Reading, Explanation, etc.)

Thursday, June 8, 2017 – Translation of the relics of the Great Martyr Theodore.

9:00 a.m. – † All Deceased Members of Gnip Family/Panakhya/, req. Halyna Gnip (4)

Friday, June 9, 2017 – Bartholomew and Barnabas Apostles.

9:00 a.m. - † Archbishop & Cardinal Lubomyr Husar (9th Day)

7:00 p.m. – † Nataliya (1st yr. Anniv) /Panakhya/, req. Melnychuk Family

Saturday, June 10, 2017 – Timothy Bishop Martyr

– † Gerardo Pozzaglia/Panakhya/ {Anniv.},

req. Smith Family

9:15 a.m. – Special Divine Liturgy for children of Saturday Ukrainian Cultural School (ending school year)

6:00 p.m. – Vespers (Вечірня)

June 11, 2017 – Sunday of All Saints.

9:00 am – Pro Populo – English.

10:15 am – (God's Blessing upon Marta, Oksana, Nadia, Lesya, req. Skrypoczka Family) – Ukrainian.

1:00 p.m. – Starts Ukrainian Festival

Confessions: Can be heard by appointment daily and on Sundays before or after the Divine Liturgy.

Baptism and Chrismation: By appointment. Sponsors must be practicing Catholics.

Marriage: Please contact the Pastor at least six (6) months in advance. *Attendance at pre - Cana is required.*

Ukrainian Culture School will be held Every Saturday from 9:00 am until 1:30 p.m. For more information please call the Rectory or contact the Director, Mrs. Izolda Maksym at (631) 225 -1203 or visit our web page: ukrainskaschkola.com.

Ukrainian Cultural Dances for children ages 5 to 12 are provided by Mr. Gregory Momot of Paramus, NJ, every Saturday, by groups: ages (5 – 9) 1:35 p.m. – 3:05 p.m.; ages (9 – 12) 3:05 p.m. – 4:35p.m.; ages (13 – 18) 4:35 p.m. – 6:10p.m.

Religious Education: Classes for religious education will be held every Monday from 5:00 p.m. until 6:00 p.m. Please contact the rectory for further information.

Ministry to the Sick: Rev. Popovici will make visits to the sick on the first Friday of the month. It is the responsibility of an immediate family member to kindly notify Rev. Popovici at the Rectory office about any sick or aged individual who is hospitalized or confined at home or in a nursing home, and he will gladly visit and administer the sacraments. In case of emergencies please call any time.

Pray the Rosary: The Apostleship of Prayer requests members and parishioners pray the Rosary on the **First Sunday** of each month, beginning 20 minutes before Divine Liturgy. The Rosary Society requests members and parishioners pray the Rosary on the **Third Sunday** of the Month beginning at 10:00 a.m. before Ukrainian Divine Liturgy.

Mothers in Prayer: Next prayer group will be held on **July 7, 2017 at 8:00 p.m.**

St. Joseph's Men's Prayer: group will be held every Thursday at 8:00 p.m.

Rectory Office Hours: Monday - Friday: 9:00 am to 5:00 pm; Saturday: 10:00 am – 2:00 pm; Evenings by appointment. **Attention: Tuesday** is a free day for the priest. In case of an emergency, please call at any time.

Divine Liturgy: Dear Parishioners! Remember your faith; please come every Sunday and Holy Days to Church.

Divine Liturgy for Children: Special Divine Liturgy (English/Ukrainian language) for family/children will be held on **Sunday June 4, 2017 at 12:00 Noon. (Also children from our Parish will receive Holy Solemn Communion during this Liturgy).** All parents are requested to bring their children to church to celebrate the Holy Divine Liturgy.

Sunday Bulletin Deadline: Notices should be phoned in or brought to the Parish Office **NO LATER** than 12:00 noon on the Friday prior to the Sunday of publication.

Bequests: In making out your will, kindly remember your church. Holy Family Ukrainian Catholic Church of Lindenhurst, N.Y. is our legal title.

