

**Українська Католицька
Церква Св.Родина**

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<https://www.facebook.com/HFUkrainianSchool>



**Holy Family Ukrainian
Catholic Church**

225 N. 4th St., Lindenhurst, NY 11757

Pastor: Fr. Olvian Nicolae Popovici

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

Parish Center: (631) 225 - 1203

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Trustees: Silvia Smith (516) 712 - 5526

Nadiya Moskalyuk (631) 579-1519

Choir Director: Iryna Popovych 943-3348

Nataliya Popovici – **English cantor**

Web Page: www.holyfamilyucc.com

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. 15/18

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

April 15, 2018 / Квітень 15, 2018

DIVINE LITURGIES SCHEDULE:

April 15, 2018, Sunday of Myrrh – bearing Women. *The Holy Apostles
Aristarchus, Pudens and Trophimus.*

Festal Tone: Epistle: Acts 6:1 – 7. / Gospel: Mark 15:43 – 16:8.

9:00 a.m. – (God's Blessing upon John and Debra Ann Tomeo,
req. Peter Tomeo) - **English**

10:15 am – Pro Populo - Ukrainian.

Monday, April 16, 2018. *Agape, Irene and Chionia Martyrs.*

9:00 am - † Nestor, † Stephania Steszyn, req. Family

Tuesday, April 17, 2018. *Simeon of Persia Venerable Martyr.*

9:00 a.m. – (Special Intention) - † Deceased Souls in Purgatory,
req. Maria Galyluiko (4)

Wednesday, April 18, 2018. *John Venerable.*

7:00 p.m. – (Special Intention) - God's Blessing upon All members of
the Rosary Society, req. Members of the Rosary Society

8:00 p.m. - Bible Study (Reading, Explanation, etc) – Ukr.

Thursday, April 19, 2018. *John the Hermit Venerable.*

9:00 a.m. – God's Blessing upon Iryna Popovych & Family
req. Popovych Family

Friday, April 20, 2018. *Theodore the Hairshirt Wearer.*

7:00 p.m. – God's Blessing upon All (Special Intention),
req. by Mothers in Prayer

Saturday, April 21, 2018. *Januarius and Others Bishop Martyrs.*

6:00 p.m. – Vespers (Вечірня)

7:00 p.m. – † All Deceased Members (Special Intention),
req. by Mothers in Prayer

April 22, 2018, Sunday of Myrrh – bearing Women. *Venerable Theodore
the Sykeote.*

9:00 a.m. – Pro Populo - English

10:15 am – (God's Blessing upon Rostyslav Moskalyuk & Family,
req. Nadiya Moskalyuk) - **Ukrainian**

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 9:15 am
until 1:35 p.m.** For more information please call the Rectory or contact the
Director, Mr. Roman Vaskiv at (631) 225 - 1203 or visit our Facebook:

<https://www.facebook.com/HFUkrainianSchool>.

Ukrainian Cultural Dances for children ages 5 to 12 are provided by
Mr. Gregory Momot and Khrystyna Momot of Paramus, NJ, every Saturday,
by groups: ages (5 – 9) 1:30 p.m. – 2:15 p.m.; ages (8 – 11) 2:15 p.m. –
3:55p.m.; ages (10 – 14) 3:45 p.m. – 5:15 p.m.

Religious Education: Classes for religious education will resume on
September 18, 2017 and will be held every Monday from 5:00 p.m. until
5:55 p.m./6:00 p.m. – 6:55 p.m. Please contact the rectory for further
information.

Ministry to the Sick: Father 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 **May 4, 2018 at 8:15
p.m.**

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

**Rectory Office Hours: Tuesday - Friday: 9:00 am to 5:00 pm; Saturday:
10:00 am – 2:00 pm;** Evenings by appointment. **Attention: Monday** 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 today **Sunday, May 6, 2018 at
12:00 Noon.** 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 – April 8, 2018.

Easter: \$3,806.00

"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: \$275, Church Debt: \$30, Flowers: \$60, Refund: \$15, Donation: \$250.00, Pledge: \$375.00, Sunday Offering: \$505.00, Total - \$5,316.00

Good Friday (Julian calendar) – \$1,975.00

Annunciation (Julian calendar) - \$790.00

Dear Parishioners: Sincere thanks for the offerings made on Sunday', April 8th, 2018. 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 April 2018, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

Our Church News:

1. Memorial Donations: In honor of † Gloria Tolopka's request, memorial donations are to be used toward Construction/ Installation of a Bell Tower for Holy Family Church. Our parish has received a gift of \$25,000 from +Gloria's last Will and Testament to be set aside and used for a future bell tower, which was her last wish.