New Parishioners: Welcome to Holy Family Church! To all who are tired and need rest, to all who mourn and need comfort, to all who are friendless and need friendship, to all who are discouraged and need hope, to all who are hopeless and need sheltering love, to all who sin and need a Savior, this Church opens wide its doors in the name of the Lord Jesus Christ. Please stop by the Rectory to introduce yourselves and register. We look forward to meeting you.

Change in address or telephone? Parishioners, kindly provide the rectory with your new address and telephone numbers as soon as possible.

Parishioners and guests: after each Divine Liturgy, coffee, rolls, & cakes are served in the Parish Center for a donation of \$3.00 per person.

Sunday Collection – May 28, 2017. Bishop's Appeal - \$250.00

"Give to the Most High as He has given to you, generously, for the Lord is one who always repays, and He will give back to you sevenfold." (Sir. 35: 9 – 10).

Candles: \$220, Terapod: \$5, Pyrohy: \$20, Coffee: \$145, Holy Days: \$5, Donation: \$20, Church Debt: \$10, Ascension: \$170,

Pledge: \$525.00, Sunday Offering: \$1,390.00, Total - \$2,760.00.

Dear Parishioners: Sincere thanks for the offerings made on Sunday, May 28, 2017. May God bless you all for your generosity.

Our Prayer: Please remember all those parishioners who are ill or elderly within your families. They are part of our parish and need to receive Jesus in the Holy Sacraments of Confession and Communion. To schedule a visit by the priest, please call the rectory for an appointment.

Attention: To all who celebrate their birthday during the month of June, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

Our Church News:

1. Today June 4, 2017 the following eleven children of our parish will receive their solemn First Holy Communion during the children/Family Divine Liturgy at 12:00 Noon: Mariya Hula, Daniel Kozyurak, Yaroslav Serbyn, Natalia Serbyn, David Pinto, Vincent Neyman, Julia Halevych, Elizabeth Gereta, Jesse J. Descalso, Diana Percudani, Roksolana Svets, Max Kharchenko, Holly Warywoda. We extend to them congratulations and God's Blessing upon their Catholic life.

2. Please Note: Father's Day is Sunday, June 18, 2017.

If parishioners would like to honor a living or deceased fathers, please provide the name(s) to Fr. Popovici as soon as possible. Deceased fathers will be remembered during the English Divine Liturgy on Saturday, June 17th at 7pm. Living fathers will be remembered during the Ukrainian Divine Liturgy on Sunday, June 18th at 10:15 a.m. Please use the envelope provided in your boxed donation envelopes for 2017.

3. Moleben (Devotion) to the Sacred Heart of Jesus Christ or Akafist is held every evening at 8:00 p.m. throughout the month of June. We are looking forward to your participation in this inspiring service.

4. We have for sale pyrohy with potatoes, cheese or kapusta - \$6.00 per dozen. All proceeds go to our Church. This is a fund raiser.

5. Upcoming events:

A. Apostleship of Prayer will sponsor a Father's Day Brunch on June 18, 2017 after both Divine Liturgies. The cost for this brunch is just \$6.00. Please make plans to attend! Thank you!

B. June collections: Regular church cleaning: The next free will donation will be collected on Sunday, June 25, 2017.

C. The next monthly meeting of the Stewardship and Pastoral Council will to be held on Monday, June 5, 2017 at 7:30 p.m. This is a request and invitation for all of you who would like to take part in the life of the Church and also take part in preparations for our Ukrainian Cultural Festival on June 11, 2017.

6. We wish to express our sincere thanks to:

a. the ladies from the Apostleship of Prayer and Rosary Society. Each group donated \$500 from the +Fr. Blajeyowski collection this past Sunday to defray the cost of the yellow embroidered banners.

b. to a group of at least 15 of our parishioners who helped to maintain our church property last Monday by trimming bushes and trees.

c. M/M Martin & Silvia Smith who sponsored, as a gift, 12 illustrated

children's Bibles for the parish children who are receiving their Solemn Holy Communion this Sunday.

d. to those parishioners who, made donations of used clothes and other items, to the Staryy Rozdil orphanage in Ukraine, and to the anonymous lady parishioner who prepared the packages just over 245 lb. All packages have been sent to Ukraine. God bless all those who volunteered or made donations and may He reward you with His choicest Blessings.

7. Upcoming Parish Events:

A. June 11, 2017 – our Parish will hold our first Ukrainian Cultural Dance Festival.

B. Ukrainian Saturday Cultural School is planning to have their annual trip to Mystic, CT (aquarium, entertainments, and nautical museum) on Saturday and Sunday, June 24/25, 2017. More information is attached to our church bulletin.

8. Today Sunday, June 4, 2017, Rev. Martin Canavan, Spiritual Director of St. Basil College will come to our parish. Dear Parishioners we have an opportunity to prepare ourselves for the Sacrament of Confession after 8:30 am.

9. How wonderful it was to enjoy the Devotion to the Mother of God this past Sunday at the Shrine of the Mother of the Island in East Moriches. Good weather permitted us to pray Moleben to the Mother of God. Including children we had a nice group of over 20 souls present.

The 2017 Stamford Bishop's Appeal. Each member of our Parish is also a member of the Eparchy (Diocese) and should participate by supporting the Stamford Eparchy. The following parishioners have already contributed:

**\$100.00 – M/M Slawomir & Helen Samilo
And Apostleship of Prayer**

\$50.00 – M/M James & Barbara Fromel.

(To date - \$815.00 toward the Parish Goal of \$3,000.00)

May God bless you for your generosity with choicest Blessings!

Eastern Catholic Spirituality: The Word became flesh to make us 'partakers of the divine nature' [2 Peter 1:4]

For this is why the Word became man, and the Son of God became the Son of man: so that man, by entering into communion with the Word and thus receiving divine sonship, might become a son of God. [St. Irenaeus]

For the Son of God became man so that we might become God. [St. Athanasius] The only-begotten Son of God, wanting to make us sharers in his divinity, assumed our nature, so that He, made man, might make men gods. [St. Thomas Aquinas] (Catechism of the Catholic Church [CCC] 460)

The Eastern Catholic tradition emphasizes a number of beliefs or attitudes regarding the spiritual life. These include:

- A profound and humble respect for the Holy Mysteries of God
- A focus on the reality of divinization, the partaking the the divine nature of the Triune God

- A 'public' life of liturgical worship, fellowship and service

- A 'secret' life of prayer, fasting and sharing

The central emphasis of Eastern Catholic spirituality is on the important belief that we are called "to become partakers of the divine nature" (2 Peter 1:4), not merely to be 'saved' from sin. We truly do become filled with the Holy and Gracious Life of the Triune God at Baptism, and do become true children of God. This participation in the divine nature is commonly called "divinization" or "deification." We are invited to live the very life of God, to be intimately related to God, to be united to Christ, and to have the Holy Spirit dwell within us! The Church Fathers saw this as the reason for Christ's coming: "God became man so that man might become God." (St. Athanasius).

Our justification comes from the grace of God. Grace is favor, the free and undeserved help that God gives us to respond to His call to become children of God, adoptive sons, partakers of the divine nature and of eternal life. [Cf. Jn 1:12-18; Jn 17:3; Rom 8:14-17; 2 Pet 1:3-4]

(Catechism of the Catholic Church [CCC] 1996).

The Holy Spirit (Ghost) in the Life of the Church



The Trinity: Three Persons in One God

The central mystery of the Catholic faith is that God is a Trinity, three divine persons in one God (consubstantial, one substance or essence). The second ecumenical council at Constantinople in 381 A.D. confessed the faith of the Apostles when they said, "We believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father [and the Son]." The great fourth century Doctor of the Church, St. Athanasius, expressed it this way in his creed, "Now this is the Catholic faith: We worship one God in the Trinity and the Trinity in unity, without either confusing the persons or dividing the substance; for the person of the Father is one, the Son's is another, the Holy Spirit is another; but the Godhead of the Father, Son and Holy Spirit is one, their glory equal, their majesty coeternal."