2. Upcoming events:

A. April collections: Regular church cleaning: The next second collection will be collected on Sunday, April 15, 2018.

B. SVYACHENE: On April 15, 2018, Myrhhbearers Women Sunday (both Calendars), our parish will hold a Pascal Luncheon (Svyachene) after both Divine Liturgies in the church hall. All are welcome!

C. On June 9th and 10th, 2018 – our Parish will hold our second Ukrainian Cultural Dance Festival. Mark the dates on your calendar.

3. We wish to express our sincere thanks to:

- a. M/M Yuriy & Nataliya Mankevych who donated \$250.00 for the needs of our Church.
- b. our Parishioners for offerings made on Easter Sunday April 8, 2018 (Julian calendar) in the amount of \$3,806.00. By the generosity of the parishioners who assisted at both the Gregorian and Julian Easter Divine Liturgies, our parish has been able to pay, in full, the 2018 Liability Insurance for the parish.
- c. twenty parishioners who donated their time and energy to make an assortment of pyrohy on Thursday, April 12th for sale.
- d. those (3) ladies from the Rosary Society who voluntarily came this past Wednesday to prepare Paska for Svyachene; bake poppy seeds roll, and prepped for pyrohy cooking for the next day.
- e. M/M Slawomir & Helen Samilo who recently purchased many sundry items needed for our church such as lighters for candle lighting and other items for our parish center as well.
- f. Mr. Serhiy Shelestov's cleaning service voluntarily cleaned our parish center on Thursday April 12, 2018 and saved our parish extra expenses.

God bless all those who volunteered or made donations and may He reward you with His choicest Blessings.

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

5. Dear Parishioners: If you have any unopened and unused merchandise (**with tags and in new condition**) that you don't need, consider donating it for our "Chinese Auction" scheduled for November.

6. Dear Parishioners, if anyone desires to have Rev. Popovici visit the

grave sites of your loved ones for Panakhyda, please call the Rectory for an appointment. This may be done until May 29, 2018.

7. Dear Parishioners! Join us for our next Pilgrimage: "Steps of the Saints" – Italy (Rome, Padua, Asisi, etc). Save the dates: September 16 – 28, 2018. More information is attached to our Church Bulletin.

News from the Diocese of Stamford/St. Basil Seminary:

Dear Parishioners on Saturday April 21, 2018, St. Basil Seminary will have an Open House and invites young men ages 14 and up to "Come and See..." (John 1: 41). It has been an annual seminary tradition to invite young men from our parishes for a Seminary Open House during spring time. The Open House will be a chance to meet with the seminarians and enjoy each others company. If someone is planning to attend, please call 203-324-4578. More information is attached to our bulletin in the vestibule.

Three rules for keeping on the straight path after Confession and Holy Communion

By Saint Theophan the Recluse

Our inner spiritual lives never get into the proper order suddenly.

What is always required is intensified labor over oneself, by the assimilation of good intentions and by the enabling of grace through the Holy Mysteries of Confession and Communion. This work and effort is directed toward destroying the disorder that reigns inside us; in its place it establishes order and harmony, after which follows inner peace and a continual joyful mood of the heart. Do not think however, that for this you must redo everything, or bind yourself to a lot of rules; absolutely not. Two or three little rules or a precaution is all you need.

Rule One: It is necessary to get in the habit of unceasing remembrance of God, along with fear and reverence. Be with the Lord no matter what you do; and turn to Him with your whole mind, trying to conduct yourself as you would in front of a king. You will soon get into the habit, *just don't give up or break off your attempts*. To make it easier to acquire the habit of remembrance of God, there is a special method for fervent Christians; that is, the unceasing repetition of a short prayer of two or three words. Most common is "Lord have mercy," or "Lord Jesus Christ, Son of God, have mercy on me a sinner." *If you have never heard this, then listen, and if you have never done it, then begin doing it from this moment on*. Whether you are walking, sitting, eating, going to bed, repeat over and over the prayer. From long practice of this, the words will fasten themselves to the tongue so that they will repeat themselves. Do not forget to combine this prayer with reverence. **Rule Two:** Do not do anything that your conscience prohibits, and do not omit anything that it says to do, whether great or small. Follow your conscience undeviatingly, and with such perseverance that you would not allow yourself to do anything against it even if you were to die. The more decisively you act, then the more powerful your conscience will become. The more powerful your conscience becomes, the more completely and forcefully it will inspire you with what is necessary and steer you away from what is unnecessary in words, deeds, and thoughts, and the more quickly your inner being will be put in order. **Rule Three:** Supplement the first two rules with this third one: be patient. You must spiritually work and not give in to pleasing yourself or the world. There will be constant opposition to any good spiritual work you have begun. You must overcome this; therefore, you must exert more force and consequently, be patient. Clothe yourself in this all powerful amour and never allow your spirits to fall when you encounter misfortune. Everything will come with time. Be encouraged in your patience through this hope. That everything will come in time is born out by the experiences of all people who have sought and accomplished salvation. Three simple rules: 1) remembrance of God with reverence; 2) obey your conscience strictly and 3) arm yourself with hope by patience. May the Lord bless you to be so inclined and to be in this frame of mind.