God's Plan is the work of the Three Persons in Him

The Catechism of the Catholic Church teaches us that, "The whole divine economy [God's plan for mankind] is the common work of the three divine persons. For as the Trinity has only one and the same natures, so too does it have only one and the same operation." The Holy Spirit is present throughout salvation history from Genesis to Revelation. When the Angel Gabriel came to our Blessed Mother, he said, "**The Holy Spirit will come upon you and the power of the Most High will overshadow you, hence the Holy offspring to be born will be called Son of God.**" When Mary followed the direction of the Spirit and visited her cousin Elizabeth, St. Luke tells us, "**When Elizabeth heard Mary's greeting the baby leapt in her womb. Elizabeth was filled with the Holy Spirit and cried out in a loud voice, 'Blessed are you among women and blessed is the fruit of your womb. . .'**" St. Peter confessed in Mt 16:16, when Jesus asked him who he was, "**You are the Christ the Son of the Living God**" and Jesus assured him these words came from the Father, undoubtedly by the Holy Spirit. The Catechism also notes, "Everyone who glorifies the Father does so through the Son in the Holy Spirit; everyone who follows Christ does so because the Father draws him and the Spirit moves him" (see John 6: 44; Rom 8: 14). St. John writes us "**that God is love and that he who abides in love abides in God.** God can be likened to an eternal exchange of love, Father, Son and Holy Spirit, who has destined the Body of Christ to share in that exchange."

The Last Days of Jesus Bring the Promise of the Holy Spirit

In His last discourse with His disciples, given in the 14th chapter of John, Jesus says, "Anything you ask in my name I will do. If you love me and obey the commands I give you, I will ask the Father and He will

give you another **Paraclete** [Advocate, like Jesus] to be with you always, the Spirit of truth, whom the world cannot accept, since it neither sees Him nor recognizes Him; but you can recognize Him because He remains with you." He goes on to say that "**the Paraclete, the Holy Spirit whom the Father will send in my name will instruct you in everything.**" Nothing of what Jesus taught would be lost. It would be preserved first in sacred, oral Tradition and then much of it written down in the New Testament. This is the deposit of Faith, which with the help of the Holy Spirit, has been preserved in the Catholic Church since the time of Jesus.

The Holy Spirit is the Sanctifier

The Holy Spirit is the sanctifier, who was sent by the Father and the Son to complete the work of the Son. Having accomplished the work the Father had entrusted to the Son on earth (John 17:4), on the day of Pentecost the Holy Spirit was sent to sanctify the Church for ever, so that believers might have access to the Father through Christ in one Spirit. (Eph 2: 18). The Church has always taught that we receive the Holy Spirit through the Sacrament of Baptism. A Sacrament is an outward sign that produces grace in us. The waters of Baptism signify the cleansing of our soul of original sin [which all humans inherit from Adam and Eve, our first parents]. St. Paul, in his letter to the Ephesians, tells us that we are sealed with the Holy Spirit in our baptism. This reality is signified by the holy oil which is traced on the forehead of the person being baptized in the form of a cross. The Sacrament imparts an indelible character. God's life comes to us and makes us "children of God" and "heirs with Christ." St. Peter makes the comparison to the waters which saved Noah from physical death, proclaiming that in the spiritual realm of our soul, "**baptism now saves you**" (1 Peter 3:21). The Spirit also imparts the gifts of faith, hope and charity, enabling us to grow in our relationship with God and with one another.