How should the Christian Respond to Personal suffering?

"My grace is sufficient for you, for power is made perfect in weakness." (2 Corinthians 12:9a). Have you have been waging a battle against forces that threaten you and your family? You need to be assured that the Savior who loves you and who died that you might live with Him throughout all eternity will give you the strength of faith to endure your ordeal of suffering. You must claim the promise our Lord made to us through His Apostle Paul that He will not give you more than you can bear, "None of the trials which have come upon you is more than a human being can stand. You can trust that God will not let you be put to the test beyond your strength, but with any trial will also provide a way out by enabling you to put up with it." [1 Corinthians 10:13]. As you experience your trials I urge you to unite your suffering, both emotionally and physically, with the suffering of our Lord Jesus Christ. Christ's love and mercy are demonstrated by the fact that He freely chose to suffer as the means of His Father's plan of redemption for the salvation of mankind, as from the cross He spoke the words of Psalm 22:1, "My God, My God, why have you forsaken me," the words of all those who suffer in this life. Those very words are the proof that He chose to unite our suffering to His! What greater demonstration could there be to the depth and sincerity of His love for us? He loved us in His suffering to the end of His life' to His last breath as the Apostle John testifies in John 13:1, "having loved those who were his in the world, loved them to the end." Why would a just and loving God allow suffering? When God created man to "know, love, and serve" Him, God desired a purity of love which cannot be exercised without the human freedom to choose to love or not to love [cf. Catechism of the Catholic Church # 1604]. With this freedom of choice to love God expressed in obedience of faith or not to love, expressed in our disobedience, comes the possibility of sin, and with the possibility of sin comes the resulting suffering which can lead to sickness, mental anguish, pain and even death. God did not create evil. Evil is the result of the willful turning away from God and His infinite love, but God did allow for the possibility of sin and the resulting evil so that the greatest of human good, genuine love, could be manifested in mankind. The negative result of that freedom of choice is sadly, sin and suffering. In the Old Testament Book of Job God exposes us to the incomprehensibility of suffering in that even the good and the innocent must endure suffering in this life as a result of sin in the world. *The full depth of the injustice and gravity of the suffering of the innocent is fully revealed in the humanity of Jesus of Nazareth* when God unites Himself to the suffering of man. There is no more complete answer as to why a just God allows the innocent to suffer than the answer that is offered up to humanity in the saving work of Jesus Christ. To be called to suffering in this life is to be called into the mystery of Christ's Passion and to cooperate in the redemption of mankind. The Catechism of the Catholic Church assures us in article 307 that we can all become collaborators with God's plan of salvation "...to human beings God even gives the power of freely sharing in his providence by entrusting them with the responsibility of 'subduing' the earth and having dominion over it (Genesis 1:26-28). Though often unconscious collaborators with God's will, they can also enter deliberately into the divine plan by their actions, their prayers, and their sufferings. They then become 'God's fellow workers and co-workers for his kingdom (1 Corinthians 3:9; 1 Thessalonians 3:2; Colossians 4:11)." We can become collaborators with God's plan of salvation when we unite our sufferings with the sufferings of Christ and offer up our prayers for the salvation of our neighbors, our communities, and the world. Our suffering offered up to