The Sacraments of Penance and Holy Communion

The Holy Spirit is active in the Sacraments of Penance and Holy Communion. When he appeared to the Apostles on the evening of Easter, Jesus breathed upon them and said, '**Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained**' (John 20:22-23). The outpouring of the Spirit was the great gift of the Risen Lord to his disciples on Easter Sunday. As the Catechism of the Catholic Church tells us, "The Church is the Body of Christ. Through the Spirit and his action in the sacraments, above all, Holy Communion, Christ, who once was dead and is now risen, establishes the community of believers as his own Body." The priest at every Mass prays the *Epiclesis* in which he begs the Father to send the Holy Spirit, the Sanctifier, to transubstantiate [changing the substance without affecting the accidents, namely the physical appearances of bread and wine] the bread and wine offering into the Body, Blood, Soul and Divinity of Christ. St. John Damascene writing in the eight century, "You ask how the bread becomes the Body of Christ, and the wine . . . the Blood of Christ I shall tell you: the Holy Spirit comes upon them and accomplishes what surpasses every word and thought . . . Let it be enough for you to understand that it is by the Holy Spirit, just as it was of the Holy Virgin and by the Holy Spirit that the Lord, through and in himself, took flesh."

The Sacrament of Confirmation

At the time of the Protestant Reformation, Luther and other reformers rejected the sacrament of Confirmation. In the early Church the sacraments of Baptism and Confirmation were given at the same time to adult converts or to the children. Eastern Church has tradition up to this day to administer the Sacrament of Initiation (Baptism, Chrismation/Confirmation, and Holy Eucharist) at the time of a Baptism of a child. This blurred the distinction in the Reformers mind of the two distinct sacraments. But Scripture is clear. Christ promised the Holy Spirit, the Comforter, (John 14:15-21) who would enable His disciples to testify to the truth (John 15: 6) and the fulfillment came after nine days of prayer at Pentecost. After Peter and the Apostles received the Holy Spirit at Pentecost, some of the crowd asked, "What shall we do?" Peter said, "Repent and be Baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit" (Acts 2:37). We see this Sacrament in Acts 8: 14-17, where Peter and John impose their hands on the previously baptized Samaritan. This sacrament gives us the **gifts of the Holy Spirit**, which are **wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord (cf. Isaiah 11: 2-3)**. In the Sacrament of Confirmation we become soldiers of Christ, sealed in the Spirit to become witnesses in a mature way to Christ's gospel. As a symbol of this new strength in the Spirit, bishops in the Middle Ages used to give the candidate a light slap on the cheek, as a symbol that we must be ready to give up our lives for the faith, as so many others have in the past. St. Paul writes, "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit" (2 Cor 3: 17-18). We are intended to reflect the glory of Christ in our lives by striving for personal holiness, which can only be achieved through God's **grace**. Thus the Sacrament seals us in His love and service and by cooperating with His work within us, our lives bear the fruit of the Spirit, namely love, joy, peace, patience, kindness, generosity, gentleness, faithfulness and chastity (Gal 5:22).

The Power of the Holy Spirit

The Holy Spirit enables us as Christians to become fruitful members of the Body of Christ, which is the Church. The mystical Body of Christ that St. Paul writes about in Scripture consists of the Old Testament and New Testament Saints in Heaven as well as the baptized Christian followers of Our Lord here on earth, the Church. As St. Paul notes, we, the Church, are surrounded by a cloud of witnesses in Heaven (Heb 11). The Holy Spirit dwelling within us can and does transform our lives, the Church and the world. St. Paul also urges that, "We live by the Spirit." We do this when we renounce ourselves, the more we "walk by the Spirit." (Gal 5:25). This power is not confined to the sacraments. There is an experience sometimes referred to as the "**Baptism of the Holy Spirit**." As St. Thomas Aquinas notes the Holy Spirit can be given or sent to us to indwell us and "make us new." This begins at our Baptism, but the Spirit can be given or sent after this according to St. Thomas, who wrote, "There is an invisible sending [of the Holy Spirit] also in respect to an advance in virtue or an increase of grace . . . Such an invisible sending is especially to be seen in that kind of increase of grace whereby a person moves forward to some new act or new state of grace: as, for instance, when a person moves forward into the grace of working miracles, or of prophecy or out of the burning love of God offers his life as a martyr, or renounces all of his possessions, or undertakes some other such arduous thing." Christ's promise of another Paraclete, an Advocate, was fulfilled on Pentecost for the Apostles and Mary, who

had been praying fervently for nine days. This extra measure of the Spirit seems to have been conferred in other places in the Acts of the Apostles (e.g., Acts 4:31; 19:1-7). The Holy Spirit then can "make us new" when we surrender to God and serve Him with our whole heart, thus aiding our personal holiness (without which no man can see God) and the work of the Church. This, however, does not take the place of sacramental Baptism or Confirmation, but rather is a way of opening ourselves up further to the life in the Spirit. This may be experienced by an overwhelming sense of the presence and love of God, or a sense of being filled with joy and peace. In Scripture, we see it was accompanied at times by the gift of speaking in tongues. As the Catechism says, "The moral life of Christians is sustained by the gifts of the Holy Spirit," which make us more willing to be led by the Spirit. St. Paul wrote, "For all who are led by the Spirit of God are sons of God . . . If children, then heirs, heirs with God and fellow heirs with Christ" (Rom 8:14, 17).

The Spiritual Gifts

The Spiritual gifts are powerful instruments of the work of the Spirit in the Church. St. Paul wrote, "No one can say 'Jesus is Lord' except in the Holy Spirit. There are different gifts but the same Spirit; there are different ministries but the same Lord; there are different works but the same God who accomplishes all of them in everyone. To each person the manifestation of the Spirit is given for the common good. To one the Spirit gives wisdom in discourse, to another power to express knowledge. Through the Spirit one receives faith; by the same Spirit another is given the gift of healing, and still another miraculous powers. Prophecy is given to one; to another power to distinguish one spirit from another. One receives the gift of tongues, another that of interpreting the tongues." St. Paul goes on to say, "We all drink of the same Spirit . . . we don't all have the gift of tongues, set your hearts on the greater gifts . . ." (1 Corinthians 12: 3-11). What Paul was referring to he makes clear, namely **love**. Love is the greatest gift of all. But what about the gift of tongues? Must I speak in tongues to be Christian? Paul says, "If I speak in human tongues and angelic as well, but do not have love, I am a noisy gong and a clanging cymbal. If I have the gift of prophecy and, with full knowledge, comprehend all mysteries, if I have faith great enough to move mountains, but have not love, I am nothing" (1 Cor 13: 1-2). As to tongues, Paul notes that speaking in tongues "is talking not to men but to God." No one understands because he utters mysteries in the Spirit. The prophet on the other hand, speaks to men for their upbuilding . . . He who speaks in tongues builds up himself, but he who prophesies builds up the church" (1 Cor 14: 2-4). Those with the gift of tongues are counseled to pray for the "gift of interpretation" so that others might benefit. St. Paul concludes, "but in the church I would rather say five intelligible words to instruct others than ten thousand words in a tongue. . . . The gift of tongues is a sign, not for those who believe but for those who do not believe, while prophecy is not for those who are without faith but for those who have faith" (1 Cor 14:18, 22). Remember St. Paul's injunction that if Christians who live in the spirit find another in sin, they should "gently set him right, each of you trying to avoid falling into temptation himself" (Gal 6:1). Then he adds, "Make no mistake about it, no one makes a fool of God! A man will reap only what he sows in the field of the flesh, he will reap a harvest of corruption; but if his seed ground is the spirit, he will reap everlasting life" (Gal 6: 7-8). Concluding the sixth chapter of his letter to the Galatians, Paul said, "Let us not grow weary of doing good; if we do not relax our efforts in due time we shall reap our harvest." In his letter to the Ephesians he urges us, "At every opportunity pray in the Spirit, using prayers and petitions of every sort. Pray constantly and attentively for all in the holy company" (Eph 6: 18). From: catholic.org