Christ places us at the side of the suffering Jesus who gave Himself up, Body, Blood, Soul and Divinity for the salvation of the world. Our suffering also places us in a unique proximity to His mother, the Blessed Virgin Mary, our example of the model Christian, who also as prophesied [Luke 2:33-35], suffered united with her son and Savior. The Catechism of the Catholic Church addresses this unique opportunity to participate in Christ's sacrifice by uniting our suffering to His. "The cross is the unique sacrifice of Christ, the 'one mediator between God and men (1 Timothy 2:5).' In His incarnate divine person He has united Himself to man. Those who are baptized in Him are called to be His disciples and to 'take up [their] cross and follow [Him]' (Matthew 16:24 for 'Christ also suffered for [us], leaving [us] an example so that [we] should follow in his steps.' (1 Peter 2:21). In fact Jesus desires to associate with his redeeming sacrifice those who were to be its first beneficiaries. This is achieved supremely in the case of his mother, who was associated more intimately than any other person in the mystery of his redemptive suffering. Luke 2:35. Saint Paul understood this testing of our spiritual strength and the necessity to unite suffering to the suffering of Christ for the sake of the redemption of souls when he wrote to the Christians at Colossus [Colossians 1:24-25] "Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh, for his body, which is the church: Whereof I am made a minister according to the dispensation of God, which is given me towards you, that I may fulfil the word of God..." Paul is not saying that Jesus' suffering was insufficient' Christ's suffering was wholly and completely sufficient. Instead Paul is keenly aware that as the battle against sin continues, and the resulting suffering from sin continues, that when a Christian offers up his personal suffering united with Jesus' suffering that this mystical union works toward the continual call to salvation in the world. The Son of God willingly suffered for the redemption of souls. The Catholic Church, and anyone who continues in Christ's work and takes up the cross of our Lord must share in the suffering of that cross. In our suffering for His Kingdom we must unite our suffering to Christ's suffering and in that struggle some of us will be called to deep physical suffering while others to emotional suffering and persecution for the sake of His Kingdom, for "Apart from the cross there is no other ladder by which we may get to heaven." ~Saint Rose of Lima. Therefore, suffering is not in vain. There is the promise of an eternal reward for faithful endurance in submitting to the will of God as well as the opportunity to cooperate in God's plan of salvation. In 2 Corinthians 1:5-7 Paul writes "For as the sufferings of Christ abound in us; so also by Christ doth our comfort abound. Now whether we be in tribulation, it is for your exhortation and salvation; or whether we be comforted, it is for your consolation: or whether we be exhorted, it is for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer. That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation." Our suffering united with Christ, and our prayers, not only can work toward the salvation of those in whom we come in contact when we share His message of salvation in charity in the midst of our suffering, **but our sufferings united to Christ can also free us from the accountability and deserved penance for our past confessed sins (temporal punishment)** as well as strengthen our Faith and the depth of relationship with Christ in our daily lives. Any soul, in the state of grace, which suffers and unites its suffering to Christ's sufferings counts to the good for himself and for others. In Philippians 1:20-21 Paul writes, "According to my expectation and hope;

that in nothing shall I be confounded, but with all confidence, as always, so now also shall Christ be magnified in my body, whether it be by [my] life, or by [my] death. For to me, to live is Christ: and to die is gain." What we must never do in our suffering is to despair. Despair is a sin, for in despair we no longer acknowledge confidence in God's love and His plan for our lives as the best plan and the right plan. Through our rebirth into the family of God through the Sacrament of Baptism and through the most Holy Eucharist, in which the the Body, Blood, Soul, and Divinity of Jesus Christ is received, a Catholic is mystically united to the divine life of Christ, and the sufferings and even the death of the Catholic may be mystically united to Christ living in him and being glorified in him [see [Romans 14:8](#); [1 Corinthians 6:20](#)]. Our earthly suffering allows us a special intimacy with our Savior in those hours when His love for us was most visible. We must embrace our suffering when He calls us to suffering as though we were embracing Him and have the courage to repeat the words of St. Paul in his suffering: [2 Corinthians 12:9-10]: *"And he said to me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me. For which cause I please myself in my infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ. For when I am weak, then am I powerful."*

'MY GOD' excerpt from "Confidence in God" by Rev. Daniel Considine, S.J.

"My God, My God, Why hast Thou forsaken me?" Our Lord was in physical agony, and in great mental agony: in that desolation of body and soul when we should have expected His Father to come to His help. He generally comes to the aid of His saints in such circumstances. Our Lord does not call him "Father", but "My God," as if God no longer loved or cared for Him – a mystery, but no less true. Solitude – or abandonment, with some souls this trial recurs – this awful wilderness. The nearer we get to God, the more we feel there is no one but Him. We must be severed from creatures if we are to get near Him. This severance is necessary if we are to get high in the spiritual life. Only one Being we love in the whole world – and that is God.

HOMILY. St. John Chrysostom speaks of himself, the bishop and the people. 1. Is what has happened to us true? Is what strikes us reality? Are we not in the grip of an illusion? Are these hallucinations of the night and of dreams, or the clear sight of day, and are we all awake at this hour? Who can persuade himself that in broad daylight, when men have all their intelligence and all their activity, a poor child, without any merit, is vested with such power and such an honour? That this might happen in a dream is not a wonder: awkward people, men so poor they do not have even necessary food, they sometimes dream that they take on strength and beauty, that they are seated at a royal table, but this alas! is just an effect of sleep, a trick of the imagination; we know that dream is a skilled craftsman of errors and wonders; it likes to trick us, it delights in a world of strange phantoms. Daytime is another matter, and nothing similar takes place in the world of realities. It is impossible, nevertheless, to doubt it: this is all too certain, everything is done, done, done before your eyes; the wonders of the dream are overwhelmed by the simple truth, and I see here now this great city, so many people, this astonishing multitude, who direct their eager eyes to my littleness, as if something remarkable and beautiful must come out of my mouth. Well! even if my words could flow with the fullness and majesty of the great rivers, and I had in me the waves of eloquence, the sight of the crowd gathered to listen would stop them suddenly in their course and make them flow back to their source. And when we are so far from such an abundance, where our words can not even compare

with the slightest rain, how could they not be withered by fear to some degree? How is it that the same phenomenon does not happen in the soul as in the body? What can I say? Does it not often happen that we seem to be afraid of the things that we have before us and that we have a firm grasp of, as if our nerves were paralyzed and our powers destroyed. This is what I fear at the moment: the thoughts that I have gathered with much trouble, although they are basically irrelevant and worthless, I tremble to see them escape my memory, fade and vanish, leaving my soul in a vacuum. I beseech you all, you who command, and you whom I must obey, the agony in which you have thrown me by your willingness to come and hear me: change it, by your fervent prayers, into a holy boldness; inspire me with the strength by your representations to He who fills intrepid pioneers of truth with his word (*Psalms*, 67:12), to put His discourses on my lips. *Ephes.*, vi, 19. This will not be difficult for you, numerous as you are, and having so many merits to present to God, to strengthen a soul which is lacking experience and frozen with fear. In fact you will satisfy a duty of justice by fulfilling our wishes: for you and your charity, we will face up to the chances of a most violent and most tyrannical game, in addressing, despite our inability, the Ministry of the word, in coming to tread the burning arena of intellect, we who have never attempted this noble exercise, and always kept silent in the ranks of listeners. What sort of man would be so cold, so insensitive as to remain silent in the face of such a meeting, even if he was not speaking to brothers whose sympathy is equal to their pious impatience, and if he was the most incompetent of men to speak in public? I promised myself, opening my mouth for the first time in church, to devote to God the first fruits of my word, this gift that comes to us from Him. It must be so: if the first-fruits of the crops and the wine-press are owed to Him, still more are those of the word: to Him, thus, our first flowers! The more the fruits are blessed for us, the more they are acceptable to Him. The grape and the ear of corn grow from the bosom of the earth, nourished by the waters of heaven and the labors of man: *the sacred hymn of devotion born of the soul is nourished by a pure conscience, and God receives it into the heavenly granaries. As the soul is superior to the earth, so the latter result outweighs the first.* As one of the prophets, a man eminent and sublime, Hosea, speaking to sinners who wanted to appease the wrath of God, advised them to make an offering, not whole herds of cattle, nor abundant measures of wheat, nor a turtle-dove, or pigeon, or anything similar, finally, and what then? What does he say? "Bring words with you." *Hos.* xiv, 3. — What kind of sacrifice is that you may ask? — The greatest of all, O my beloved! The most beautiful, most perfect. Who says so? A man deeply versed in the science of religion, the famous, the magnanimous David. Rendering thanks to God one day for a victory he had won, he said: "I will praise the name of my God through a song, and I will honour him by my praises." *Psalms*, 68:31. And to show the excellence of this sacrifice, he immediately adds: "And this tribute will be more pleasing to God than the sacrifice of a young bull whose horns and nails have begun to grow." *Ibid.*, 32. And I too wanted to sacrifice some victims on this day, to water the spiritual altar with streams of mystical blood. But, alas! a wise man closes my mouth and stops me with these words: "*Praise loses its beauty on the lips of a sinner.*" *Eccli.*, xv, 9. Although a garland may be priceless, it is not enough that the flowers are pure, pure also must be the hand that has woven it. Likewise, although an anthem may be worthy of God, the devotion of the words must be united to the piety of the soul who offers them. And mine has no purity, no confidence, it is full of sins. Under these provisions, silence is not only commanded by this law, there is a still more ancient law that the prophet who spoke to us earlier of sacrifices gives: "Praise the Lord in the heavens, praise him on the highest peaks; ..to be continued..."